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THE BRITISH MILLENNIAL HARBINGER,

DEVOTED TO THE

Spread of Primitive Christianity.

"I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying with a loud voice—Fear God, and give glory to him, for the hour of his judgments is come; and worship him who made heaven, and earth, and sea, and the fountains of water" (John.)

VOLUME VII. THIRD SERIES.



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1854.

P R E F A C E.

THROUGH the kind providence of our Heavenly Father, and the exercise of His preserving care, life and health are continued to us. Human life, at best, is only a journey—often long and toilsome ; yet, to the Christian, walking in the truth, it is nevertheless a happy pilgrimage to an immortal state of being. And each New Year's-day serves, like a mile-stone by the road side, to remind the traveller how much of the journey is accomplished, and how much, in the ordinary probability of events, remains to be traversed, as, with joyful heart, he hastens forward to his heavenly home. But we may not boast even of to-morrow, seeing that we know not what a day is to bring forth. Should we prove ourselves so wise in determination, and so persevering in effort, as to stand each day before God in the acceptable position which His love and favor have provided, and which all are free to choose or refuse, we may often say, in the full assurance of faith, and in the language of him who, in the spirit of prophecy, anticipated a resurrection from the dead, "As for me, I shall behold thy face in righteousness : I shall be satisfied when I awake with thy likeness." Or, with the poet—

" This life's a dream, an empty show !
But the bright world, to which I go.
Hath joys substantial and sincere :
When shall I wake and find me there ?

O, glorious hour !—O, bless'd abode !
I shall be near, and like my God ;
And flesh and sin no more control
The sacred pleasures of the soul.

My flesh shall slumber in the ground,
Till the last trumpet's joyful sound ;
Then burst the chains with sweet surprise,
And in my Saviour's image rise."

Man's earthly dwelling-place is but a shifting scene, soon to be rolled up as a worn-out scroll. It is but as a bubble, floating in the air, shortly to give place to that enduring and glorious inheritance, which is incorruptible, undefiled, and never to pass away. Such is the transitory character of the world in which man dwells. But nothing can be more con-

solatory and cheering to an enlightened and purified mind, than the consideration, that He with whom we have to do changeth not — that He is of one mind and purpose, the same yesterday, to-day, and for ever, without variableness, or the least shadow of a turn.

With these sublime and heaven-taught ideas before us, it should be our aim, under a sense of deep responsibility, to put out for investigation those great practical themes which harmonize with the character of a periodical professedly devoted to the advocacy and dissemination of Primitive Christianity. That such has been our constant endeavor, the volumes issued incontestibly prove. But to supply monthly a moral and intellectual repast of Evangelical Literature for Christian children, young men, and fathers — besides occasional papers in illustration of the evidences of the truth of Christianity, to act upon the unbeliever — requires a diversity of gifts and talents rarely, if ever, possessed by any individual, however extensive may have been his acquirements. Our resources, in this respect, both of original communications and papers for selection, are abundant, and rather on the increase than otherwise.

In the themes which the inspired records of divine truth unfold to us, we have permanent and inexhaustible sources of study and investigation. The works of creation, providence and redemption—the nature, character, and offices of Messiah — His original divinity and glory — the varied and wonderful incidents of his earthly sojourn, from the manger of Bethlehem to the tomb of Joseph—with all their antecedents and consequents, as they relate to the capabilities, progression, elevation, and immortal destiny of man—are subjects of such absorbing interest, that their origin and development may well engage our earnest attention.

Dissertations on these topics, then, in connection with the consideration of other important questions of social and ecclesiastical reform, discussions upon which are now pending—such as the Bible Revision Society and the missionary enterprises of the brethren—News from the Churches, Reading for the Family Circle, &c. will have due prominence given them in the pages of the forthcoming volume.

We solicit the constant and liberal support of the brethren and all our readers, to give increased efficiency to the enterprise in which we are engaged with the *Harbinger*.

Nottingham, December, 1853.

JANUARY, 1854.

THE
 British Millennial Harbinger.

AN ADDRESS,

DELIVERED TO THE CHRISTIAN MISSIONARY SOCIETY, AT ITS ANNUAL SESSION IN CINCINNATI,
 OCTOBER 18, 1853.

BELoved BRETHREN IN THE CAUSE OF CHRISTIAN MISSIONS,—Missions and angels are coeval, inasmuch as message and messenger are correlates—the one implies the other. As message implies a messenger, so both imply two parties—one that sends, and one that receives, the message.

Christianity itself is a message from God to man—not to man as he first was, but to man as he now is. It was conceived in eternity, executed and revealed in time, and in the wisdom and grace of God, it is the only sovereign specific for all the diseases and maladies of our fallen and degenerate humanity.

The Messiah, the Prince of Peace, was himself the great ambassador of God. The apostles were his ambassadors to the world. Hence, Christianity itself is a message of peace, and, “by the commandment of the everlasting God, it is to be made known to all nations for the obedience of faith.”

So essentially diffusive and missionary is the spirit of Christianity, that all forms of it have acknowledged the duty and obligation to extend its empire and to propagate it in all lands and amongst all people. Hence, Romanists themselves, and Protestants of every name, have instituted and sustained missions, domestic and foreign; and sacrificed both property and life, to a large amount, in their endeavors to evangelize the world, by bringing it under the sceptre and the sway of the Prince of Life and Peace.

It was not, indeed, till the sixteenth century, that the Papal See was much engaged in establishing missions beyond its own limits. Then was it that Dominicans, Franciscans, and Jesuits, took part in a missionary field broad as Asia, Africa, and America. Their missionary, Saint Xavier, penetrated the Portuguese settlements, not only in the East Indies, but in the Indian continent, in Ceylon and Japan. Chili and Peru were visited by Papal missionaries, and Greeks, Nestorians, and the Egyptian Copts, came in for a share of their labors.

Early in the seventeenth century, the Pope was induced to establish a congregation of cardinals, with large revenues, called *De Propaganda fide*. They penetrated through the wilds of America, and those of Siam Tonquin and Cochin China. Even the Chinese empire itself was penetrated, and Japan for a while permitted their efforts. They endured numerous and various hardships amongst these Pagans, but were finally expelled their territories.

Protestants followed their example early in the seventeenth century. Formosa, Java, and Malabar, heard them gladly. It seems that the great Indian apostle, Elliot, of Old England, visited New England as early as 1631, and spent

fifty-nine years of his long life in this new missionary field, now the territory of the New England colonies. He even translated some of the Christian books into the Indian dialects. The Mayhews followed them. Fathers Mayhew, son and grandson, were, for almost a century, pastors of an Indian church, gathered and nourished by their untiring exertions. But the Moravians transcended all others in their free gospel and in their free labors. Historians have assigned to them the conversion of some twenty-three thousand Indians.

Nine islands of the ocean were more or less evangelized and civilized by these bold heralds of the cross. Not only did the islands of St. Thomas, St. Juan, and St. Croix, under Danish rule, but also the English islands of Antigua, Jamaica, Barbadoes, and St. Kitts, yielded, more or less, to the claims of Messiah the Prince, through their benevolent operations. Negroes of Surinam and Berbice, Indians of Arrowack, Canadians, and citizens of these United States, have loudly attested their works of faith and labors of love, in many a mission field. Not content with these fields of labor, they have penetrated the realms of the Hottentots, the Cape of Good Hope, the coasts of Coromandel, Abyssinia, Persia, and Egypt, and even scaled the mountains of Caucasus. They have gained the palm of all Christendom, for this their work of faith and their labor of love.

So late as 1795, the London Missionary Society was formed; four years after, "A Particular Baptist Society," for propagating the gospel among the Heathen, had been formed, under whose benignant auspices missionaries were sent to India; and, by their instrumentality, the Holy Scriptures were translated into sundry Indian dialects of speech.

In the year 1700, a society in Scotland was formed for promoting Christian knowledge; and just 100 years after, in England, the Church Missionary Society was instituted. It has now no less than some sixty stations. This is one of the most affluent institutions in Protestant Christendom. More than twenty years ago, in one year, almost two millions of dollars were paid into its treasury for propagating Christian knowledge.

It is to the honor of our own country, that its citizens are generally more or less imbued with the missionary spirit. An unequivocal proof of this statement is found in the fact, that the missionaries of our country are now found laboring in the Sandwich Islands, in Africa, Palestine, Armenia, India, Burmah, Siam, the Greek Islands, and in China.

Do we not, then, safely argue *a posteriori*, as well as *a priori*, that the spirit of Christianity is naturally and necessarily a *missionary spirit*. Hence, I presume to take the ground that every man's spirituality and humanity are to be estimated according to his zeal, industry, and liberality in the cause of missions; or, in other words, in endeavoring to convert the world. Need we argue this as a doubtful question? Does any one hesitate to concede this assumption? It is scarcely a supposable case. But, for the sake of developing the fact, we shall assume that it is questionable.

It is assumed by some, that the two forms of true religion—the Patriarchal and the Jewish—which preceded ours, were true forms—indeed, divine forms of pure religion—and that neither of them was proselyting or missionary in its character. In the nature of things, the Adamic and the Noahic institutions were purely family institutions, and necessarily knew nothing beyond themselves. There was no family beyond Adam's, none beyond Noah's, in the commencement of the two sections of the Patriarchal age. Besides, the head of every new household was constituted prophet, priest, and king of his own immediate family. And if he discharged his paternal or parental duties faithfully, there

was nothing farther wanting to the perfection of that economy. There were no communities, no public assemblies, no preachers, no meeting-houses, from Adam to Moses. Every father, or god-father, or patriarch, had his true and proper family altar and his family worship. They had neither Bible, law, nor gospel, other than the traditional institutions. Every thing was oral, visible, and sensible, that affected the religion and moral character of families and tribes from Adam to Moses.

Of Abraham, the beau ideal of a good and venerable patriarch, God said : " I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he has spoken of him."

To the abuse of the family institution, polygamy was chargeable ; and for a licentious intermarriage of saint and sinner, the old world was drowned, and the Noahic institution of worship was again reinstated. This continued to the exodus of Israel from Egypt, and then commenced a national religion. This, indeed, made provision for proselytes and additions from other nations and peoples. But there went abroad no missionaries, for the special mission of the Jews was accomplished in holding up the golden candlestick to all nations contemporary with them. It had its peculiar spirit, which was essentially that of *one blood*, for the sake of the public blessing that was in it.

Neither the prophets, nor John, the Harbinger of the Messiah, nor his apostles, were constituted missionaries beyond the Twelve Tribes ; nor our Lord himself, the glorious founder of the Christian kingdom, nor any one of his apostles, during his life-time, was a missionary beyond the " lost sheep of the house of Israel." But when his work, prophetic and legislative, was accomplished, and after he had tasted death for all mankind, then, indeed, this grand and sublime Philanthropist established a grand missionary scheme, in the persons and mission of the twelve apostles. That commission embraced Jew and Greek, Barbarian and Scythian, bond and free, in all nations, and peoples, and tongues, and languages of earth. The whole world — all nations of the earth — became one grand missionary field. " Go into all the world, announce the gospel to the whole creation," was the new commission.

The missionary institution is, therefore, the genuine product of the philanthropy of God our Saviour. It is the natural offspring of Almighty love, shed abroad in the human heart ; and, therefore, *in the direct ratio of every Christian's love, he is possessed of a missionary spirit.*

That " God is love," is the most transforming, soul-subduing proposition ever propounded to a fallen world. This granted, and it follows, that every one begotten of God, loves God and his brother also. And this love of the brotherhood, superadded to the native philanthropy of Christianity, gives to its possessor an ardent zeal for the conversion of mankind which cannot be dormant, but must find a vent for itself in such efforts as those which a true-hearted Christian missionary institution delights to honor and to institute for the renovation and beneficence of man.

We do not theorize in uttering these views, but only give utterance to the sentiments and emotions of every renewed heart ; of every one who has ever tasted that the Lord is gracious. Of all the rewards ever conferred upon man, that of receiving souls for his hire, is the richest and the best. The thought, the assurance, the sight of one sinner transformed into a saint, refulgent in eternal glory and blessedness, by our individual enterprise and effort, would seem to be a prize, and honor, and blessedness, that would repay the labors of a Methuselah's life.

Myriads of men in the flesh, will labor and travail in body, soul, and spirit, for a life-time, to secure a temporal honor or a reward which they deem magnificent. They will imperil all dear to the human heart, for some imaginary gain, honor, or applause of men, which, when possessed, fails to satisfy a capricious, ardent, immortal mind. But the Christian herald or missionary that, with a true heart, an enlightened zeal, and an untiring assiduity, engages in the service of the wisest, richest, noblest, and most exalted potentate in the universe, and for the honor, the blessedness, and the glory of his own degenerate race, to raise them from poverty, wretchedness, infamy, and ruin, to glory, honor, and immortality, is the noblest spectacle that earth affords, or angels ever saw on this side the pearly gates of the heavenly Jerusalem.

And does not this object owe all its allurements and attractions to the discovery of the estimate that the great God places on man, in that sublime, mysterious, ineffable love, which he cherishes in his heart for sanctified humanity; which he always cherished, even when in the purposes of an eternity past, he held sublime counsel with himself, in the ineffable fulness of the Godhead; when, before the world was, "THE WORD that was in the beginning with God, and that was God"—"by whom, and for whom, all things were created and made"—was set up, appointed, foreordained, to become the Author of an eternal deliverance to all that obey him; and, in the fulness of time, became the antitypical offering of every lamb slain from the foundation of the world.

To the couched eye that descries this—to the eye anointed with the true eye-salve that can see objects of celestial beauty and grandeur, and to the heart that throbs and palpitates with the vigorous impulses of Almighty love, what object of time or sense, what employment of the human faculties, and what use of all literary, scientific, and artistic attainments, can be compared with the effort to renovate man in all moral beauty and loveliness, and to raise him from his ruin to a peer of the celestial realm, and to an inheritance incorruptible, undefiled, and unfading! When elevated to the conception of such visions of real grandeur, beauty, and loveliness—to adequate views of the infinite, eternal, and immutable love of Jehovah—our spirits are roused to vigorous impulses, purposes, and activities, to become co-workers with the crowned and glorified Emmanuel, in the work of the Christian ministry—the most dignified and honorable employment which God could vouchsafe to fallen man.

Such is the standing, point and bearing, of the truly enlightend and consecrated Christian missionary. And such are his inspiration, drawn from a right conception of the love of God, displayed in the person, mission, and work of the Divine Redeemer.

This Christian Missionary Society, my beloved brethren, we trust, originated in such conceptions as these, and from having tasted that the Lord has been gracious to us, in giving to us a part in his own church, a name and a place in that Divine institution, which, in his mind, far excels and outweighs all the callings, pursuits, and enterprizes, in this our fallen and bewildered world.

The great capitals of earth—the centres of nations and empires—with all their thrones, their halls legislative, judiciary, and executive, are but for the present scaffolding of humanity; while the Christian temple—that building of God's own Son—is in progress of erection, designed to hold in abeyance the impulses, the passions, and the follies of the children of the flesh, till the cap-stone of this glorious fabric of grace shall be laid amidst such shoutings of joy and glory as man or angel never heard before.

The commission given to the apostles, embraced, as a mission field, the whole

world. "Go ye," said the great Apostle of God, "*into all the world, and preach the gospel to every creature.*" Wide as humanity and enduring as time, or till every son of man hears the message of salvation, extends this commission in its letter, spirit, and obligation. The apostles are, indeed, still peregrinating the earth in their writings. Though dead, they still preach.

When Jesus our Lord ascended up to heaven "he gave gifts to men." He gave apostles, prophets, evangelists, pastors, and teachers. "Preach the word," was the apostolic charge to Timothy; and so long as there is an unbelieving Jew or Gentile in the world, the gospel is to be preached to him just as it was in the beginning.

There are yet nations, great, and mighty, and populous, without the revelation of the gospel—as much under the dominion of Satan, in all forms of living Paganism, as were the nations of the earth when the commission was first given to the apostles. These have just as many, and as strong claims on the Christians of the present day, as Rome, Athens, Corinth, or Ephesus, had on the apostles and evangelists seven years after the ascension of our Lord to heaven. In the ears of sanctified humanity the cry is heard, "Come over and help us." The harvest is yet great, very great, and, alas! the reapers are still few, very few. Shall we, then, only *pray* to the Lord of the harvest to send forth reapers to gather it? Shall we not rather send, and sustain those who are sent by the Lord, or disposed by his grace to consecrate themselves to this great work?

The solemn and awful fact, that "where no vision is, the people perish," should, in all that believe it, awaken every sentiment of humanity, every feeling of benevolence, every principle of true philanthropy, to take a lively and active interest in the conversion of the world, and, consequently, in sending out heralds to announce the glad tidings to those perishing through lack of Christian knowledge—through their ignorance of the only name given under the whole heavens, by which any one can be saved.

If it be a good work—a work of Christian benevolence—to feed the starving poor with the bread of this life, to clothe the naked, to take benevolent care of widows and orphans in their afflictions, as all the Christian world admits—need I ask, is it not a better work, because a more enduring work, because a work of eternal importance, of infinite glory and blessedness, to send the word of life, and the living ministers of that word, to nations sitting in darkness—in the region and shadow of eternal death; to translate them from darkness to light, from the power and tyranny of Satan to God, that they may receive the forgiveness of their sins, and "an inheritance amongst them that are sanctified?" Shall we weep with them that weep, in sympathy with the afflictions and sorrows of this transitory life, and have no tears of commiseration, no bowels of mercies, no agony of soul, for those who are perishing in their sins—aliens from the commonwealth of Zion, strangers to the covenants of promise; living without God, without Christ, and without any hope beyond the grave? Does not every feeling of our hearts, does not every compunction of conscience, does not every sentiment of piety within us, conspire to urge us to take a paramount interest in this great and glorious enterprise of enlightening, converting, and saving our fellowmen—participants of our common humanity, who, at present, are in the rituals of Pagan darkness, invoking gods formed by their own hands, or created by their own imaginings, that can neither hear nor see; that can neither succor nor save any one who trusts in them?

This missionary enterprise is, by universal concession, as well as by the oracles of God, the grand work of this age; the grand duty, privilege, and honor of

the church of the 19th century. God has himself, in his providence and moral government, opened up the way for us. 'He has given us learning, science, wealth, the arts of acquiring and communicating all knowledge of the conditions of the living world—of the Pagan nations, their languages, customs, rites, and usages. He has given to us the oceans of the earth, with all its seas, lakes, rivers, and harbors. He has, in the inventions, arts, and improvements of the age, almost annihilated distance, contracted time, removed the mountain barriers; and by our trade, our commerce, our arts, and our sciences, we have, in his providence, arrested the attention and commanded the respect of all heathen lands, of all barbarous people, of all creeds and of all customs. Our national flag floats in every breeze; our nation and our language command the respect, and almost the homage, of all the nations and the peoples of the earth. God, in his providence and moral government, has opened the way for us—a door which no man, nor nation of men, can shut. Have we not, then, as a people, a special call, a loud call, a Divine call, to harness ourselves for the work, the great work—the greatest work of man—the preaching of the gospel of eternal life to a world dead, spiritually dead, in trespasses and sins? And shall we lend to it a cold, a careless, an indifferent ear?

We have but one foreign mission station—a station, indeed, of all others the most apposite to our profession—the ancient city of the great King, the City of David, on whose loftiest summit Zion, the ark of God, rested—the "holy hill," once the royal residence of Melchisedec, priest of the Most High God—the sacred Solyma—the abode of peace. There stood the tabernacle, when its peregrinations ended. There stood the temple, the golden palace, which Solomon built. It rested upon an hallowed foundation—Mount Moriah, a little hill of Zion. To that place the tribes of God went up to worship. There was the Ark of the Covenant, with its tables engraven by the hand of God. The Shekinah was there; Calvary was there, and there our Lord was crucified, buried, and rose again. There clusters every hallowed association that binds the heart of man to man. There Christ died, and there he revived. There the Holy Spirit, as the messenger of Christ, first appeared. There the gospel was first preached. There the first Christian baptism was administered. There the first Christian temple was reared, and thence the gospel was borne through Judea, Samaria, and to all the nations that ever heard it. Jerusalem, the city of the great King, is the centre of all Divine radiations—the centre of all spiritual attractions, and, in its ruins, it is an eternal monument of the justice, faithfulness, and truth of God.

But, most instructive of all, it was decreed and predicted by the Jewish Prophets, ages before Jesus the Messiah was born, that out of Zion should go forth the law, and the word of the Lord from Jerusalem (Isaiah ii. 3, Micah iv. 2.)

One of the capital points of this Reformation is the location, in time and place, of the commencement of the reign of grace, or the kingdom of heaven. The Christian era, and the commencement of *Christ's Church*, have long been confounded by every sect in Christendom. The materials of Solomon's Temple and of Christ's Church were mainly provided one generation before either of these was erected. The grand materials of Christianity, or of the Kingdom of Jesus Christ, are his life, death, burial, resurrection, ascension, and glorification in heaven. This last event occurred more than thirty-three years after his nativity. So that the Christian era, and the commencement of Christ's reign or kingdom, are one generation—thirty-four years—apart. The Holy Spirit, who is the life, the bliss, and the glory of Christianity, was not given till Jesus was glorified. Hence *John the Harbinger*, and *Jesus the Messiah*, both lived and died under the Jewish theocracy. A fact that has much moral and evangelical bearing on the Christian profession, as exhibited both by Baptists and Pædobaptists. This alone should give direction to all our efforts in all missions, domestic or foreign. It is the only legitimate stand-point at which to place our Jacob staff, when we commence a survey of the kingdom of heaven, or propose to build a tent for the God of Jacob—the Holy One of Israel, our King. Had we no other object than to give publicity and emphasis to this capital point, it is worthy of the cause we plead, whatever the success may be, to erect and establish our first foreign mission in the identical city where our Lord was crucified—where the Holy Spirit

first descended as the missionary of the Father and the Son — where the Christian gospel was first preached, and the first Christian church erected. As a simple monument of our regard and reverence for this soul-emancipating position, it is worthy of all it has cost us, and more than it will ever cost us, to have made our first foreign mission station near the cross, the mount of ascension of the Saviour, and to the theatre of the descension of the Holy Spirit, as the sacred guest of the house which Jesus built.

But this alone, worthy though it be of all the honor we can give it, is not, by any means, our whole argument for the continuance of this station, and its liberal patronage on the part of all the holy brotherhood. It is not contemplated, at least by me, that any mission or missionary in Jerusalem is to convert that city, or even raise in it a conspicuous church, in a few years. Still, it is to me a theatre no less inviting or important in this view of it.

Jerusalem is a great centre of attraction in the eyes of all Christendom—in the esteem and admiration of all Jews and Gentiles. It will long continue to be so. The crowds of tourists—Jews, Turks, Infidels, Romanists, and Protestants—that visit it, sojourn in it, and take interest in it, of themselves alone give it a paramount interest and claim there to locate a herald of the original gospel and the apostolic order of things, free from the false philosophies and the truthless theologies of an apostate Christendom. An accomplished missionary in Jerusalem, even in the private walks of life, in his daily intercourse with strangers and sojourners, may sow the precious seed in many a heart, that may spring up in many a clime, and bring forth a large harvest of glory to God and happiness to man, when those who originated the mission, and have sustained it, shall repose with their fathers in the bosom of Abraham.

If there were but a single family church in that city, of the true type of a Christian family, exhibiting, in word and deed, in faith, in piety, in humanity, the beauty of holiness, and the graces of Christian piety, methinks it would tell so well as to justify all the costs of our missionary station.

But we have reaped, as well as sown, in Palestine. Some, of different languages and creeds, have been baptized into Christ in Jerusalem, through the labors of the beloved Barclay. And had he, as some missionaries of the Anglican, and some other communities represented in Jerusalem, the means of supporting the converts; or had he the disposition to cater to worldly interests, and to use such arguments as savor of worldly policy, he might already have numbered more than an Anglican Episcopal mission has there enrolled as the fruit of some thirty years' labors.

But the personal labors of a missionary in Jerusalem, and their immediate visible fruits, are not to be regarded as the sum total of the avails of his services. He personally distributes Bibles, in all the languages spoken in the East, to those visiting that great centre of Asiatic and African attraction. Bibles in Arabic, Syriac, Syro-Chaldaic, Judeo-Arabic, Armenian, Turkish, modern Greek, German, Spanish, Italian, may be almost daily distributed by those residing in Jerusalem, to the foreigners who daily crowd its streets and explore its solemn ruins and revolutions. Moslem intolerance, too, is annually waning, and the dupes of the grand impostor are now more accessible than at any former period.

But as it is a settled point with us, that Jerusalem is, and ought to be, our first choice, we presume not to argue for special claims upon our Christian benevolence. When we speak of "the rapidly waning Crescent"—of the "drying up of the Euphrates"—of Jerusalem as "one of the foci of Mohammedanism"—anciently "the city of the great King"—and long destined to be "the joy of all the earth"—"a city not forsaken"—"of the year of recompenses for the controversy of Zion"—"the Mount Zion which God loves for his servants' sake," we do not argue these glorious and sublime indications of her destiny as though any of us doubted our premises, her influence, or her destiny. Jerusalem's fall is already written, and her future rise and glory occupy a large space in the visions of the future. Towards the end of the Babylonish Captivity, in the prophetic visions of that day, as presented in the 102nd Psalm, we have some joyful indications of the rise of Jerusalem:

"Thou Jehovah, wilt yet arise and have mercy on Zion;
For the appointed time to favor her is come!

For thy servants take pleasure in her stones,
And show tender regard to her very dust;
Then shall the Gentiles fear thy name, Jehovah,
And all the kings of the earth thy glory.
When Jehovah hath rebuilt Zion,
He will appear in his own glory.

Let this be written for a future generation,
That a people to be born may praise Jehovah,
Because he looked from his high sanctuary,
From the heavens Jehovah beheld the earth,
To attend to the groaning of prisoners,
To release those that were doomed to death,
That Jehovah's name may be declared in Zion,
And his praise again resounded in Jerusalem."

It is good to love Jerusalem, and to seek her peace and prosperity. So sang and prayed the Jews in their song of Degrees (Psalm cxiii.):

"Pray for the peace of Jerusalem;
They shall prosper who love thee.
Peace be within thy walls,
And prosperity within thy palaces!
For my brethren and companions' sakes
I will now say, Peace be within thee.
Because of the house of Jehovah, our God,
I will ever seek thy prosperity" (Psalm cxiii *Boothroyd's Version.*)

Jerusalem, indeed, has long been given up to desolation, and it is to continue, according to Daniel, "till the consummation determined," or until the purposes of God respecting it are accomplished. Our Lord, by Luke, speaks still more plainly: "Jerusalem shall be trodden down by the Gentiles, till the times of the Gentiles be fulfilled. This is our index to the prophecies concerning the Jewish reign. "The times of the Gentiles" yet continue. God permitted them to destroy Jerusalem, and thereby to crush its persecuting power. Its fall contributed much to the spread of the gospel throughout the world. Hence Paul reasons: "If the casting off of the Jews," from their relation to God, "became the reconciling of the world, [the Gentiles,] what will the redemption of them be but life from the dead?"

The fall of the Jews became the rise of the Gentiles. The Gentiles have yet their times. And "blindness," not total, but "in part, has happened to the Jews," and will continue "till the fulness of the Gentiles" be come in. Then will come the fulness of the Jews—"for the Redeemer shall come out of Zion," the City of David, "and shall turn away ungodliness from Jacob."

This mystery is now revealed. It was, in the Hebrew style, *mister*, a thing hidden or concealed. It is no longer so. The Jews, as a people, are still beloved, because of their fathers, though long punished, as was threatened; for, said Jehovah by his Prophet, "Thee, O Jerusalem, have I acknowledged" more than the Gentiles; "therefore will I punish you for all your iniquities." But the time "to favor her" is not far distant.

"For thy servants take pleasure in her ruins,
And show a tender regard for her very dust."

Hence David sings—

"Then shall the Gentiles fear thy name, Jehovah!
And all the kings of the earth thy glory."

With Paul, we rejoice in the prophetic drama, and therefore, anticipate a glorious triumph of grace in the redemption of ancient Israel, according to the flesh.

Our duty on all the premises is plain. During these times of the Gentiles, we have a dispensation of the gospel committed to us. We have, therefore, established a mission in Palestine, in the literal City of David. It is not designed merely for the Jews residing in their own hallowed metropolis, or visiting it, but also for the Gentiles now sojourning in this great centre of mingled attractions.

We have, also, happily found a brother and his family, who not only fully meet our anticipations, but, in fact, transcend them. Their qualifications for the station are acknowledged, not only by all our whole brotherhood, but also by those of other denominations who visit the Monumental City. A Presbyterian minister of our own country, who, not long since, returned from Jerusalem, having made their acquaintance in Jerusalem, candidly avowed his conviction, that "a more accomplished missionary than Dr. Barclay, he had not seen, and one better adapted to Jerusalem he could scarcely imagine."

What, then, need I ask, is our duty, our privilege, our honor, in relation to our Jerusalem mission and our missionary there? I need not argue this question with any one present on this occasion. It is cordially conceded, that he be not only continued there, but sustained, with ample means to devote his whole energies to the great work. If, then, the means are not sufficiently ample, let those who have the matter confided to them report what is wanting, to invest him with every facility to consecrate his whole powers to this grand and sublime undertaking. Our prayers for his success, our counsels, and our means are all justly due to him, and certainly will not be withheld by any one of us. Who that loves the Lord, the grand missionary of Jehovah, who laid down his life for us, and expiated our sins by the voluntary sacrifice of himself—who that loves the sons of Abraham, the father of us all, if not in the flesh, certainly in the faith—who that desires that the blessing of Abraham might come upon the Gentiles, at home and abroad—can withhold his aid to a cause so noble, so rich in promise, so full of blessings to ourselves, our children, and to the great family of man? It is fair, honorable, and just to think and to conclude, that there is not one of us present who would not, according to his ability, contribute his equal part. To this conclusion it would be uncharitable and discourteous to imagine that there is one Christian present that does not freely and fully consent. I shall not, therefore, further press this matter upon your attention.

But this is not the exclusive object on which to engross or to exhaust our whole zeal, ability, and liberality. Jerusalem and Judea do not constitute the whole world, nor is our Jerusalem mission exclusively the longitude and the latitude of our missionary obligation, enterprise, or benevolence. Has Africa, debased, degraded, and down-trodden at home and abroad, no part nor portion in our Christian humanity and sympathy? Are we under no obligation to Africa? Have we forgotten that Ham, though degraded, is our great grand-uncle, the brother of our great grandfather Japheth, and the brother, too, of our more illustrious great grand-uncle Shem? Or do we not believe that God has made of one blood all nations of men to dwell on all the face of the earth, and that he hath marked out, ages since, the limits of their patrimonial inheritance, as well as the different eras of the world? Shall one of our great granduncle's sons engross and exhaust all our humanity and all our Christian benevolence, and leave the others unpitied, unaided, and unprayed for, to perish in their foolish idolatries and to die in their sins? Forbid it reason, conscience, humanity, and mercy!

But these are foreign missions, and located on another continent. Have we no home mission stations? Have we no fields to cultivate beyond the precincts of our American Zion? We have home missions, as well as foreign missions, and these have some claims upon us. Have we made, or can we make, no provision for these? These are questions that call for our consideration, and ought we not, as a brotherhood, if not as a missionary society, to give them some attention?

"Glorious things are spoken of thee, O Zion, city of our God. Thy foundations are on the holy mountains. Jehovah loveth the gates of Zion more than any of the dwellings of Jacob. Shall I mention Rahab and Babylon among those that acknowledge thee—Philistia and Tyre; and last, though not least, shall I mention Ethiopia as stretching out her hands to God? Yes, they shall say of Zion, this man and that man of Egypt, of Babylon, of Philistia, of Tyre, and of Ethiopia, was born in her and to her. For the Most High shall himself establish Zion." In the records of peoples born unto God, Jehovah shall relate, this man and that man were born in her. They shall sing as those leading the dance—"all my springs of joy are in thee."

We are encouraged, then, to raise an ensign, to establish a mission, and to invite to our Zion the frozen Icclander and the sun-burned Moor, the Indian and the Negro, the Patagonian, and the natives of all the isles of the ocean—"where to choose, and Providence our guide."

It is not for me, nor for any one to choose, but for us all to unite, to select, to contribute, and to coöperate in the large fields of our fallen humanity. Let us open our hearts, our hands, and our treasure-houses to the Lord, his cause, and his people, and heaven will open its windows and pour out a blessing more than we can receive.

Let no one say he is straitened in God, in his providence, or in his own means. God loves a cheerful giver, and he will multiply his blessings upon his seed sown; for God is able to make every blessing abound towards us, that having always all sufficiency in all things, we may abound in every good work. As it is written, "he hath dispersed abroad, he hath given to the poor, his righteousness remaineth for ever."

That we should have an African mission as well as an Asiatic mission—a station in Liberia as well as in Jerusalem—missionaries peregrinating accessible portions of the land of Ham as well as of the land of Shem, appears to me alike a duty, a privilege, and an honor. We are abundant in means, and wanting, if wanting at all, only in will, in purpose, or in liberality.

We have recently had emancipated from slavery, through the benevolence of brethren in Kentucky, a colored brother, a gifted preacher of the gospel—a workman, we are informed, well qualified for such a field of labor. Brother Ephraim A. Smith, whose praise is in all the churches, has, of his own accord, and at his own expense, volunteered to visit Africa, to survey the premises around Liberia, and to return and report the condition of things there. He asks nothing from this Society in the form of pecuniary aid, nor has he ever suggested, to me at least, a desire to be specially noticed on this occasion. Still, knowing him so well and so long as I do, I conceive it my duty, before sitting down, to offer the following resolution, viz.:—*That Brother Ephraim A. Smith be requested to report, at proper intervals, to the Corresponding Secretary of this Board, whatever he may deem important on the condition and prospects of Liberia in particular, and of Africa in general, with special reference to the location of a missionary station in Africa, and that the prayers of the brethren, not only of this organization, but of all the brethren everywhere, be offered to the throne of grace for his safe-keeping and protection, and for the Divine blessing upon his work of faith and his labor of love, in this philanthropic and noble enterprise, and also for the brother and his labors who is to accompany him.*

"Now, may he that supplieth seed to the sower and bread for food, supply and multiply your seed sown, and increase the fruits of your righteousness and humanity. Being enriched in every thing to all bountifulness," which will yield a rich harvest of glory to God and blessedness to man.

A. C.

THE BIBLE AND THE PRIMITIVE CHURCH.—One of the brightest pages in the history of Christianity, is that which records the reverence of the first centuries after Christ's ascension for the Word of God; and the nearer we approach the apostolic age, the greater is the reverence for its exclusive teaching. The Holy Scriptures were zealously appealed to, and consulted by writers who were unanimous upon no other subject. They were made the common standard of appeal in controversy. Hence the veneration in which they were held, and the vigilance with which they were guarded. Several of the primitive martyrs committed the whole, or large portions of them, to memory. During the first three centuries, some of the churches were provided with reading-rooms and libraries, containing copies of the Bible in the vernacular tongue. It had its public readers, also, as well as its interpreters. In these early ages, the only book of the faithful was the Bible. Justin Martyr records, that on Sundays the Christians met in religious assemblies, in which the memoirs of the Apostles and the writings of the Prophets were read; and Tertullian states that the reading of the Scriptures was among the solemn exercises of the Lord's-day.

LETTERS TO YOUNG CHRISTIANS.—No. IV.

MY DEAR YOUNG FRIENDS, — Although our religion was intended to awaken and cherish feelings purer and happier than the heart had ever known before, yet our feelings were never intended to be the basis and test of that religion. Our feelings, at times, are extremely variable; sometimes influenced by causes over which we have no control—as changes in the atmosphere, and our own physical frame; but these changes, though joyous or otherwise, are by no means the true tests of the state of the heart, and of our true standing in the sight of heaven; though by many, to their great danger and discomfort, deemed to be such.

The great Milton possessed his soul, even under the greatest of earthly misfortunes, in calm serenity; while the gentle and sweet-spirited Cowper, on account of a more imperfect mental constitution, was often overwhelmed with despair, and mourned as the hidings of the face of God, the changes that took place in the moods of his own mind, and had his soul alarmed by a thousand needless fears.

Religion was intended to tranquilize the soul, and buoy it up under all the cares and trials of life; and in order that it might never fail in our darkest hours, it was based on something not changeable as ourselves, but on a basis fixed and unchangeable.

Our confidence in our religion is based upon a firm conviction of its truth, as developed in the pages of Holy Writ; our enjoyment springs from the knowledge of practicing, to the very utmost of our ability, in our lives and conversation, the precepts which it so clearly and forcibly inculcates.

It would be impossible, in a few short letters, to present a fair abstract of the evidences of the truth of our religion, but we will endeavor, very briefly, to lay before you some few considerations, to show that Christians have ample reason for the fullest and most unwavering trust in those records on whose truth their religion rests. In the first place, it never has been shown that the books of Scripture were not written by those persons whose names they bear, and we have as great reason to believe that Moses and Matthew,

Paul and John, wrote the books which bear their names, as that Livy wrote Rome's early history, or that Tacitus wrote the annals of its later days.

If Thucydides and Cicero are suffered to pass unassailed and unquestioned, we know of no good reason for attempting to invalidate the narratives of Luke or the letters of Paul. Those books were subjected, at the time they were first written, to a severer scrutiny than any other volumes the world has ever seen; at a time, too, when every opportunity was afforded to disprove the truth of the things therein related. The fact of such efforts being made, and their signal failure, when the opportunities for success were greater than in any succeeding age, would have placed the truth of any other volume beyond cavil.

The ordeal has continued down to our own times; and that the Bible still outlives all the assaults that have been made upon it, is by no means to be ascribed to a want of wit, talent, zeal, and learning, on the part of its assailers. If there be any thing venerable in age, the Bible has pre-eminent claims in this respect, for the world knows no writings with any thing like equal claims to antiquity, with the book of Job and the five books of Moses. These last stand alone, giving a history of events unknown to any other books of time—no records having preceded them, else their very names have perished; and thus for ages alone they have stood, like the loftiest peaks of the Himalayah, glowing in all the sunlight glory of truth, ere its light had fallen on the hills below, or penetrated the dark valleys which lay at their feet. Indeed, the books themselves afford internal evidence of being the production of a primitive age—the simplicity of life, manners, and customs, all point to the youth, if not to the infancy of the world; the avocations, habits, modes of speech, forms of business, of worship, of domestic and social life; the simplicity of the arts, both of peace and of war; the flocks, the herds, the tents, the wandering pastoral life, the bows, the spears, form of government, simple yet cheerful and abundant hospitalities—all point to a time when the world was young.

Again: the traditions of all nations

lead us back to the origin which the Bible gives them, and we find the seeds of all the nations of the earth in the 10th chapter of Genesis. There we find Egypt and Babylon, Assyria and Greece, the Mede and the Persian, and the fathers of the rude tribes of the North; in a word the starting point of all history. The rivers of the Bible—the Tigris, Euphrates, and Jordan—are still as familiar as those of our own land. Lebanon, Sinai, and Ararat, wear the names they bore when Moses wrote and David sung; and the discoveries of the present century prove that the grandeur and extent of the cities of the Old Testament were by no means exaggerated. Layard has brought lost Nineveh to light; Petra, the silent city of the rock, is a monu-

ment of Bible truth; the ruins of Babylon are not voiceless; and the mighty receptacles of Egypt's dead, at the questioning of science, have given proof clear, abundant, and conclusive, that the books of Genesis and Exodus are not fictions. These are, however, by no means the strongest proofs of the truth of the Bible. Thus far we have only examined its claims, as we would those of any book of anything like equal pretensions to antiquity; but even these would be admitted sufficient to establish the claims of any other volume. But in addition to these, we can array a class of evidence in support of the Bible, which cannot be presented in favor of any other volume. But this must be deferred until our next.

TIMOTHY.

THE AMERICAN BIBLE UNION.

THE fourth annual meeting of the American Bible Union, which was organized about four years ago, in the language of its constitution, "to procure and circulate the most valuable versions of the sacred Scriptures in all languages throughout the world," has just been held, a summary of the proceedings having appeared in the December number of the *Harbinger*. We now revert to it, for the purpose of presenting our readers with an outline of the addresses delivered on that occasion.

ADDRESS OF DR. CONE.

In the gracious providence of our covenant God and Father in Christ Jesus, we enjoy the privilege of convening in this house, to celebrate the fourth anniversary of the American Bible Union. It gives me pleasure to say that your Board of Managers have attended regularly to the business of the Union with unabating zeal and fidelity; not a single member has been removed by death; and harmony of action, increase of funds, and accessions of valuable friends, are among the tokens for good vouchsafed to us by the God of the Bible. In revising the commonly received English Version, the real point of controversy between us and the anti-revisionists is the question whether *baptizo* shall be translated or not. Settle that point on the side of truth; allow the real meaning of the word to appear in all its

plainness and simplicity, and then no one but a Roman Catholic will object to the whole Bible being brought as near the original as possible. This was the great, in fact the only insuperable difficulty, in the Calcutta and the British and Foreign Bible Society, with reference to the versions of Carey and Yates and their coadjutors. And this, too, was the identical stone of stumbling and the rock of offence in the American Bible Society respecting the circulation of Judson's Burmese Bible. General terms were, indeed, used by these societies in the resolutions refusing aid to versions made by Baptist missionaries; but when the pith of the matter was exposed, in each instance it was acknowledged that if *baptizo* and its cognates were left untranslated, all opponents would be satisfied. What a melancholy picture does this furnish of the depravity of our race—as manifested even among those who profess to bow willingly and cheerfully to the authority of Zion's King—that rather than have his first injunction to believers made plain to the common understanding, that he who reads may run in the pathway of obedience, they will adhere to versions of acknowledged inaccuracy, and hold up to obloquy and persecution those who desire to have God's truth freed from error and obscurity. God has greatly encouraged us in our work. Let us, therefore, gird up the loins of

our minds and be sober, hoping unto the end. We have difficulties to encounter—but they are trifling to those which befel Wickliffe and Tyndale and their compeers. We are not exposed to the wrath of kings and an established clergy—neither fines nor imprisonments, fire nor fagot, menace us. It is our happiness to dwell in the land of civil and religious liberty—and where Baptist principles prevail, that liberty can never be successfully assailed. We rejoice with our departed brother, Christopher Anderson, at the wonders accomplished by the instrumentality of the Scriptures in an English dress; but if the circulation of a version with thousands of acknowledged inaccuracies, has been followed by such glorious results, may we not look for greater things than these when the errors shall be corrected and the obscurities removed, and the pure and unmutated Word of the Lord shall run and have free course and be glorified in all the earth?

ADDRESS OF REV. C. GRAVES.

"God is our refuge and strength," has always been the language of the Christian soldier, as he urged his way over the field of conflict. Jehovah has sent him out to fight the battles of truth, under circumstances where his motives and plans will be challenged and severely scrutinized. He is bound, as a reasonable being—yea, by the express instructions of his Commander—to give a reason of the hope he cherishes. Apparently he will fail. Is he to come before magistrates and governors? He is not even to depend on the usual preparation of counsel and thought, but on God, who will give him, in the awful crisis when life, and soul, and all are at stake, a wisdom which his adversaries shall neither be able to gainsay nor resist. Does he appear before the world, proposing vast plans for the redemption of man, for the accomplishment of which he has no appropriate means, and, according to the wisdom of man, no adequate power? That man who never goes further than he can see, will never go further in religion than to the borders of the Red Sea. My heart swells with a sweeter rapture, my feet stand firmer on the rock, when I examine the principles and position of the Bible Union, and find that the blood-stained

banner of Prince Emmanuel floats over her. As to the reasonableness of her position, her apology is before the world. A succession of anniversaries, unparalleled in the history of voluntary associations, for clearness of argument and pure zeal for the cause of God, has left nothing to opponents but expediency and ridicule. Revision is now the watchword of all. Not only the principle is made so clear as to be un mistakeable, but the Spirit itself witnesses with our spirits that we are following in her footsteps, whose ways are pleasant and whose paths are peace. Here, then, we take our position. Having the truth and the spirit of truth, we claim and expect to succeed. Let us embrace the truth and go fearlessly on. God has given us the Bible—the world has it; but the enemy has treated it as he has treated the church—thrown around it obscurities which must all be cleared away. The Bible Union commits it to the science and literature of the world, trusting in God that it shall be brought safe to land, prepared to lead the sacramental host of God's elect to the heavenly Canaan. When the storm gathers we shall not turn pale, but be full of hope, and give as a reason of our hope—not that we carry Cæsar, but the Bible.

ADDRESS OF MR. JONES.

The American Bible Union has come into existence for the avowed purpose of procuring the faithful translation of the sacred Scriptures into all languages. This I believe to be the highest object, the noblest enterprise, and will be, when accomplished, the most glorious achievement of the church on earth. In this grand enterprise the church ought to be united, and it is lamentable that it cannot be; but, is it meet that such a work of importance should be delayed, because there are some who will not come up to their duty in the work of translating and revising? The accomplishment of this single work alone—the revision of the English Scriptures—is of sufficient magnitude to enlist all the learning and energy of the Christian world. Although the Bible Union does not confine itself to this single object, yet it must be looked upon by the mass of Christians who read our version, as the grand point of their interest in the Union. Any man who believes the Bible to be the revealed will of God, is

solemnly bound to dissent from any translation which he knows does not give the full sense of the original, no matter how long he may have used it. I regard the American Bible Union as the star of hope to the church. I regard it, originating in such a time and under such a state of things, as a Providence full of mercy to the Christian world. God has favored it, and thus signalized his approbation of its course. It began amidst opposition the most bitter. It began without funds, and its first year only reached five thousand dollars; the second, ten thousand; the third, sixteen thousand; and now, in its fourth anniversary, it can report twenty-three thousand dollars. This is not all. Men who, when this society was formed, said, "We do not need any revision," are now, in 1853, making propositions to the friends of the Bible Union, saying, "If we confine ourselves to revision only, we can sweep everything with us." Well, I don't know but we can, but we don't want everything. Men who in 1850 can say one thing, and in 1853 another, upon matters of such vital importance as a pure Bible for the world, will be no help in carrying forward to final triumph a glorious principle. It is the purpose of the Union to hold up to the world a Bible dimmed by no human authority, defaced by no images of Popery, acknowledging the authority of no king but Jesus, denying the dictations of parliaments and cardinals, and summoning the world to a solemn tribunal before unveiled truth. If you circulate such a gospel, it will defend itself, and win to the Christian faith the supporters of superstition. If you circulate an impure version, you will need to keep a standing army of Christian scholars to defend its doctrines from corruption. The doctrines of the church should be found in the Bible, and not be what the church can make out of a badly-translated Bible. The Bible, faithfully translated, and in the hands of a sanctified, truth-loving church, forms a power against which the gates of hell shall not prevail. And finally, may we live to see the battle fought, the victory won, the foes of pure translation and revision all silenced, and truth on her way to the zenith of the moral heavens, spotless as the sun, to receive the recognition and homage of the human family, throughout the world.

ADDRESS OF DR. ACHILLI.

I feel very happy that my first appearance before a Christian public in the United States, has this evening been occasioned by nothing else but an interesting meeting upon the Bible; and I must be wisely proud, how many I have the pleasure to meet with in this place, that I have been presented to you by a Bible Society — as my name itself, my bitter life, with all my sufferings, as you know — are closely connected with the Bible, where I declare my present faith and my future hopes are contained, as from thence I contemplate the Lord making himself manifest in a new way to the people and nations; when I say in a new way, I mean renewing what is old, the church and the world. This is the reason why — though I care little about talking and fighting upon questionable points, as viewed by different sects, which, like Martha of the gospel, are "careful and troubled about many things" — I, with many, prefer to go directly where Jesus is, resting at his feet and hearing his word — at the feet of Jesus, where is the Bible, as I wish to stay concealed apart from those many things, about which I have years past been [careful] and troubled: so thither I would invite to return all those who withdrew and departed from — to the Bible, namely at the feet of Jesus. I would recal the church of my native country, the good people of Rome, whose faith at the time of the Apostle Paul, "was spoken throughout the world," to the Bible, and only to the Bible — far from whatever sectarianism there is in the Bible, a true catholic and apostolic religion. What is comforting to my heart, is to see that the good people of Italy, beginning with those of Rome, are now turning themselves to the Bible, not only for the purpose of destroying Popery, but chiefly for edifying a new and better Christianity. By these men political affairs are made alike subservient to religious matters — as, for instance, the putting Austrians to flight — putting down priests, friars, the Pope with his indulgences, the worshipping of saints, the confessing to a man, the believing in purgatory, and so on. It is true that there are in Italy, as in every part of the world, men who care but little about religion. There are even such as you can scarcely find anywhere, hating reli-

gion in their hearts, and thinking whatever may be, or is called religion, would consist but in priestcraft. There are Deists in Italy, and thanks for all this to the Romish church. There are even Atheists. What, then? Surely the best of Italy is not represented by such a few whom we detest, and I know how in Italy they are generally despised. There are in Italy Infidels, as there are thieves and murderers. Italians are, by their good nature, moral and religious people, as you may well infer it by their having so long been superstitious. Now they are no more Papists, since they have seen Popery gone far from all religious truth and practice. There is, thank God, a sentiment of goodness prevailing in the hearts of the Italians, upon which the sentiment of truth is easily grounded. They are perfectly aware that the so-called Catholicism is no more truth, although priests are daily insisting upon demonstrating and strengthening it by a fair set of arguments. People of Italy, beginning always with that of Rome, do no more believe in the seven sacraments, which are to be paid for; neither in the mass, nor in the miracle, and so on. They would tell you that the holiness of the Pope is such a tale not unlike the celibacy of his priests, an imposition upon the most credulous and stupid minds. They are looking, then, for a better religion, namely — a better faith, a better life, a better clergy, a better worship. The question is, which is the better possible in this world, as they are convinced that the very best is but in heaven to be finally found. The Bible will answer the question. Now such a religious improvement, my fellow-countrymen do not search any where for, but in the same word by which all things are and were made, both in heaven and earth. Fortunately enough the church of Rome — ever corrupting and adulterating the Scriptures — teaches her followers, that all in the Bible (provided it is interpreted at their own fashion) is to be reckoned as truth of God; and so she leaves the basis, the very foundation upon which we may build the edifice of God. The only thing we ought now to provide for so interesting a people, is a good new translation of the Bible in the Italian language. The many translations we have do not correspond to the present and future wants of Italy.

They are translations, more or less bad, from that bad one, the Vulgate. Malerbi, Brugioli, Bustici, Martini, &c. are the authors of such translations. The only one deserving to be recommended is Diodati's, published about two centuries ago in Switzerland, and republished in London by the Bible Society. I think it is from the original Hebrew and Greek; but its Italian, though once good and pure, is no more familiar, because the written and spoken in our country are by no means clear in several passages: so that the reader is tired and his intellect fatigued. Every clever man would have, I think, the translation of Diodati. No one, I am sure, would but long for a new and better one, the present want of which causes many Italians to abstain from reading the Word of God. Well, a new one is almost ready — the New Testament is on the press. This translation is from the correct Greek. The Old Testament, taken from Hebrew, will, God willing, be ready in about a year, and it will also, as I hope, be published in New York by this same American Bible Union. Such a translation had been undertaken six years since, (November, 1847) when I, then in the island of Malta, was first charged to prepare a new Italian translation of all the Bible, by the American and Foreign Bible Society, through the medium of the Rev. Mr. Wyckoff, the Secretary, at present connected with the American Bible Society. For such a difficult task I had already prepared many sketches, as I caught the opportunity of consulting occasionally several learned men; but I worked it chiefly consulting by prayer the wisdom of God, which the Holy Writ had dictated. You then, see the reason — the chief reason — of my trans-Atlantic journey, of my calling on you, and of my present living, silent, solitary, and alike unknown, in a retired country place. I want to accomplish, as soon as possible, such a work for my dear Italy, and my dearly beloved Rome. So it shall happen that America, this New World, discovered by an Italian, named by another Italian, would be providentially called to show — to present the motherland of Columbus and Americus, in her own language, newly translated, the Oracles of God, discovering just now new heavens and new earth, forming new men, and in a new city, which is

nothing else but a new church sent down from heaven—new in all things, from the first to the last. This is the Bible, from which you have already

drawn a great deal of wisdom, and strength, and freedom, that have made you such a good people and a mighty nation.

PROGRESSION.—No. VII.

BY S. W. IRVIN.

CHANGE and advancement are not peculiar to man. They are common to all organic matter. Change and mutation are written upon the face of all created things.

"Lo! all grow old and die. But, see again How, on the footsteps of decay, Youth presses. Ever gay and beautiful youth, In all its beautiful forms."

The earth itself was once without form and void, and darkness was upon the face of the deep. Its chaos was reduced to order—its darkness was dispelled by the rays of the sun—its waters were gathered together, and its dry land appeared. The change is still going on. Many parts of the earth, now crowded with cities and teeming with inhabitants, were once covered with briny waters filled with fishes and monsters of the wave. Parts of the ocean over which ships once moved in safety, are not now navigable. Some of them are dotted over with towns and cities, and crowded with inhabitants; while in others, coral reefs are overtopping the waters, forming archipelagoes and continents, destined to become the abode of animals and the homes of men.

The mineral, vegetable, and animal kingdoms are all changing. The primary or plutonic rock formed by fire—the solid granite itself cannot withstand the transforming touch of time. Geology demonstrates a wonderful change in both the animal and vegetable kingdoms. Those not subservient to man are becoming extinct, while the useful are increasing and improving. What an illustration of this principle is furnished us in the history of the Indian race. For want of the capacity and spirit of progression, they have fled from the advance of civilization, and have been swept away by the tide of social, political, and intellectual improvement.

The Almighty, in dealing with our race, has adapted his dispensations to the different ages and conditions of the

world. When man had sinned, God drove him from his presence. He hid his face behind an awful veil, and left the world enshrouded in moral night. But even then, in the plenitude of his mercy, he determined to redeem man from his thralldom. Redemption, like every thing else, must be progressive. It must have a beginning, a middle, and an end. Like the natural day, it must have a morning, a twilight, and a noon. The Patriarchal age was the dark—the almost imperceptible dawning of the day. Judaism was the twilight, when the bleeding victim, the smoking altar, and the obscuring veil, all pointed to that by which it was to be succeeded. It was an age of symbols and of types, and gave way to Christianity—a higher, nobler, brighter dispensation, in which the symbol is merged into the reality. Once the mitred priest, behind the veil and shrouded in the smoke of burning incense, could alone offer sacrifices for the sins of the people. Now, all Christians are priests to God, and the incense most acceptable to him is the prayer of his saints.

Thus it appears that man is gradually approaching to his God, and that Christianity is intended to fit him for an introduction into the presence chamber of the King Eternal, and to prepare him for the society of angels and the presence of the just made perfect. The patriarch and the Jew looked forward (as "through a glass darkly") to the Christian age, and hailed it as the bright and unclouded day, when "peace should be as rivers, and righteousness as the waves of the sea." But when Christianity, with its superior privileges and superior light, is ushered in, we are still taught to look with bright anticipations to the future. "It doth not yet appear," says one, "what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." Thus is man continually progressing—continually rising upward and going forward—"changing from glory to glory."

If we turn our attention to the human mind, we will find that man is adapted to this state of things in his organization; that his Creator designed that he should be progressive, and that no bounds should be fixed to his advancement, only those that are found in an imperfectly organized and decaying body.

The mind is composed of faculties that fit it for observing, remembering, and reflecting; and the exercise of these faculties increases their power. Thus the more we observe, the greater is our relish for observing; the more we exercise our memory, the greater is our capacity for remembering; and the more we reflect and reason, the more critical and powerful do our reasoning powers become. Thus, in this life, do our mental faculties expand in capacity and increase in strength until our physical organization, worn out by age or disease, can no longer nourish and support them.

Sir Isaac Newton remarked, some time before his death, that when he reflected on what he knew, and on what he had yet to learn, he was reminded of a youth sporting with pebbles on the shore, while the great ocean of truth lay unexplored before him. Shall the great gates of the universe be closed at death? and shall that ocean never be explored? Shall the soul's deep prayer and earnest struggle for higher life and higher knowledge be in vain?

We are told that the heavens and earth that now are, are to pass away, and be succeeded by a more spiritual economy—a more refined materialism—and that the new creation will be so superior, that the former shall no more be remembered, neither come into mind; and when the bright toys of this nursery are put away—when nature retires before her God, as the ambassador gives place to the king—when the symbols of the infinite are lost in the

infinite itself—when God is all in all—and when we shall see eye to eye, shall we cease to learn lessons of wisdom, or to pursue the paths of knowledge? On the contrary, when we see as we are seen, are we not to *know also as we are known*? May we not hope yet to be able to unfold the secrets that lie hid in the chambers of mystery—to trace the comet to its hiding place, and unveil the wonders of those ships of fire that sail the upper deep—to find again the lost pleiads, and the stars that have faded from our present heavens—to rise upward and press onward until filled with new emotions of joy, and love, and reverence, we shall arrive at the throne of God, and clothed with *light* as with a garment, fall at the feet of him who is Lord of all, and who fills all space with his wonders.

If our minds are immortal, are not those faculties of which our minds are formed immortal also? And if our minds, with all their faculties, and clothed with immortalized and spiritual bodies, are permitted to exist in a future state, is it not a just inference, that they will be eternally progressive? This seems to be the secret of the uncomputed value of the human soul. And O what heights of honor—what exalted privileges—what a glorious destiny—is in reservation for those who shall attain to the immortal state! Eternity is a day that has no noon and no night, and when the soul has existed through multiplied ages, its duration will be undiminished. Nay, when it has plied its unflagging pinions through as many years as there are stars in heaven, and when these have been multiplied by as many more as there are atoms in this mighty globe, *eternity* will be still before it. Even then will it gather up its unspent energies, and replume its glorious wings for a yet more glorious flight; thus gathering new accessions of glory and of bliss, ages without end.

POSITIVE DIVINE INSTITUTIONS.

[The following article has been circulated as a tract in the MESSENGER OF TRUTH, but, with the view of obtaining for it as large a circle of readers as possible, we have transferred it to our pages. It is worthy the earnest perusal of every subscriber.]

In the material universe, every orb of every system, is subjected to the great law of gravitation, which law is,

THAT ALL LESS BODIES SHALL OBEY THE GREATER. In the universe of mind, as in the universe of matter, the governing

law is, *that all less bodies shall obey the greater, all inferior wills are subject to the superior.* All was placed under law, that the harmony of the universe might be preserved; and that the harmony of the universe of mind might be preserved it was equally necessary, that man should also be subjected to law. It was also necessary, as a test of his loyalty and as a tenure of his inheritance. By law comes liberty; and without some such law as God gave to Adam, which contains a license as well as a prohibition, Adam could not have touched even a flower, without trespassing upon the rights of another. Nothing of all he beheld was his, till bestowed upon him by the great Author and Proprietor of the universe. God said to him, of all the trees of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die. The right, now, to eat of the fruit of all the trees of the garden, save that of the tree of the knowledge of good and evil, was his, derived by express warrant from the Almighty. But to eat of the fruit of that one prohibited, was rebellion—was treason against the Supreme Majesty of the heavens and of the earth. By that law first came the knowledge of sin, of right, and of wrong; and, consequently, freedom of choice between good and evil. For, where there is no law, there can be no obedience; and if no obedience, no approbation; no approbation, no happiness. 1st, then, law; 2nd, obedience; 3rd, approbation; and 4th, happiness. Perfect obedience results in perfect approbation; perfect approbation, in perfect moral bliss; partial obedience, in partial approbation; partial approbation, in partial and limited happiness.

We may speak of two kinds of law; not civil and criminal law—these belong to another classification—but *positive and moral law.* *Positive law makes a thing right by authority; moral law enjoins that which is right in the nature of things. Positive law is right, because it is commanded; moral law is commanded, because it is right. Positive law arises from the will of the law-giver; moral law from the inherent nature and fitness of things.*

To illustrate: that children should obey their parents, is right in the na-

ture of things, and therefore it is commanded; that man should shed his brother's blood is wrong in the nature of things, and therefore it is prohibited. But that Abraham should slay his son, was right, because it was commanded; it was made right by divine authority: therefore, while Cain was wrong in slaying his brother in violation of a moral law, Abraham was right in slaying his son (in a figure) in obedience to a positive law. That Adam should partake of the fruit of the prohibited tree, was wrong, because it was prohibited; it was made wrong by divine authority. God was about to prove Adam—to test his loyalty. Should this be done by a *positive*, or by a *moral* law? Sceptics say, it was ungodlike to suspend the destiny of man upon such a law; because in it, there was nothing either morally good or evil. But this is the very reason why it was godlike—the very reason which stamps it with wisdom divine. The wisdom of the Bible, like pure gold, shines brighter and brighter the more it is tested. Had God suspended the destiny of Adam upon obedience to a command that he should not kill his wife, or upon the observance of any other moral law, there might have been a thousand motives for obedience, without the least sentiment of respect for divine authority. But God is not guilty of the folly, which the wisdom of scepticism would have him to commit. He singles out a case, that affords a perfect test of Adam's loyalty. He invested him with the sovereignty of the earth, and now, while standing amidst the surpassing beauties and munificence of the unparalleled Eden, with every thing to excite his admiration, gratitude, and love, God says to him, "Of all the trees of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die." Whether Adam will obey or not, is a pure question of loyalty or disloyalty. God just gives him this command, without assigning any reason for the prohibition. And to Adam, no reason apart from the express will of the Divine Lawgiver, could appear. The great motive, therefore, for obedience, is respect for Divine authority; yet not the only motive. For as the life of Adam would be forfeited by the violation of

the prohibition, according to its sanction, confidence in the Divine word, would also afford the most powerful motive to obedience. Upon these two kindred motives to obedience, then, the whole Divine prohibition rested and terminated. It is thus that the Divine Father trains his children, and tests their respect for his authority, and their confidence in his word, in all dispensations. God has thus stamped positive law, with superiority even over moral law, yet there are not essentials and non-essentials in the religion of the Bible. If the Bible must still continue to be divided into chapters of essentials and non-essentials—God's positive laws being placed in the one, and his moral laws in the other—these chapters will have to change places. Moral laws have, by many, been regarded as the great essentials in religion, and positive laws as non-essentials; but, positive Divine laws, are, by Jehovah himself, regarded as of first and cardinal importance. As God's positive laws are tests of respect for his authority, and, in many instances, of confidence also in his word, if they be obeyed from the former of these considerations, or from the former combined with the latter, obedience to them will also draw after it obedience to all his moral laws. A man may be moral without being religious, but religious he cannot be in the true Bible sense of the term, without being moral also. He, therefore, who obeys all God's positive laws, *from respect for his authority combined with confidence in his word*, will also obey all his moral laws, when to these religious motives are superadded; in the latter case, the moral considerations of respect for the rights and interests of society. The essence of religion is submission to Divine authority—obedience to the Lord, for the Lord's sake. This is the reason why a person, who believes with his heart unto righteousness, and confesses with his mouth, that Jesus is the Christ, the Son of God, is required to bow in humble submission to the authority of the Messiah in the *positive* institution of baptism. Religion first, and morality afterward; first, obedience to the Lord for the Lord's sake; secondly, for our own sake; and, thirdly, for the sake of others. The law given in Eden supplied our parents a *proposition for belief* and a *command for obedience*—the process of their fall had

relation to both. While the proposition, ("in the day thou eatest thereof, thou shalt surely die,") was believed, the law was duly obeyed. When the temptation presented the declaration, "*thou shalt not die*," and that declaration was believed, man became toward God an unbeliever. Unbelief was not however accounted complete until made perfect by an act—an act of disobedience—the violation of a *positive* Divine law—and then, and not before, came expulsion from Eden, and separation from God. In the sinner's restoration the most complete analogy is manifest. Unbelief made perfect by the violation of a positive Divine law producing condemnation, is exactly reversed. Man *returns* to God by faith in a Divine proposition, "Jesus is the Christ, the Son of the living God," but, "by works is faith made perfect," and in the new institution faith is accounted when it produces action; "He that believeth and is baptized shall be saved"—thus man returns by faith in the Divine testimony producing obedience to a Divine command, which is purely positive in its nature—right, because it is instituted, and not necessarily and inherently so. Thus, as man's separation from God was consequent upon his walking in a path, the *first* step in which was disbelief, and the consummating one transgression of a *positive* law, God provides that he may return by a road, the *first* step on which is faith, and the consummating one obedience to a similar enactment.

Now as the forgiveness of sins, is an exercise of the high prerogative of the Executive of the universe, there must be some moment of time, when the Infinite extends this favor to the penitent believer. And what moment more suitable, than when he first obeys a positive institution? As man, by violation of such an institution, involved himself in sin and death, what more appropriate than that, by obedience to a similar institution, he should enjoy the forgiveness of his sins, and a new life in Christ Jesus—having the prerequisites of faith and repentance unto life! The forgiveness of one's alien sins, and an introduction into the kingdom of the Messiah here on earth, are suspended upon the conditions of faith, repentance, and baptism; and the forgiveness of the sins of the citizens of the kingdom, is suspended upon the

conditions of repentance and confession. But faith, repentance, and baptism—all derive their efficiency from their relation to the all authority in heaven and on earth, with which the Messiah is clothed, and their relation to his precious blood, which cleanses from all sin.

The Lord's day and the Lord's supper, are positive Divine institutions, and are standing tests of the loyalty of the citizens of his kingdom, to be regularly observed by them till he shall come again. God has, under every economy, tested man's loyalty, by positive law. 1st, There was the positive prohibition against partaking of the fruit of the tree of the knowledge of good and evil, at the head of the Adamic economy. 2nd, The positive institution of sacrifice, at the head of the Patriarchal economy. 3rd, At the head of the Jewish dispensation, stood the positive institution of circumcision; and, 4th, In the front of the Christian economy, stands the positive institution of baptism.

Under the Jewish economy, the positive institution of the Sabbath was a standing test of the loyalty of Israel. So, under the Christian dispensation, the Lord's day, and the Lord's supper, are perpetual tests of the loyalty of his people. Every good liege subject of the King, as often as this holy day returns, will, if in his power, observe it to the Lord. But this can only be done by attending to the various observances instituted by the apostles, or by observing the day according to apostolic example. Apostolic example is justly considered as equivalent to apostolic precept. The grand items in the public observance of this resurrection day, according to apostolic example, are a steadfast attention to the doctrine or teaching of the apostles, to the fellowship, to the breaking of bread, and to prayer. Every disciple is bound by his allegiance to King Messiah, to attend every Lord's day to all these items of service, if he has the ability and opportunity. And he who neglects thus to observe the Lord's day, or to attend to as many of these items of public service as he has ability to do, as often as he may, is guilty of disloyalty to the King of saints. So all God's positive, as well as all his moral laws, are essential to a perfect system of di-

vine government, embracing all man's relations to the universe, to time, and to eternity. Now if man owes his highest earthly obligations to affectionate parents, surely he owes paramount obligations to God, his greatest benefactor. Piety is the main pillar that supports the temple of morality. Prostrate this pillar, and the temple is levelled with the dust—its columns are broken and scattered in ruins. Bind man's affections fast to the throne of the Eternal, and they will sweep out and touch with accuracy every human relation; cut them loose from this mooring, and they are adrift on a boundless ocean, to touch anywhere or nowhere, for good or for evil, as chance may direct.

Let no one, therefore, imagine, that any of God's positive institutions may be disregarded with impunity. It was the violation of a positive law, that introduced death into the world, and all the untold miseries and woes to which humanity is heir. Nadab and Abihu were destroyed for the violation of a positive law (Lev. x.) It was for tampering with a positive command, by substituting smiting with a rod for speaking, that Moses was prohibited from entering into the land of promise (Num. xx.) It was for violating a positive law, that Uzzah died (2 Sam. vi.) It was for disregarding a positive command, that the prophet sent down to Bethel perished (1 Kings xiii.) For the violation of the positive institution of the Sabbath, the man in the wilderness was stoned to death (Num. xv.) The profanation of the positive institution of the Sabbath, stood at the head of the dark catalogue of sins which God charged upon the Israelites of old, and for which they were driven away captive into Babylon (Neh. xiii. 17-18; Eze. xx. 13-24; Jer. xvii. 27.) For profaning the positive institution of the Lord's supper, by converting it into a common feast, many of the Corinthian brethren were visited by disease and death (1 Cor. xi.) Let the Christian take warning by these dreadful examples, that he disregard not the positive institutions of the Lord's day and of the Lord's supper, lest he forfeit his celestial inheritance, as Adam forfeited his terrestrial; lest he fail to enter the celestial Canaan, as Moses failed to enter the terrestrial; lest he be visited with death eternal, as many of the

Corinthian brethren were with death temporal. Obedience to all God's positive, as well as all his moral laws, can alone secure to any one eternal life.

But disobedience to positive divine institutions has not only been fraught with untold woes to the human family, but obedience to them has been fraught with immeasurable good to man. We have seen that under the Patriarchal and Jewish economies, a person, in complying with the positive institution of sacrifice, by presenting his sin offering according to divine appointment, had the assurance, from the unerring word of God, of the forgiveness of his sins. Compliance with the positive rite of circumcision entitled the Israelite to the privileges and immunities of the Jewish Commonwealth. It was in complying with a positive institution, that the Israelites, who were bitten by the fiery serpents, in the wilderness, were healed of the dreadful bite of that venomous serpent (Num. xxi.) It was in obeying a positive divine commandment that Naaman was healed of the leprosy (2 Kings v.) And as if the observance of the positive institution of the Sabbath, had comprehended in itself the whole duty of the Jewish people, or would secure obedience to all the other statutes and ordinances of Jehovah, He says to them: "It shall come to pass if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city, kings and princes sitting upon

the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain for ever." Let the Christian, then, be warned and encouraged, faithfully to observe the positive institutions of the Lord's day, and the Lord's Supper, as well as all the moral laws, that he may inherit eternal life.

But is the reader an impenitent believer! I would point him to Calvary, to the dreadful agonies, to the divine compassion of the *Man of sorrows*, as he hangs upon the cross. Sinner, if that scene of love cannot subdue your heart, you must be lost for ever. But it may be that you believe, and are penitent for your sins, but cannot see the importance of baptism. And in the light of all the cases which have been adduced touching positive divine institutions, and the many others which your own reading may supply, are you prepared to reject baptism as non-essential—to decide as a juror that it is of no importance? Are you prepared, also, to reject the express testimony of the Messiah, and of his apostles and ministers? "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved" (Mark xv. 15-16.) "Repent, every one of you, and be baptized in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit" (Acts ii. 38.) "And now, why tarriest thou? arise and be baptized, and wash away thy sins, calling upon the name of the Lord" (Acts xxii. 16.)

NOTES AND OBSERVATIONS ON CHRISTIAN PRINCIPLES.

NO. II.

"God so loved the world, that He gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

OUR mind never contemplates these words without recurring to the history, facts, principles, and philosophy of the plan of salvation.

Progress and development are peculiarly true of that great plan. It has a history, showing a gradual accumulation of facts and development of principles, directed by such consummate wisdom, as makes its philosophy the wonder and admiration of all who rightly examine it. The objections fail,

therefore, which are urged against God for supposed changes in his dealings with man, seeing that these supposed changes are but so many stages of development occurring in consequence of the effect produced on man by preceding courses. Change, however, in the sense in which it occurs so commonly among men, is unknown in the ways of God. When we can find in the New Testament the key which unlocks the Old, with all its varied circumstances,

we can safely affirm the oneness of the purpose of God. When we can behold in Jesus the meaning and fulfilment of those promises given of old to man by God—when we can find in him the consummation of that object for which the peculiar nation of Israel was created and sustained, despite the storms and decaying influence of time, which have swept away into oblivion all its contemporaries—the unity of the will of God can never be obscured. The language which Jesus uses, then, is full of importance. It grasps man—past, present, and to come—within its meaning. It is the apex of revelation, rearing itself above all that has been and all that shall be revealed, while the sun shines on the race of Adam. Jesus was no meteor, streaming a glorious but short and fitful light for a while o'er the dark scene of human degradation, and then departing to leave man only to wonder at and mourn the brief continuance of such glory. Neither was he a new and strange thought, which, rising in the eternal mind, was experimented to try to turn man to holiness. No! onward in solemn majesty came the development of the heavenly plan. The short but lucid promise given to man expanded in the ratio of man's necessities, till it stood forth in meridian splendour in the person of the Son of God. Mercy was coeval with judgment, when judgment went forth on men. The grave had scarce palled the despairing sinner with its dread proximity and certainty, 'ere it could be converted into the antechamber of eternity—the temporary resting-place for man, till he should be ushered into the presence of God. Ages have been gathered into the past since that time. This earth has borne, fostered, and enveloped in its cold embrace, myriads of our fellows. The stream of time has rolled on, leaving little trace, save in the memory of God and the conscience of the individual. But there has been a work progressing—a building rising whose date is as old as man, and whose completion shall be when he treads the earth no more. The building is a temple for the Great Spirit—the materials, all the good, the just, and the true of the human family. Its endurance shall be through the countless ages of eternity.

In the passage before us, Jesus says, the world would perish were it not for the love of God. One, if not the in-

tended idea, contained in this statement, is, that the deterioration and ultimate extinction of man was imminent, on account of the separation of man from an obedient connection with his Creator.

We have before stated that man is not primarily self-instructing and self-developing; and even when he has received an impulse, and has set sail with a considerable amount of intelligence, to explore the contents of his vast domains, his imagination never furnishes him with a reasonable answer to those queries, the capability to put which so greatly elevates him above all else here. He runs constantly from one extreme of speculation to another. Now the Sun is the author of all being—now the various elements of nature—presently the passions become deified, and creations of fancy are vested with supreme power. But anon a change comes over the mind, and there is no creation, no beginning, no end. All is regarded as chance—no cause, no effect. But, behold a new light arises, and he who denies is classed with him who affirms as all wrong. "I don't know," is the proper answer to all interrogatories on the origin and destiny of man. It is quite immaterial to know—very simple to ask—yet how strange! Nothing is more certain than that we are hastening to another state; and yet it is wisdom—aye, wisdom it is called—not to know anything of that state! Were ignorance deplored, and a desire for knowledge expressed, it would not be so strange to suspend judgment; but to say, "he is wise who desires not to know"—and even more than this, to say, "he cannot look fairly at truth, who is casting side glances at the same time to the prospects of his soul," as Mr. Holyoake imputes to Mr. Martineau—such statements manifest a degree of cultivation so peculiar and artificial, that the soul wonders at its fearful flexibility. The tendency of these positions and speculations are, however, destructive. True, men may be brought to believe them—may go down to the grave declaring them—but their legitimate effect is dispiriting and degenerating. Ignorance can never be associated with the progress of man. The great question of the future too manifestly forces itself on the attention, to assure the mind peace while it is unanswered. It will ever be discussed by man, until it is solved for his solace and direction. Not that we allow its ob-

securiety or doubt even now; but religious error and corruption hang like a dark cloud between its solution and the public mind. Men are distracted with the numerous unheavenly and unearthly lights which flit in the regions of religion, and not yet accustomed to the investigation of revelation in its purity, that they turn from all with disgust. Not that they are bettered thereby. The question of the wisdom of ignorance is too peculiar to satisfy — too abstruse to be grasped. But still they turn away, losing even the hope of finding, out of the Word of God, a cause for their existence, or a clue to their destiny. It appears to all, out of it there is no knowledge. The Koran and the Hindoo sacred books are sometimes classed with the Bible, but falsely, for they still seem to think, if the Bible is not true, it is of no use looking at them. This, at least, places it as the last hope for man on these momentous questions. If it be not true, no truth exists concerning that which alone man needs to fill the measure of his peace.

The clashing of those avowedly human speculations, seeing they are bestowed on a subject altogether above human power of discovering, must tend to injure man. Thence solutions must be always wrong. Revelation alone can declare the truth on them. But it happens that their tendency is much modified by having at least one fair object of attack, viz. the corruptions which exist in the religious world. Thus they are made to conserve, to some extent, good and the cause of truth. This sustains their moral life. Who can dispute that the corruptions of Christianity have given rise to doubts and scepticism, which, acting against them, have mingled with themselves some, aye, much of the true spirit of Christianity itself. But we would also contend, that if Christianity were exhibited in its original purity, these unhappy and unlovely manifestations would disappear as the mist before the rising sun.

It is difficult to escape from the influence of Christianity in almost any part of the world. It is becoming more so every day. How much more difficult to escape from that first knowledge of God which was given to man! However degraded a people might become, that first great truth seems to have taken firm hold, and will manifest itself somehow. This is so general, that it has

been said of man, "he will worship." It is but the last spark of imparted truth seeking an utterance. Moral and intellectual degradation keeps pace with the forgetting of God. Extinction hovers over those nations that lose his knowledge. Man is doomed to perish when the name and idea of God disappear from amongst them. Revelation is the guarantee of his life: on its fullness depends the development of his being. Without it the springs of his life would dry up — his habitation become desolate — this far-famed world become one vast solitude of tombs, instead of a beauteous garden, echoing on every side the voice of God's love.

This may seem abstract and doubtful to some, but the known avenues to the heart and head of man — the means whereby the beauties and nobility of his character become unfolded, all speak in favor of these conclusions. Man was created in the image of God. In God the mental perceptions and attributes exist in glorious and undimmed splendor. Man is but an image of that — a likeness; not all men, necessarily, yet it is the privilege of all. It is only when he comes into the presence of God, that this likeness or reflection appears. The image of God is not a material creation, like that of the body — neither can it be a mere immortality. We can discover no image of *God* in the mere possession of eternal existence; but when we come to mental perception and moral sensibility, which were the things requisite for him to possess, if he was to have dominion over the things of this earth, we find indeed a resemblance to that beneficent Spirit whom we know not by his infinity or eternity, but by his bounty and his love. Immortality is associated with this likeness — it may be essential to the development. We can affirm, with the Bible in our hand, it is essential to the usefulness of the image of God in man. But still that likeness consists in mental perception and moral sensibility, manifesting themselves in truth and love, justice and holiness. These are the members of that God-like creation, man. They are the essential attributes also of Deity. They do not appear spontaneously in man: he requires culture to manifest them. The capacity is truly there for a time, but when the golden moment arrives he cannot be attached to this world, but passes into the

presence of his Maker. In all our writings, we look at man in his relation to God *through* this world. A purely abstract view is morally useless, if not impossible; and when we associate this life and God with man, we can only speak of him in his relations. Thus a cultivated idea exists in the mind, and the image of God is associated with

what we can see, and hear, and feel of the mental dignity of man.

We would wish to pass from this topic, to dwell for a while on the gift of the Son of God, and his relation to us as revealed in the Scripture, but must reserve it for a future occasion.

M. K.

PASTORAL LETTER,

TO THE CHURCH AND SESSION OF THE FIRST PRESBYTERIAN CONGREGATION OF DETROIT.

JERUSALEM, April 2, 1853.

BELOVED BRETHREN AND FRIENDS,—The good providence of God has thus far preserved me, and through all the fatigue and perils of "the great and terrible wilderness," brought me prosperously to this city, once so highly distinguished above all other places on the face of the earth. I gratefully recognize his goodness to me in answer to your prayers, and rejoice as the time approaches when I hope again to be in the midst of you. All I see makes me love my own country, my own dear flock, and my home among you, more than ever. Truly the United States are a people blessed above all others. The Lord preserve us from abusing our privileges, and becoming ungrateful and rebellious, as did the Jews. The history and present condition of that unhappy race, are a fearful illustration of the wrath of God poured out on those that despise his mercy.

Although I forwarded, on my arrival here last Saturday, two communications to you, one from Sinai and the other from Hebron, yet I cannot resist the desire, amid the employments of each day, which have been sometimes very wearying to the flesh, to add another from this city, "where our Lord was crucified." "I have walked round about Zion, and gone round about her, so that I can tell the towers thereof. I have marked well her bulwarks and considered her palaces," that I may be able to relate the proofs of the faithfulness and wrath of God. "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!" "The Lord hath done that which he had devised—he hath fulfilled his word that he had commanded in the days of

old—he hath thrown down and hath not pitied!"

Jerusalem that now is, is but a small town. Its population does not exceed twenty-two thousand—7000 of whom are estimated to be Jews. The different nations of Europe, and some of Asia and Africa, are represented both in the Jewish and other population. Among the former the Spanish are most numerous. Of the latter, the Arab and Turk predominate. Of the nominal Christians, the names and varieties are very great. Abyssinians, Copts, Syrians, Armenians, Greeks, Latins, Italians, French, English, and a few Americans. All, except the latter, have their places of public worship; the Latin church of the Holy Sepulchre and its appurtenances, accommodating the entire Papal and other idolatrous population. The Americans are Baptists, and assemble in the house of Dr. Barclay, a physician and Baptist preacher from Virginia, whose influence, and that of his interesting family, are in every respect valuable in the place and highly creditable to our country. I have been pressed to preach to them to-morrow, which will be the first time I shall have had the pleasure to meet and hold public worship with fellow-Christians of my own country, since the Sabbath I spent at Civita Vecchia. The English church hold a missionary establishment here that is well endowed. Bishop Gobat, and two or three clergymen of the English church, maintain public worship after the form of the church of England, for the benefit of the English population; for the benefit of Prussians, in the German language; and for the benefit of the Jews, the prayers translated into Hebrew are read daily shortly after service. I witnessed the celebration, and participated there in the Lord's supper last Sabbath.

The Arabic, German, and English languages, were employed as the bread and wine were given to converts from Islamism, to Jewish converts, and others acquainted with our language. The place of worship cost some £70,000 sterling. Schools for the instruction of the children of Jewish parents and others are established. A college is about to be organized, the buildings for which are in a state of preparation. The institutions of the establishment comprise also a house of industry, for the reception of such Jews as may be cast out by their parents and kindred for becoming Christians. Its object is to put them in a way of sustaining themselves by their own labor, and its aid is very opportune. For the renunciation of Judaism and the embracing of Christianity, are here to be treated as unpardonable offences, and provoke the most bitter and unrelenting hatred. The wealth of the mission gives ascendent influence to the efforts made by the Episcopal church for the conversion of the Jews; although the fruits, as yet, have been quite limited. The light, however, shines on Mount Zion, now the site of that church.

Not long since, a lady of England bequeathed somewhere near 400,000 dollars towards the support of that mission. The Prussian government also united with the English, and contributes to its support. These contributions, as well as the fact that the English church had made the first movement for the establishment of a mission in Jerusalem, justified, if they did not induce, the retirement of our American missionaries from Jerusalem to Beyrout.

The movement of certain very devoted friends of the Jews, which commenced with a lady of Philadelphia, and led to the formation of a little colony, whose object, in connection with religious influence, was to teach, and induce the Jews in Palestine to cultivate the soil, has had to encounter serious difficulties and disappointment. Their labor, however, has not been wholly abortive. Their meek Christian example, and the labors of Dr. Barclay, also, are making an impression. They succeeded in the introduction and cultivation of the sweet potatoe in the Valley of Artas, and of Indian corn; but at present, having no soil to cultivate, and their funds having

passed out of their own hands and control, they are awaiting in Jerusalem the counsel and instruction of the friends of the Jews, who benevolently contributed to aid them in the experiment they proposed to make for the benefit of Israel. Some things connected with their disappointment are of a saddening character, and I fear may operate unfavorably to the cause of such effort for the benefit of the Jewish people. "The time to favor Zion, even the set time," does not seem yet to have arrived. Whatever has been accomplished is but "the day of small things," which, however, we are admonished not to despise.

The blindness which has happened to Israel still continues. It is wonderful to see the extent and power of it. One of the most affecting sights I have witnessed during my travels, was encountered yesterday afternoon. I repaired to the appointed spot to hear the lamentations of the Jews over their desolated temple and scattered nation. The site of the ancient temple is now occupied by the Mosque of Omar. No Christian nor Jew is allowed by the Musselmén to enter its precincts. The nearest approach that the Jews can make to it, is to the large and massive stones of the wall which Solomon built from the bottom of the narrow valley or ravine, called the Tyropeon, for the purpose of sustaining and forming the terrace or arches, which were built out from the basis of the rock on its four sides, and on which the temple on Mount Moriah was originally constructed. I saw thirty-five Jews, standing or seated, near these stones, all of them bowing, and restlessly swinging to and fro, while they read their Scriptures in the Hebrew, and some weeping bitterly as they uttered their wail of distress. One man sobbed as if his heart was ready to break, while he stood reading and trembling with emotion in his whole frame. Women, with white scarfs thrown over their heads, passed mournfully along the walls; some kissed the stones with their lips, others laid their hands on them, and then kissed their hands, while most sat in a squatted or Turk like position, reading parts of their liturgy in Hebrew. I ventured, with a courteous salutation, to look upon the page from which an aged man was quietly reading. He politely pointed his finger to the

place. He was reading the 58th, 59th, and 60th Psalms. The whole scene was so deeply moving, exhibiting in such a powerful light the sad reality of the Jews' great national sorrow, and caused such a rush of solemn thoughts in my mind, that I was quite overcome by it.

What a comment on the truth of God's word! How has the testimony of the blessed Saviour been fulfilled! They "weep and howl for the miseries that are come upon them." He hath showed "His people hard things, and made them to drink the wine of astonishment." Jerusalem still continues to be "trodden down of the Gentiles," and the Jews, of all others in this city, are most despised and persecuted. They live on its narrowest streets, and in its most filthy parts. It is enough to offend a delicate stomach, to pass through them. The filth of the daughter of Zion is not purged, either physically or morally; yet still does the blindness of Israel prevail. The mass of them are as inveterate as ever in their hatred of Christ. The veil is still upon their hearts, and so full of enmity are they against our blessed Redeemer, that some, in the heat and excitement of conversation, declare if God himself would come down and tell them that Jesus of Nazareth was the Messiah, they would not believe Him. Poor beings! This is a great truth, the fearful application of which they do not see. What an awful crime is

unbelief! How terribly God punishes it, when it is persisted in, in despite of light and evidence sufficient to convince! Would that there were none affected with similar unbelief among our Christian congregations! The Lord in mercy keep our minds and hearts in Christ Jesus.

I must refer to a future day an account of the many subjects that now crowd upon me, especially of the idolatries practiced in this city. It is as bad as Rome, if not even worse, and I see little or no difference in respect of their worship of pictures and saints, and vain superstitious and liturgical ceremonies, between Latins, Greeks, Copts, Abyssinians, Syrians, and Armenians. All cluster around the Church of the Holy Sepulchre, and honor and worship places that can lay no just claim to be the precise spots where the scenes were enacted, which false tradition affirms. Old Jerusalem lies forty feet below the present one. No foundation, even on Mount Zion, can be had for new buildings, without digging to that depth, and more in some places, through ruins and rubbish. I leave here, (D.V.) on Monday, and hope to sail from Beyrout for Smyrna about the 29th. I had intended to visit the seven churches in that vicinity, but the region, I fear, is too much infested with robbers to attempt it.

I remain, your ever affectionate and anxious pastor,

GEO. DUFFIELD.

UNRESERVED OBEDIENCE TO THE TRUTH.

It is the course of prudence and reason, that we take up our citizenship in the kingdom of God, according to that kingdom's legislative enactment and constitutional form; that we be *born from water*, as well as begotten with the word. Let all whose tempers are renewed in faith, hope, and love, cherish a reverential and practical conformity to the very letter of the Christian ordinances. For the enactments of Jesus and his apostles *hold good* in this nineteenth century—they *stand* to this very day—they will continue *in force* until the time of the restitution of all things. The dispensation of the Son of God is a perfect dispensation—all men are subject to its laws; its ordinances are indeed simple, but they are indispensable.

When they are in any way set aside, or perverted, or abused, then is the integrity of the very dispensation itself violated—then is the *system* of Divine wisdom set aside, to make way for the speculative traditions and arbitrary customs of men—then is the tall candlestick removed from its place, that should be the pedestal and support of truth in this dark world—then is that simple instrumentality perverted that heaven hath placed in the earth, for the instruction of them that are without God, and without hope—then are those significant institutions of Jesus allowed no more to preach to the outlying world, by their solemn, thought-arresting symbolism, the life-giving truths that concern him. Let all who

breathe the Spirit of God's Anointed reverently conform to the very letter of his ordinances. Then shall his body, the church, be once more visible in the earth—once more united through obedience to his simple laws. The Spirit of his dispensation shall powerfully operate through the medium of its so-

lemn ordinances upon them that are without: their thought will be arrested—their veneration excited—their reason and conscience convinced. They will see that there is indeed a King in the camp of the saints, and they, too, will hasten to make their peace; they also shall enter in and be saved.

THE REV. J. HARRISON, OF PARK CHAPEL, CAMDEN TOWN,
AND THE
PRIMITIVE ORDER OF THE CHURCH.

ONE of the brethren recently added to the disciples in Camden Town had been a member of Mr. Harrison's church previously to leaving London, twelve months before his recent immersion. He was duly transferred to a church in connection with the same denomination, and upon his return to London would have reunited with Mr. Harrison's congregation, but for the fact of his mind having been, through our publications, &c. directed to a more excellent, because more scriptural way. Though not an old man, yet having been an active and highly-respected member, inquiries as to his reasons for not returning have been frequently made by persons connected with the Independent church, which led him to forward a letter, of which the following is the substance:—

TO THE REV. J. C. HARRISON, FOR THE CHURCH OF CHRIST, PARK CHAPEL, CAMDEN TOWN.

My dear Sir, — After an absence of twelve months, I have returned to reside in Town again. Since I was transferred from the church under your pastoral care to that at Halesworth, Suffolk, I have been led to alter my views of Christianity, as taught and practised by Independents; and I have thought it my duty to communicate to you my reasons for not rejoining your church, or uniting with any popular sect.

1. I cannot find any New Testament authority for the sprinkling or baptism of infants. Wherever baptism is mentioned in the Scriptures, belief is first enjoined. According to Acts ii. 38, baptism is for the remission of sins—Romans vi. 4, for the commencement of a new life—Hebrews x. 22, for the privilege of worshipping God. Now it must be admitted infants cannot be said to believe, have no sins to be remitted, cannot commence a new life or worship God. The question then arises, Why sprinkle them? It appears very clear to me, that all the baptisms recorded in Holy Writ were adult immersions, and that this was the mode of reception into the fellowship, and

should therefore be adopted by the churches of the present day.

2. I cannot find any New Testament authority for one man having the entire superintendence and teaching of a church. I gather from the apostolic writings, that there should be a plurality of elders or bishops in every church—deacons to minister to the wants of the distressed brethren, and evangelists to preach the gospel to the world. Bishops or pastors, the Apostle Paul tells us, must be the husbands of one wife, ruling well their own houses, having their children in subjection with all gravity, given to hospitality, &c.—that deacons should be husbands of one wife, ruling their children and houses well. Now how many pastors and deacons of modern times fall short of the qualifications here set forth! Is not the "must be" of the inspired Apostle, in many cases, entirely set aside? Are not young men from colleges appointed over churches who are not husbands at all, have no children to keep in subjection, no house to rule, and no means for showing hospitality? Hence while many, or nearly all churches, have at least one "apt to teach," and well qualified for the work of an evangelist, the flock have really no pastoral care, and consequently do not grow, and strengthen, and ripen to the glory of the Great Shepherd. And further, the one man, with the qualifications referred to, placed in authority over a church as pastor, leader, teacher, &c. wholly excludes mutual exhortation by the brethren, in direct opposition to the Divine Word, by which Christians are commanded to exhort one another, according to the grace that is given, and thus to provoke one another to love and good works.

3. I cannot find any New Testament authority for churches meeting only once a month for celebrating the institution of the Lord's supper. According to Acts xx. 7 and ii. 42, the primitive Christians met every first day of the week for the breaking of bread, continuing in the Apostles' doctrine, the fellowship, and the prayers; but all this is departed from, and monthly meetings are substituted. Hence there is but little love and unity manifested by brethren in the churches, but reservedness, coolness,

formality, and conformity to the fashions of the world, are seen on every hand.

4. I cannot find any New Testament authority for *inviting* the unconverted to mingle with the disciples in praise and prayer. When the Saviour was with the multitudes we do not read of any such practice. He preached to them, and so did the apostles; but now the world mixes with the church, all go through the forms of prayer and praise. But in vain do they worship, obeying the commandments of men.

5. I cannot find any New Testament authority for the system of pew rents, and the receiving of money from the known irreligious for the purposes of the church. The Bible teaches its believers to make free-will offerings for carrying on the work of God, supporting the poor brethren, &c. every first day morning of the week, as God has prospered them; to do it without ostentation, pride, or jealousy; in such a manner as brought forth the commendations of the Saviour upon the poor widow who cast in her two mites—for according to one of the hymns you sing—

“God abhors a sacrifice,
Where not the heart is found.”

I must confess that some time ago, when worshipping with you and singing these lines in the mixed congregation, I was struck with the want of agreement in the practices of the church, and the truth expressed in these words.

6. I cannot find New Testament authority for calling pastors reverends, paying them large salaries, their wearing of long clothing, &c. If deference should be paid to some, should it not be to those who are most devout, humble, self-denying, and devoted, manifesting the spirit of their Lord and Master? For all are brethren, the children of one Father, redeemed by one Saviour.

And now, my dear Sir, as I have sent these reasons to you, for the church, will you please to read this letter at the next church meeting (some of the members, I know, are wondering why I have not been to the chapel since my return); and as I have no other object than to possess the truth unalloyed, and to spread the same so far as God gives me ability and opportunity, I shall be glad to receive the church's reply.

Earnestly praying that the grace of the Lord Jesus Christ may ever be with you all,

I remain, dear Sir,

Your's in one Saviour,

WALTER LUDBROOK.

November, 1853.

Of this letter I have little to say. It is merely a statement of the reasons which prevented the writer from returning to Mr. Harrison's. Christian affection pervaded the epistle, and some six points

are presented, of which we may say, *The New Testament and Ludbrook* versus *the Rev. J. C. Harrison*. Upon the whole it is a letter which might have produced from a gentleman claiming to be *the Elder* of a Christian church, an invitation to a young member leaving his communion to a kindly interview, when his superior wisdom might triumph over sincere error, and from the Word of Life showed that Independentism is, in the particular items set forth, in accordance with the Divine Word. In place of this, however, a popish assumption of the *necessary accuracy* of the Rev. Gentleman's conclusions, with the not infrequent intimation, that an *Independent* examination of the Word savors of a want of humility; and a getting rid of the whole matter by a sort of legal side door, “You are not now a member of the church,” is the result produced. The reply may here speak for itself:—

LETTER FROM REV. J. C. HARRISON.

24, Queen's Road, Nov. 18th, 1853.

My Dear Sir,—Had I not received some previous communications from you,* and been aware how far your *judgment and knowledge* fell short of your good intentions, I should have been more surprised than I was at your letter. If on careful examination you prefer the sentiments and polity of “*the brethren*” to those of the Independents, of course it is your duty to join them; but that you should imagine your taking this step is a matter of so much importance, as to require a letter of explanation to a church which you quitted twelve months' ago, betrays an estimate of yourself, for which I was hardly prepared. *Had you been now a member with us, I should not have felt it incumbent on me to read such a letter to the church* on your retirement; but as you are not a member, I should certainly feel very culpable were I to introduce such a precedent, as to give the reasons why those who have ceased to be in fellowship with us have changed their views. Had you been better acquainted with theological writings and with the Christian church, you could hardly have written what you have. You must have been sure that myself, and the more intelligent members of the church, have often had all the points you mention brought before our minds in a far more complete form than you have presented them, and that we have our reasons for our present course. My earnest hope and prayer is, that God will grant you far more self-knowledge and humility — far wider and

* A letter about two years since, on “*Temperance*.”

broader views than you now possess—and that among whatever denomination of Christians your lot is cast, you will firmly cleave to Christ through the teaching of his Holy Spirit, and be found at last among the number of his children. With kind regards,

I am, my dear Sir,

Yours sincerely,

J. C. HARRISON.

In this letter a few things are self-evident.

1. The writer's boast of having before him all that Mr. Ludbrook has presented, is too hastily made, for so *little* has he attended to the communication, that he confounds the positions with those of the Plymouth Brethren, with which they have not only no connection, but are, in most important points, at *direct* antagonism.

2. There is fully shown, the small importance attached, in one of the largest Congregational churches, to a member leaving its communion. Surely Mr. Harrison does not believe, that in the particulars referred to, Congregationalism is regulated by New Testament authority! Surely he does not believe that New Testament ordinances and authority are superior to the ordinances and traditions of men, or he never could have intimated that a member's leaving his sect, on the plea of its unscriptural character, was too insignificant a matter to introduce to the church, or to call for any effort on his part to rectify.

3. Mr. Harrison raises a false issue. Mr. Ludbrook's letter was not to state his reasons for "changing his views," but his reasons for not reuniting with the church when he had returned to the neighborhood.

5. A lamentable disregard of the Word of God characterizes this letter. Mr. Ludbrook bases *all* his conclusions on the Scriptures—right or wrong in his inferences, he appeals to them alone. With *him* it is *Jesus* and the *Apostles*. Mr. Harrison does not find it convenient to appeal to the same authority: they do not sustain him, and therefore, like the Romanist, he appeals elsewhere, saying, "Had you been better acquainted with *theological writings* and the *Christian church*, you would hardly have written what you have." Could he say—dare he say—the Apostles do me sustain, Mr. Ludbrook? If not, what matters by whom his system is

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supported, for in the destruction of mystic Babylon it must be overthrown?

5. It seems that a goodly portion of the spirit of the Papacy has fallen upon Mr. Harrison. Mr. Ludbrook prayerfully and earnestly searches the Scriptures, and from them comes to given conclusions. His late pastor denotes this an evidence of his want of humility, and intimates that his own judgment, together with that of his peers in intelligence and connection with Park chapel should have been the standard. Had Mr. Ludbrook submitted his difficulties to them, and been content with their false and evasive answers, he would have been a humble son of Congregationalism; but, having fallen into the vulgar error, that those who hear the Apostles hear the Saviour, and that they who hear Him, hear the Father also, he is both proud and ignorant. Why should Rome trouble herself about prevailing Protestantism, when there are numbers who, like the Rev. J. C. Harrison, are so well content to do her work?

In conclusion, let it be observed, that the positions taken by Mr. Ludbrook are pleaded by men, who, in acquaintance with theology, history, the Christian church, the Bible, and the Apostacy, can never be placed second to Mr. Harrison—that we demand a refutation of those positions in Bible words—that when Mr. Harrison substitutes infant rantism for adult immersion—the *one man* guiding, ruling, teaching, &c. for a New Testament eldership—an array of clerical titles and dresses, with other items referred to, in place of primitive love and simplicity—we say, "By what authority doest thou these things?" and echo answers, "By what authority?" leaving Mr. Harrison content with affirming his own superior wisdom, or to show, through the means of these pages, or in other ways adapted to reach the public, that he and the Apostles are one.

In the defence and love of the truth,
D. KING.

REMARKS BY THE EDITOR.

We desire to give expression to the obligation under which we feel laid to Brother King, for bringing before our readers the foregoing correspondence, which, we hesitate not to say, will be

read with considerable interest by the brethren, and especially the letter written by Brother Ludbrook. In 1832 a similar letter, with one exception, was addressed by ourselves to a Baptist congregation in Nottingham, but of which nothing was heard by the members; and, very likely it never was perused by any other person than the minister of the church referred to. But this was of little consequence. Facts are stubborn things, as the incontrovertible records of the Christian Scriptures testify; and when these facts sink deeply into the heart and conscience of the inquirer, where intelligence and obedience are characteristics of the mind, a cordial adoption of reformatory principles, as compared with the religious systems of the day, is an inevitable consequence.

As we desire, in every particular, to stand firmly in the truth, we take the liberty of suggesting to Brother Ludbrook, a reconsideration of his 4th, and a portion of his 5th, reasons for leaving the community of which he has hitherto been a member. The reasons advanced are as follow:—

“I cannot find any New Testament authority for *inviting* the unconverted to mingle with the disciples in praise. When the Saviour was with the multitudes, we do not read of any such practice. He preached to them, and so with the Apostles; but now the world mixes with the church, and all go through the forms of prayer and praise.”

We may be permitted to observe, that prayer, praise, and alms-deeds are divine institutions, adapted to, and harmonizing with, man's moral nature. Legislation on the part of God, to prove them right, is unnecessary. They are commanded to be observed because they are right; whereas positive divine institutions, be they ever so simple, are right because they are commanded by the wisdom and good pleasure of God. The excellent article on “Positive Divine Institutions,” in another part of this number, so ably illustrates and sustains this distinction, that it would be superfluous to dwell upon it.

We cannot legitimately appeal to the Old Testament, in order to learn what are the practical requirements of the Christian system which the New Testament unfolds to us. In proof of the divine authenticity of the New Testament, the writings of the Old Testament are invaluable, although we may not adduce them in proof of the practical development of Christianity. “Jesus was the end of the Law for righteousness, to every one that believeth.” It was perfected in Him. He did not come to organize churches in the world. His mission was restricted to the lost sheep of the house of Israel. We are not certain, however, that He did not pray and rejoice, or give utterance to the language of praise, as well as teach, in presence of the unconverted (Luke x. 17-37).

The Apostles were commissioned by Jesus to preach the gospel to every creature, and to immerse the believers, and form them into churches, that they might observe all things which the Apostles gave them in charge. “Teach them,” said Jesus, “to do all things whatsoever I have commanded you;” at the same time that he extended their commission to the entire family of man. Now the question for consideration resolves itself into this form, Did the inspired ambassadors of our Lord preach, pray, sing, break bread, or give alms, in presence of the unconverted? Did they, in a word, attend to the discipline of the church before unbelievers? We are of opinion that they did, and that they wisely prosecuted their work with open doors. They were neither afraid nor ashamed of public observance of their teachings and prayers. Like their Master, they were sons of light, purity, and truth. If the unconverted listened to their teachings, so much the better; and if there were disposed to join in singing, or to say “amen” at the giving of thanks, who had any right to interfere, for the purpose of preventing them giving expression to their emotions? To God alone they are respon-

sible. But, as regards the Lord's supper, the aspect towards the unbeliever is widely different. It is a positive divine institution, the privileges of which belong exclusively to immersed believers in the sonship, death, burial, and resurrection of the Lord Jesus Christ. If an unimmersed believer enter any meeting-house, without invitation, when the disciples are engaged in the observance of this institution, and partake with them, the responsibility rests with the individual, and not with the church. The distinction will be still more apparent, if we bear in mind that the Apostles command Christian parents to bring up their children in the admonition of the Lord, which cannot be fully and properly accomplished without prayer and praise being offered in their presence. Paul with his companions prayed and gave thanks in presence of a congregation of *two hundred and seventy-six souls*, as well as in the church at Corinth; and the example of these infallible teachers will remain for guidance to the end of time (Acts xxvii. 35, 1 Cor. xiv.)

In regard to the 5th objection, we can now only briefly remark, that the system of pew-rents adopted by the popular sects, is most objectionable and unscriptural. It is very much akin to the box, pit, and gallery gradations of worldly places of amusement. There are numbers of the Dissenters who are thoroughly ashamed of these practices; and hence, among some congregations, parties may occupy seats without paying any specified sum per annum for their use—in fact, they may give what they please. The begging systems put in practice by the religious denominations of the day are equally opposed to apostolic customs. Nevertheless we question whether any church is justified in rejecting the *free-will offerings* of any person. Paul and his companions received unsolicited alms at the hands of the barbarians who peopled Melita; and the example of an inspired apostle is satisfactory evidence, that what was approved then would not be disapproved now (Acts xxviii. 10.)

J. W.

THE ANCIENT SPIRIT OF THE FAITH.

I HAVE often wondered why — while so much has been said and written by our most talented brethren—addresses after addresses having been delivered, and volume after volume been issued from the press, to bring about what we call “a restoration of the ancient order of things,” or, as it may more properly be termed, the ancient order of Christian worship and church government—so little in comparison, so very little has been said, and so very little written, in advocating a revival of what I shall call “the ancient spirit of faith.” I qualify the term, ancient order of things, because it is an absolute expression implying entirety; whereas what has hitherto been done, and contended for, is only part of those things, being chiefly the outward things of the Christian institution. That loving disposition, that super-eminent brotherly kindness and affection, which shone so brightly in the first Christians, forming such a prominent trait in their character, and

which was one of the strongest lines of demarcation between them and all other people, has been sadly overlooked.

We contend for the primitive faith. But I look around in vain for that active love, that earnest brotherly kindness which should animate our churches — I look in vain for that mutual help and edification which, in churches animated by the love of Christ, must of necessity be manifested in a thousand ways—it may be in a willingness, nay, even desire to give assistance in the provision of this world's necessities—where the father is with difficulty maintaining a painful struggle against adversity and actual poverty—where the wife is sick, the children ailing—where stern necessity has forced the Christian brother, the equal recipient of Christ's love and compassion, to be indebted to the worldling—where the creditors are clamorous, and the landlord decisive; in such a case as this, the heart impregnated with the ancient spirit of the

faith would be melted, and constrained to do its utmost to afford relief. Or, if from the adverse pecuniary circumstances of the brethren, this could not be done, at least would afford a word of encouragement, or the sympathetic tear. Surely if love reigned in our hearts — surely if we were impressed with a deep sense of the great love Jesus has toward us — we would give heed to his word, "Love one another, as I have loved you" — "Weep with those that weep," &c. And the question asked by the apostle, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his heart from him, how dwelleth the love of God in him?" is worthy of the attention of my Christian brethren. The love of Christ, the all pervading spirit and animating agent of the primitive disciples, would, as I have said, manifest itself in a thousand ways, which do not enter into our hearts at once to conceive, nor is it possible for the pen to utter them; but still it would show forth from us, with a brilliancy emulative of the Sun of Righteousness himself, where help, comfort, or reproof were necessary — where a word would cheer the drooping soul, strengthen the feeble minded, build up the weak, stimulate the lukewarm, arrest the course of the backslider; and, says a wise man, "a word in season, how good is it!" In all these things our churches, as a whole, are found wanting, when weighed in the balance of Divine love, and tried by the infallible and truth-telling test of New Testament Christianity. There are, it is true — and right glad I am to say it — noble exceptions to this rule; but, alas! like angels' visits, they are few and far between.

So languishing is our zeal, and, to quote a remark actually made to me, so great is our apparent "dependence upon ordinances," and apparently without the religion of the inner man, that I should scarcely wonder if the popular religionists (who are at the opposite extreme, *all* faith and spirit) were significantly to hint, we were somewhat similar to a certain class spoken of by an apostle, who had "the form of godliness, but denied the power" (by our supineness). Nay, sometimes I almost fear that our title of Reformers is but a profession without the practice. It is doubtless well to call ourselves Christians, but it would be better if our

energy, activity, and Christian excellence were such, that the title would be bestowed upon us gratuitously, as upon the disciples at the beginning. Not that I have any desire to court persecution, but I would rather submit to the jeers of the worldling, and the sarcasms of the pharisaical, than that we should be buried in obscurity for want of setting "our candle upon a candle-stick." Remember the saying of the Lord Jesus, "Ye are the light of the world; a city set on a hill cannot be hid;" and either this does not refer to us, or else we are greatly inclined to dispute, in a very pointed way, its truthfulness. But of this let each one judge. I would not depreciate the utility, nor the necessity of proclaiming the gospel abroad; for, under favorable circumstances, it is our imperative duty; but I would draw serious attention to the truth, that unless great care is taken, the churches, while preaching to others, may possibly themselves become cast away. "Look at home" is a common precept, and one to which I think we should do well to take heed; for not only is it advisable to gather men out of the world and organize them into churches, but, when formed, it is requisite that the brethren forming those churches, should be so firmly cemented together in the bond of union, that they may present to the world an immoveable, well-compacted body, founded upon Jesus, apostles, and prophets. This is necessary to the general well being of the whole, to their growth in grace, to their establishment in their most holy faith, and to the conversion of the world. "I pray for them," says Jesus, "who shall believe on me through their (the apostles') word, *that they may be one*, that the world may believe that thou hast sent me."

These crude and unvarnished remarks may probably appear harsh and unkind, but they are dictated by, and presented in, the spirit of love, and in the hope that they may prove a hint to the brethren and churches generally; and also to some of our active and talented brethren, to direct their energies and capabilities to the realization of the true Lord's prayer. And they are all entreated to suffer this word of exhortation from

A CHRISTIAN BROTHER.

London, 1853.

THE TESTIMONY OF JOB, DAVID, ISAIAH, AND PETER.

THERE are those who seem to rejoice if by any means the doctrine of the separate existence of the soul of the dead can only be established. In reference to those deprecated as materialists, they seem to conclude that they have no belief in the existence of spirit at all. Now I am not sufficiently acquainted with them to know whether this is true or not, but one thing is evident, and that is, they put it down for certain, that as necromancy existed under Moses, and demoniacal possession in the time of Jesus, and spirit-rappings in our own time; *therefore* the spirits of the dead are in a state of active existence, and capable of communicating with the living. To me, at least, there does not appear to be one single passage of Holy Writ that can be adduced, that is in any way calculated to sustain such a conclusion. What views the so-called materialists have of a spiritual world, I cannot say. That God is Spirit, is mani est; that there are spiritual existences, I would not for a moment dispute; but the revelation which God hath given of himself, is not the description of form, but of *character*. And in respect of these spiritual existences, if I am to understand Jesus as referring to them, it is, that they do the will of God. More than this nothing, perhaps, could be said of them that could be comprehended by man, acquainted only with matter. In respect of demoniacal existence, I can trace it truly to, and only to, a heathen origin. I learn no such doctrine from Moses nor the prophets, and I think that, on due investigation of the New Testament, it will be found that neither does the New Testament contain it. But this we will endeavor to examine, yet briefly, as the field is large, and therefore it is only the prominent points that can be noticed. Job xiv. 12, "So man lieth down, and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep." Psalm cxv. 17, "The dead praise not the Lord, neither any that go down into silence." Also Psalm xlix. and many others. Isaiah xxxviii. 18-19, "The grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth; the living, the living, he shall praise thee, as I do this day." Peter, in Acts ii. 29, affirms

that David was both dead and buried, and his sepulchre was with the Jews at that very day. Verse 34, "David is not yet ascended into the heavens."

Now these testimonies from Job, David, Isaiah, and Peter, appear to me to be in direct contrast with the views we wish to controvert. I am not aware that anything I could say would more fully convey, or more forcibly impress, the true principles. I may, however, notice this much, if the dead are (*knowing ones*), and can foretell what we in this tabernacle of clay cannot, surely they can also praise the Lord, they can hope in his truth, &c. In the 1st Epistle to the Thessalonians iv. 13, Paul seems fully to confirm the testimony of Job, who affirms "they shall not awake out of their sleep." The apostle, in order to dissuade against imitation of the heathen, "concerning them who," says he, "are fallen asleep," alludes to their restoration at the great day. Observe, he does not comfort the survivors with the idea that they, the dead, *were* (*knowing ones*); but that the trumpet shall sound, and the dead shall be raised; the living shall be changed, and so shall we ever be with the Lord. Surely if Paul had been actuated by the views we are examining, he would have spoken of the state of departed spirits; but no notice whatever is taken of the state of departed spirits, the glorious hope of resurrection at the coming of the Lord Jesus is alone set forth. In 1 Cor. xv. the argument is, without question, as follows: "If there is no resurrection, then there cannot be any future life, and consequently, they who have *fallen asleep in Jesus have perished*." "If," says he, "the dead are not raised, let us eat and drink, for to-morrow we die." This is quite in keeping with the teaching of the Saviour, for he says, "God so loved the world as to give his only begotten Son, that whosoever believeth in him might not *perish*, but have everlasting life." This term *perish* seems worthy of due notice. In the Epistle to the Romans we are told, "They that have sinned without law, shall *perish* without law; they that have sinned under law, shall be judged by the law." In 1 Cor. xv. 18, we are brought up to this subject in a way which cannot easily be mistaken: "If Christ be not raised, our preaching is in

vain, your faith is in vain, you are still in your sins, and they who have fallen asleep in Christ have *perished*. A. Clark says, in his improved version of Butterworth's Concordance, "*ceased to exist*," and I can conceive of no other meaning that can be put upon the word: and we feel called upon to reason, that if man by and in death, in consequence of Adam's one offence, would have ceased to exist without God's merciful interference, can it be that man can *exist after death* in a separate and disembodied state? But the subject is not left here. See verse 22: "As in Adam all die, so in Christ shall all be made alive, but every man in his own order, CHRIST THE FIRST FRUITS, *afterwards* they that are Christ's *at his coming*." No recognition of a separate state is here, but the mind is led on to the period when this mortal shall have put on immortality — when the song of triumph is put into the mouth, "Death is swallowed up in victory."

I do not feel called upon at present to reason up in respect of some isolated passages, which are brought in to oppose the views herein set forth. These separate existence doctrine is of heathen origin, the dictum of Plato, and has been pressed into Christianity in common with many other sentiments which now characterize the doctrines of the apostasy. Now, especially, are we called upon to speak out on such a subject, seeing that these spirit communications are spreading, and by their means Swedenborgianism is extending throughout all America, and also in our own country, to the entire subversion of all that can radically be called gospel. And if our brethren are not warned on such a point, how can they oppose such views? We have taken our stand on plain, unequivocal portions of the divine testimony; being so fortified, the testimony of legions from the deep (if they can be produced, as 'tis said they can,) will not shake our confidence in the testimony of God, by prophets, by Christ, and by his apostles. We have said it is subversive of the gospel of Christ. This may need to be proved; if so, we only have to add, that God has shut up all to faith in Christ here, and to the resurrection by Christ at *his coming*. But some say, the resurrection takes place at death, seeing the departed become angels or demons (*daimones*); and so, if not fit for heaven, become wanderers about this globe, or

some other, till they are fitted for a higher station. If such be not a *perversion*, I know not what is. "To this man will I look, saith God, who is humble, and trembles at my word;" and, "The just by faith shall live."

JOHN BLACK.

London, December, 1858.

THE TESTIMONY OF JESUS AND HIS APOSTLES.

INTRODUCTORY.

We have been requested to insert the article of Brother John Black in our pages; and we comply with it, not for our own gratification, or because we believe that it will promote the interests of truth in the church or the world, but to oblige the writer and those who entertain similar views, and to disabuse the minds of any, should such an impression exist, that we are not prepared to examine and prove all things, that we may hold fast that which is good, or that any may fairly charge us with want of candor in our conduct of the *Harbinger*. The truth is, that our aim has been, and will continue to be, rather to give prominence and development to the received and practical, than to the speculative themes professedly drawn from the religious of Jesus.

The Christian system embodies truths and facts, commands and promises, awards and punishments, the influence of which comprehend time and eternity. Parts of this system were never revealed to those who lived under former dispensations of the world. Hence it is, that while the histories, prophecies, promises, and threatenings of the Old Testament Scriptures are daily read with interest and profit by the Christian disciple — and while through the medium of these inspired records we learn the authenticity of the New Testament, and gather incontrovertible evidence of the messiahship of Jesus — yet we are not to acquire from them a knowledge of the theory and practice of primitive Christianity, or the doctrine of incor-

ruptibility as now revealed to the church of God. Life and immortality were brought to light by the Gospel, and not by Moses or the Prophets. The law came by Moses, but the grace and the reality came by Jesus Christ. It is, then, in this, "the sun-light age of the world," that man has unfolded to him the true character, constitution, and responsibility of the body, soul, and spirit with which he is endowed, by Jesus and his Apostles. It is in the records of this new dispensation, that an intermediate state between death and the final judgment is clearly revealed to us. There may be apparent reserve on the part of the Divine Being in these communications; but the revelations correspond with man's capabilities, and emanate from infinite wisdom and compassion. Our lessons of Christian principles are, therefore, to be derived from the inspired penmen who chronicled the life and death of the Saviour, and the acts of Apostles and the first Christians.

A distinguished brother has so very ably and correctly elaborated this idea, that we think no one will venture to call in question the truth and appositeness of the quotation:—

The doctrine of a future life, and of the immortality of man, constituted no part of the Jew's religion. There is not one promise of eternal life, not one word of the heavenly inheritance, in any part of the Jewish institution. Neither is there one threat of punishment after death.* Indeed, neither salvation nor damnation, in the Christian sense of these terms, ever occurs in any portion of the writings of

* Bishop Warburton, in his *Divine Legation* of Moses, argues from the silence of Moses on the subject of future rewards and punishments, that he was divinely inspired, inasmuch as all the founders of antecedent states and empires founded their empires on that basis, or sanctioned their laws by the penalties of eternal rewards. But his lordship seemed not to have observed, that Moses needed not such enactments or sanctions, inasmuch as the nation which he formed was in possession of that knowledge before he was born. His learned and ingenious arguments on this main branch of his subject are regarded as a splendid sophism.

Moses, so far as they respect the Jewish nation, religion, or peculiarities. The Law was *added* to an antecedent promise, as Paul affirms. So that the Jewish institution is to be contemplated as an episode — an intercalary or parenthetic dispensation.

It was added to the antediluvian revelations. Enoch, the seventh from Adam, is one of those ancient prophets who taught a future life, a future condemnation of wicked men; and in his own personal translation to heaven, God gave a practical demonstration of the certainty of a state of immortality for those who walked with God, according to the rules prescribed for them. That such rules were given is evident from the fact, that where no law is, there can be neither obedience nor disobedience.

Evident, then, it must be to all who reflect on Scripture premises, that the object of the Jewish institution was not to reveal life and immortality, nor to prescribe rules for the attainment of them. Moses and his Law are better defined by Paul to the Hebrews. When comparing him with the character and official grandeur of "the Apostle and High Priest of our religion," Paul represents Moses as having lived and acted for "*a testimony of the things that were to be spoken in after times.*" God gave the mould or pattern to Moses, and Moses cast the type. He gave the letter which leads us to Christ, and which reveals Christ to us. To this the Prophets added much in after-times. Still, Moses and his tabernacle and worship are but the patterns of things in the heavens—a shadow of good things, then future, but now come.

The covenant of circumcision and of the law, as administered by Moses, had, therefore, no special, direct, or specific relation to a spiritual people or a spiritual institution. * * Thus we are directed to the gospel, as a new and sublime development of God's philanthropy, prepared for an educated world. The Jews were all minors, under tutors and governors, until the fulness of time, when God sent forth his Son, born of woman, and made under law himself, that he might redeem his own people from the curse of the law, and introduce a new system, bringing in an everlasting redemption for us.

Jesus and his Apostles, when instructing the people, refer sometimes to the corporeal, and at other times to the

spiritual nature and capabilities of man. That they ever put forward, in their addresses, anything tantamount to the idea, that the component parts of man were made up only of *flesh, blood, and breath*, there is no evidence. Their teaching seems to us to be invariably predicated on the recognized principle, that there is a spirit in man, and that the inspiration of the Almighty teacheth him knowledge.

We confess that we do not fully comprehend the meaning of Brother Black. He professes to be ignorant as to what is understood by the advocates of materialism. If we correctly interpret his language, he repudiates affinity with materialists, and also with those who believe in an intermediate spiritual state between death and the final judgment. Brother Black admits that God is spirit, and that there are spiritual existences, but that if "he is to understand Jesus as referring to them, they are such as do the will of God;" and that "more than this, nothing perhaps could be said of them, that could be comprehended by man acquainted only with matter." Then as it is impossible to form correct ideas of spirits, their existence is matter of faith, and not of knowledge. Now faith is founded upon testimony, and if, as Jesus testifies, there are spirits who obey God, himself the uncreated Spirit, is not the induction rational,

from the same testimony, that there are spirits who do not submit to His authority? That such spirits exist in this world, requires no proof; and that they exist in a state to us at present invisible, would be more readily proved than disproved, providing we be content to abide by testimony. We are not sure, however, from the construction of the sentence, whether the writer intends us to understand, that the spirits of whom Jesus spoke, as obeying the will of God, were inhabitants of this world, or of the spirit-world where God dwells! We have no desire to misrepresent Brother Black's meaning, or that of any other contributor, nor to question his perfect right to judge for himself on the things of time and eternity. But let us all abide by the testimony of the Apostles, who have communicated the will of their Master to the world, and who were, and still are in their writings, placed on thrones judging the true Israel of God.

We here leave the subject for the present month, with the intention of returning to it in our next number, with a view to the improvement of young brethren and sisters who have recently confessed the faith of the gospel. We shall inquire into the teaching of the New Covenant respecting the existence of the spirits of those who have died in the Lord. J. W.

NOTICE OF HYMN BOOK.

PSALMS, HYMNS, AND SPIRITUAL SONGS.

—In this volume, a new edition of which is now ready, the Psalms, Hymns, and Spiritual Songs are alphabetically arranged under each head—a plan which greatly facilitates reference and selection. Though it is not to be expected that this volume will be received as perfect—which, we are aware, is far from being the case—yet we think no brother can experience any difficulty in selecting songs of praise in which a congregation may cheerfully unite in expressions of gratitude and adoration to the Giver of all good. We are, of course, dependent upon the leading brethren to introduce this volume

of devotional psalmody into the respective congregations with which their labors are identified; but we entertain no doubt as to the beneficial results that will ensue from its adoption. The introductory chapters, which we extract, may be read with profit by all our readers:—

PREFACE.

FOR some time, a revised and enlarged Edition of Psalms, Hymns, and Spiritual Songs, for Christian worship among the disciples of Jesus in Great Britain and her distant colonies, has been much wanted, especially by those who have been recently converted to the truth.

To simply reprint either of the former Editions, would receive the approval of but few brethren; and, therefore, a New Edition was deemed indispensable.

Having devoted considerable attention to the subject, and having before us, not only our own books, but copies of the most evangelical Psalmodies of this country, as well as the revised and enlarged Hymn Book recently published by our brethren in the United States, we undertook, by request of the brethren, this responsible work.

We believe that the divinely-inspired Book of Psalms, in connection with the records of the New Testament, supply a perfect standard, both as regards language and sentiment, for all hymns of praise; retaining in mind, of course, the difference of dispensation between that under which the Psalmist wrote, and that under which it is our privilege and happiness to live.

The hymns of a Christian community are often read, as well as sung, by every Christian. It is essential, then, that they should embrace the marrow and fatness of the Gospel, as exercises of the heart on all themes of Christian knowledge, faith, hope, and love. A Hymn Book free from sectarianism, has been described as the best substitute for what is usually termed a confession of faith—an exhibition of Christian doctrine and instruction. To unconverted persons, a Hymn Book stands next in importance to a sermon or exhortation on the great themes of salvation. If "the Spirit and the Bride say come," may we not occasionally sing, as well as preach, in the presence of sinners, the invitations of the Gospel, in which delightful exercise every member of the congregation may unite?

Most of the songs of praise in this volume are given in the plural number. The Christian system, in its developments and enjoyments—in the prayers, praises, and sympathies which it inspires—is both singular and plural, embracing the whole family of man; and we considered it best to retain this distinction.

Should any unconverted persons feel that they cannot sing many of these hymns, the consciousness of their incapacity should cause them to examine into the reasons, and lead them to seek instant and entire conversion to God (Acts ii. 38, iii. 19, xvii. 30, xxii. 16.)

INTRODUCTION.

"Teach and admonish one another in psalms, hymns, and spiritual songs, singing with gratitude in your hearts to the Lord:" so Paul exhorted the Christians to whom he wrote letters. What was precisely intended by *psalms, hymns, and spiritual songs*, has often been inquired after, but not often satisfactorily answered.

The result of our inquiries upon this subject is as follows:—

- 1, Psalms are historic compositions, or poetic narratives.
- 2, Hymns are songs of praise, in which the

excellencies, glories, and gracious acts of some persons are extolled.

3, Spiritual songs are either songs, the matter of which was immediately suggested by the Holy Spirit; or sentimental songs, composed on the divine communications to man.

Spiritual songs embrace a wider range of subjects than the former; for such songs as are of a *mixed nature*, partly psalms and partly hymns, may be ranked among those which are called spiritual songs.

Other compositions, both in Scripture and elsewhere, have been called *psalms*, which do not exactly correspond with the true import of this word in its ancient usage. The reason is obvious: the first psalms being all, or chiefly, of one species of poetry, other songs in the same kind of verse were called by the same name, because of a coincidence in poetic measure, though they were quite different in substance and design. In one sense, the design of all sacred poetry is the praise of God. Hymns directly address God in praise; psalms and spiritual songs indirectly praise him, and are sometimes specially designed for the edification of men.

The general design of all religious worship is, to praise God and to edify men. But sometimes we sing for the purpose of praising God; on other occasions, for the information or edification of men. In the former case, we sing hymns; in the latter, psalms or spiritual songs—as best adapted to our end in view.

Such is the plain and obvious difference between psalms, hymns, and spiritual songs; which ought to be, in some measure, apprehended by all who feel any obligation upon them, arising from the command of the apostle. In singing any of them in the presence of others, we, in some measure, may, and often do, contribute to their edification.

No exercise of social worship is more delightful, solemn, or sublime, than singing the praises of the Lord. And when we address him in sacred song, care should be taken that the substance and form, or the matter and manner of our song, be such as will be acceptable to him.

Seeing, then, that we ought to sing psalms, and hymns, and spiritual songs; and seeing that the matter of them ought, as well as the matter of our prayers, to be according to the revelation of God; we proceed to make a few brief remarks on the selection or composition of our psalms, hymns, and spiritual songs. And here we observe, that sectarianism and a speculating philosophy have contaminated the fountains of this, as of every other part of Christian worship. Our hymns, our tunes, and our manner of singing them, are inspired with the spirit of our speculating and schismatic systems. Our Christian psalters are in general a collection of every thing preached in the range of the system of the people who adopt them. In other words, they are our

creed in metre, while it appears in the prose form in our confessions.

This, we presume to say, is founded upon an idea that we are to praise God by singing our *opinions* and our *controversies*, as well as the works, and wonders, and excellencies of the Lord our God. To examine this assumption, it is necessary to inquire, *Who is worthy of our song?* And briefly we shall reply as follows:—

In originating the exercise of singing in the worship of God, nothing more was done than to give direction to faculties before possessed, and before employed on objects unworthy of them. Thus our heavenly Father turns every thing to good account in the economy of salvation. Our tongues, lips, hands, feet, and voices, together with all our more noble powers, are employed in the *new service*. In the *old service* they were all employed as instruments of unrighteousness. Now he consecrates the whole of them to his service, and has graciously conferred the honor upon our hands, feet, and tongues, our lips, our voices, of being employed in his service; and as much to his acceptance as the powers of Gabriel. This is a gracious development of his condescending favor. To think that the great God should give birth to a system of things in which it is possible for the tongue of an infant to achieve honor to his Majesty, as well as the wings of a seraph, is what has long been extolled in heaven and admired on earth. Is it not admirable, Christian reader, that the Majesty of heaven should condescend to employ the hands and feet, the tongues and lips of infants, to perfect praise? What a system of perfection, that puts it into the power of all to be happy in honoring Jehovah, and which derives a proportional revenue of glory from the finances of a panper, and the resources of a heavenly principality!

But what we have in view is this: The powers and faculties of the *man* are neither lost nor metamorphosed in the *Christian*. They are all consecrated. They are now instruments of righteousness. We sing now as formerly—the same voice, the same tune—but a different song. And this brings us just to the inquiry, What are the subjects on which *men* are disposed to sing? Love-songs, the praises of heroes, and the triumphs of wars. These are the chapters comprehending the chief topics *deemed worthy of song*. No *man* thinks the weaving of a web, the planting of a corn-field, or the sweeping of a house, worthy of a song. Why, then, have we so many *mean* topics—so many childish and frivolous songs—sung by *Christians*? In consecrating our singing powers, God has not degraded them. He has rather exalted them. Still, the subjects worthy of Christian song are specifically of the same kind as those worthy of the songs of *men*. The *Christian*, as well as the *man*, has his love-songs—the praises of his hero, the

Captain of his salvation—the triumphs of his glorious warfare. These, then, are worthy of sacred song. And thus, in general terms, the question is answered, *What is worthy of the Christian's song?* Psalms, hymns, and spiritual songs should, therefore, be founded upon such noble themes. Let the love of God our Father, the praises of the character, and the glories of the achievements of the Captain of our salvation, animate our strains. Let our sentimental songs be of the same exalted character with the subjects of faith, hope, and love; and let not the little, low, selfish, schismatical, and sectarian topics find a place in this sublimest of all exercises known among men. Let not the rhapsodies of enthusiasm, nor the moonshine speculations of frigid abstraction, characterize what we, as Christians, call the praises of our God:

"To heavenly themes sublimer strains belong."

In order, however, that singing may answer the purposes of edification for which it was designed, attention must be paid not only to the subject-matter of hymns, but to the manner in which they are sung, and the style or character of the tunes employed. The "grave sweet melody," the "joyful strains," and the mournful sounds of "harps hung upon the willow trees," ought to correspond with the meaning of the song and the occasion. To hear a joyful tune sung to the song,

"Why do we mourn departed friends?"

Or a mournful air to the words,

"Rejoice, O Earth, the Lord is King,"

is so unharmonious and discordant, that half the world feels the incongruity as they would frost in August, or solstitial heat in December. But every approach to these extremes is to be guarded against, as well as the extremes themselves. Hence the necessity of good taste and sound judgment in selecting appropriate tunes for every theme, and for all occasions of this delightful exercise of the understanding and the affections.

Besides the selecting of appropriate tunes, and singing these according to the ordinary rules of music, there are other points relating to the manner of singing deserving of remark. Not only should the words be distinctly pronounced, that the sentiment may be understood by others, but a proper emphasis should be given to such passages as require it. To sing the verse commencing

*"What though the spicy breezes
Blow soft o'er Ceylon's isle,"*

with the same force and expression as the one which immediately follows,

*"Shall we, whose souls are lighted
By wisdom from on high," &c.*

indicates either a deficiency of taste, or that the singer is so engrossed with the music as to be inobservant of the sentiment. When, on the contrary, the former is sung with a soft and

plaintive expression; and the latter with a greater degree of energy, the transition leads the mind at once to the sentiment by which it was occasioned, and secures the primary object of the exercise, viz.: edification. This, indeed, it should be borne in mind, is the most important point in relation to Christian psalmody, and every thing else should be made secondary and subservient to the great purpose of singing with the spirit and understanding.

The psalmody and the public prayers of a Christian community are the most unequivocal and infallible exponents of its piety and spiritual intelligence. Indeed, the sacred song and the apical prayer are but the express image and living form of the pious emotions, religious taste, spiritual discernment, and holy affections of those who unite in them. If the Christian can best exhibit his faith by his works, he can also most satisfactorily verbally demonstrate his piety and humanity in the praises which he sings, and in the prayers and thanksgivings which he offers.

The Christian Hymn Book, next to the Bible, moreover, wields the largest and mightiest formative influence upon the young and old, upon saint and sinner, of any book in the world. Poetry, and especially good religious and moral poetry, emanates full as much from the heart as from the head, and partakes so much of the spirit of its author, that it insinuates itself into the soul with more subtlety and power than any other language of mortals, either pictured to the eye, or presented to the ear. "Allow me," said some one, "to write the ballads for a nation, and I care not who enacts the laws." Permit me, I also say, to dispense the psalmody of a community, and I care not who dictates its creed or writes out its catechism. If the Hymn Book is daily sung in the family, and in the social meetings of the brethren, it must imbue their souls with its sentiments more than all the other labors of the pulpit or the press.

For these reasons, no book ought to be got up with more religious care and consideration, than the volume of psalmody. No task requires a more cultivated spiritual taste — a more enlarged and comprehensive mind — a more intimate acquaintance with the spirit of the Bible and the hallowed breathings of its saints, than the psalmody of a Christian church.

These considerations have influenced us to repudiate altogether some hymns and songs (though very popular) and to reform others. If we have not every psalm, hymn, and spi-

ritual song which might be sung with acceptance and with propriety, it ought not to be thought a defect in our selection, any more than the not having every flower and shrub in the garden (provided every species be there) should be an objection against the good taste or judgment of the keeper in making his selections. We think we have culled the most useful and beautiful flowers from all the books in use; and if we have not every individual song, we have some of every species of poetry, on every subject which rightfully claims a place in the sacred psalmody of the Christian society.

That our readers may form an opinion as to the character of the volume, we append to this notice, the

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PSALMS.

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..	His Baptism.
..	His Works of Mercy.
..	His Transfiguration.
..	His Entry into Jerusalem.
..	The Last Scenes.
..	His Death.
..	His Resurrection.
..	His Ascension.
..	Seen of Angels.
..	Descent of the Spirit.
..	His Reign.

HYMNS.

<i>Christ :</i>	His Coronation and Glory.
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SPIRITUAL SONGS.

<i>The Creator :</i>	His Works.
..	His Providence.
..	His Omnipresence.
..	His Holy Word.
..	His Love to Man.
<i>The Gospel :</i>	Free and Full Salvation.
..	Immersion into Christ.
..	Forgiveness of Sins and Adoption.
..	The Throne of Grace.
..	Afflictions.
..	Exhortatory Songs.
..	Loveliness and Excellency of Jesus.
..	His Priesthood and Intercession.
..	Praise to God and the Lamb.
..	The Lord's Day.
..	The Lord's Supper.
..	The Fellowship or Contribution.
..	Christian Union and Communion.
..	Christian Hope, Honors, and Security.
..	Missionary Songs and Increase of the Church.
..	Morning Songs.
..	Evening Songs.
..	Songs for the Seasons and Country.
..	Songs for Christian Children.
..	Death and Eternity.
..	Day of Judgment.
..	Future Glory.
..	Doxologies.
..	Miscellany.

CORRESPONDENCE.

TEMPERANCE ALLIANCE.

To the Editor of the *Millennial Harbinger*.

DEAR BROTHER, — I cannot allow the month to pass away, without expressing to you the

high gratification I have experienced in the perusal of the article in the *Harbinger*, on the Maine Law. You have rendered good service to the cause of humanity and religion, in calling the attention of your readers to the subject

of the legislative prohibition of the liquor traffic. How cheering to find many of the best and most earnest minds, on this and the other side of the Atlantic, aiding the movement for the suppression of the sale of intoxicating liquors as beverages, by the *strong arm of the law*! The United Kingdom Alliance for the attainment of this great object, is progressing very encouragingly, in enrolling members and obtaining additions to the General Council. An auxiliary Provisional Committee has been formed in Huddersfield, and next month we expect to have a public inauguration and a deputation from the Manchester Executive of the Alliance. We have already begun to enrol members. All persons subscribing 1s. have their names entered on a schedule furnished by the Executive, and on being returned to Manchester, a card of membership is forwarded to each member. One column in the schedule indicates who are municipal and parliamentary voters, so that by ascertaining the parliamentary strength of the members, arrangements can be made for "Maine Law" candidates at the next election. A large majority of the members enrolled in this district are voters, who are resolved to make the legal prohibition of the liquor traffic, the prominent—the absorbing question at the next election. Mr. James Teare, of Preston, the celebrated temperance advocate, has been laboring for a week or ten days in this district, delivering lectures on the evils of the traffic in intoxicating drinks, and the true legislative remedy, to enthusiastic audiences. We expect a large meeting in our Philosophical Hall to-morrow evening, to hear him lecture on the "Commercial Evils of the Liquor Traffic," and we anticipate many adhesions to the Alliance at the close. The Executive Committee have made arrangements for the *Atlas* newspaper to be the organ of the Alliance, to commence

with the New Year. It is a weekly paper of "very old standing, neutral politics, and of most respectable character, circulating among influential and literary gentlemen, and as our organ, will at once place the Alliance on an equality with any paper which may engage in the controversy."

Presuming from your insertion in the *Harbinger* of Brother Campbell's article on the Maine Law, that you are favorable for a Maine Law for Britain, I have taken the liberty to call the attention of the Executive to the article in the *Harbinger*, and to forward your name to be invited to join the council. I shall be glad to learn that you have acceded to their request. If you are desirous of aiding the movement in the pages of the *Harbinger*, I shall willingly forward you items of intelligence on the progress of the cause.

"Destroy the temptation, and break up the business of the tempters, and the monster vice of intemperance and its concomitant evils will soon disappear." A "Maine Law" for Britain would do more to promote the health, intelligence, wealth, morals, and religion of the nation, than all the legislative enactments which Parliament in its wisdom can devise, and more than all other philanthropic and benevolent agencies combined. Your's truly,

WILLIAM HAIGH.

Huddersfield, Dec. 21, 1853.

[We have space only to say, that it is quite evident every disciple of Jesus ought, at this time especially, to live in the exercise of self-denial in reference to the use of intoxicating drinks. It would be productive of personal enjoyment and good health, and operate as a practical condemnation of the lamentable and increasing evil of intemperance.]

ITEMS OF NEWS.

BANFF.

I can only say to you, in writing after a long silence, that we are making some progress in number, three having been immersed into the name of the Father, Son, and Holy Spirit, within the last two months. We are living in peace, and some of the brethren are making great exertions for the enlightenment of those around them, so that we not only have a hope of more being added to the Lord, but in proportion as we make exertions for others, we increase our own piety, and consequently our peace and joy in the Lord. As the great truth is, that we stand or fall to our own Master, every one shall bear his own burden—an important fact, pointing out our personality. Singling us out from the multitude around us, it sets us alone with our own spiritual and moral

character, as we have fashioned it under the influence of the favor of our God, and the hope of glory, at the coming of our Lord and Saviour, Jesus the Christ.

A. CAMERON.

WIGAN.

We have much reason to be thankful to the Giver of every good and perfect gift, who is daily loading us with benefits. Amidst all our trials and disappointments in this life, we are encouraged by the promises of our God, to continue steadfastly in the apostles' doctrine. For the last two months our town has suffered much through the colliers and factory operatives turning out of employment to obtain an advance of wages; and as many of our members are de-

pending on the working of the coal-pits and factories for their livelihood, they would have had to suffer much more than many of their companions in adversity, but for the provision made in the Gospel.

We have had seasons of refreshment from the presence of the Lord. Since the 8th of November, we have had six added to the saved, all young females, from ten to twenty years of age. The last of the number was the daughter of Brother Coop, who made the good confession last Lord's-day evening, before many witnesses. It was really heart-cheering to hear this child give her reasons for believing in and obeying Christ, her Saviour. May the Lord keep these little ones from the evils and vanities of this world, and the sinfulness of the flesh.

Now all these children are scholars in our Sabbath school, which, I am happy to say, is in a thriving condition, and having upwards of 70 scholars, there is no fear of its falling away so long as the brethren will interest themselves in it. We think the churches of the Reformation should attentively consider this field of labor, where all the brethren and sisters might engage in a work of faith and labor of love, in teaching the young to read the Scriptures, that are able to make them wise unto salvation, by faith which is in Jesus. The brethren at Leigh have commenced a Sabbath school, in which are already from 20 to 30 scholars; but the brethren at Lowton Common, for want of a room, have discontinued their school. May the Lord dispose the hearts of the brethren to assist the weak!

G. SINCLAIR.

EDINBURGH.

On Lord's day, Nov. 27th, the youngest daughter of our Sister Gourlay, was immersed in the name of the Lord, and added to the church meeting in South Bridge Hall.

How cheering to the mother's breast,
To see her children fly for rest
To that Great Refuge city, where
The spirit dwells, teaching the young
To breathe out *Father* with heart and tongue.

OBITUARIES.

SUSANNAH SCOTT.

Not long since you were informed of the departure from this world of mortality of our Brother B. Scott, late of Horncastle. On the 22nd of November, his wife, Susannah Scott, also fell asleep in Jesus, in her 63rd year. She labored under disease of brouchitis almost the whole time of her widowhood, and for several months there was no material alteration in her health; but four or five days previously to her death, a change was perceived. Although she knew those around her, and conversed with them, it was only for intervals. She desired to depart from this world of pain and sorrow,

for an eternity of bliss and joy. May we all meet in that happy world, to part no more.

G. ELTON.

WILLIAM SCOTT.

In the *Harbinger* for April last, you recorded the death of a lamented brother in Christ, Benjamin Scott, of Horsington, near Horncastle. It is now my painful task to acquaint you with the death of his brother, WILLIAM SCOTT, of Lincoln, who yesterday morning, at half-past five o'clock, closed his eyes upon all earthly scenes. He suffered severely from inflammation of the lungs, bearing the affliction with patience such as might have been expected from this man of God. After repeatedly expressing his desire to "depart and be with Christ," and assuring those by whom he was surrounded of his *confidence* in a joyful resurrection to eternal life, he fell asleep in Jesus, in the 68th year of his pilgrimage. "Blessed are the dead that die in the Lord."

E. ALLENBY.

[On the 17th of November, being in the city of Lincoln for a few hours, we called to see Brother Scott, who was then, as customary, apparently actively and cheerfully engaged, and we spent perhaps half an hour together. His healthful appearance seemed to us to be about as usual. He remarked, that his days here could not be many. He never expected to see the world, or worldly men any better; they had been the same, to his recollection, for three score years; and it was not to be expected that those who rejected the truth given for the salvation of the world, would ever improve. Still, said he, the Lord is on his way, taking from among us Gentiles a people for his name, who shall be to the praise of the riches of his grace, by Christ Jesus, throughout eternity. Brother Scott was always ready to speak of spiritual and heavenly things, when in company with his brethren. It was evidently the delight of his heart at all times to do so. He expressed his deep regret at the conduct of some who had ceased to walk in the truth, and of others who were constantly disposed to dwell upon speculative subjects, rather than on practical godliness. We took a cheerful and hearty farewell of each other, equally unsuspecting that in ten days from that time, he was to be numbered with the dead, to the grief of his family and the brethren residing in that city, with whom we deeply sympathise. But the Lord is righteous in all his ways, and holy in all his works; and here we must leave it, until we meet in the presence of the blessed ones, to part no more.—J. W.]

FAMILY CIRCLE.

THE EMIGRANTS.

BY J. CHALLEN.

To the far off West we are going,
We and our children dear;
And the day seems long and weary,
And the journey rough and drear.

The old hearth-stone is desolate,
The embers now are dead,
And the garden gate is swinging wide,
And all from thence have fled.

The precious household treasures,
We have borne them all away;
Brother, and wife, and sister,
The old, the grave, and the gay.

We inherit no land or portion,
No gold or precious store,
Our wealth is a father's blessing,
It is this, and nothing more.

And our hearts overflow with gladness,
When we think of that love and care
Which hath fed and led us safely,
In answer to *his* prayer.

But the night is now approaching,
And the toil of the day is done;
And we seek for food and shelter,
At the close of the setting sun.

A TRUE WIFE.

SHE is no true wife who sustains not her husband in the day of calamity—who is not, when the world's great frown makes the heart chill with anguish, his guardian angel, growing brighter and more beautiful as misfortunes crowd along his path. Then is the time for the trial of her gentleness, then is the time for testing whether the sweetness of her temper beams only with a transient light, or like the steady glory of the morning star, shines just as brightly under the clouds. Has she then smiles just as charming? Does she say, "Affliction cannot touch our purity, and should not quench our love?" Does she try, by happy little inventions, to lift from his sensitive spirit the burden of thought?

There are wives—nay, beings—who, when dark hours come, fall to repining and upbraiding, thus adding to outside anxiety the harrowing scene of domestic strife, as if all the blame in the world would make one hair white or black, or change the decree gone immutably forth. Such know not that our darkness is heaven's light, our trials but steps in the golden ladder by which, if we rightly ascend, we may at last gain that eternal light, and bathe for ever in its fulness and beauty.

"Is *that* all?" and the gentle face of the wife beamed with joy. Her husband had been

on the verge of distraction—all his earthly possessions were gone, and he feared the result of *her* knowledge, she had been so tenderly cared for all her life. But, says Irving's beautiful story, "a friend advised him not to give sleep to his eyes, nor slumber to his eyelids, until he had unfolded to her all his hapless case."

And that was her answer, with the smile of an angel—"Is *that* all? I feared by your sadness it was worse. Let these beautiful things be taken—all this splendor, let it go, I care not for it—I only care for my husband's love and confidence. You shall forget, in my affection, that you were ever in prosperity—only still love me, and I will aid you to bear these little reverses with cheerfulness."

Still love her!—a man must reverence, ay, liken her to the very angels, for such a woman is a living revelation of heaven.

HOME.

It was a happy mind that conceived that old and much-admired song, "*Home, sweet home.*" It is only the few whose thoughts are in the wide world, who do not find an echo in their own bosoms to the sentiment and inspiration of the song. Man's finite nature forbids the idea that he was destined to preside over a world.

"Aspiring to be gods, the angels fell."

It would be difficult to measure the happiness of a president, an emperor, or a monarch, were you to separate from them, in their worldly honors, the endearments of the family. That locality called home, if it be a home, is worth all the world beside. Indeed, we might venture the remark, that all the real happiness we enjoy in this life is associated, and not only so, but identified, with the family fireside, sweetened by religion. No one can be truly happy who is not happy at home. What occupies the mind of the young man, while wandering in strange countries, more than the recollection of the *pairis gleba*? His thoughts, like the foot of the dove, can find no pleasant resting-place, until they settle on his father's house. And if he should travel in the distance, spend his substance, and be reduced to beggary and want, as soon as he comes to himself he remembers the peace and plenty of home. He says, "I will arise and go to my father."

But how much stronger are the ties of home, when he is himself a father—when his ears have become accustomed to the prattle of innocent and happy tongues; what a vast pencil of divine rays concentrate there to warm his heart, and relieve him of life's burden. Reversing the language of the poet, he realizes that even his "cares are his comforts." It is then that he fathoms the susceptibility and

depth of the human heart. It is in the bosom of the family he seeks and finds repose from the disappointments and labors of life — the quiet moorings where he finds shelter in the stormy sea of time. But to whom are we indebted for the fireside and comforts of home? It is to woman. When children, we need a mother to console and sympathize. In her absence our home is forsaken, and we can find no one to supply her place. In this cold world there is not another heart that can measure our own. And when we grow up, and our mother is gone, we still need, as one of old, some one in whom we can be comforted. It is still woman that must make our home and gladden our fireside. It is here that we find deep and serious truth, and come in contact with life's realities. This is the sanctuary not to be invaded by the ruthless hand of violence. The threshold of home is more impregnable than the walls of a city. It is here that the tongue of slander ceases to follow, and the hand of violence is stayed. If these reflections be true, (and who can doubt it?) we cannot be surprised that the pen of inspiration should exhort women to be "keepers at home," for it is here that their influence is most needed. A home is a woman's kingdom, and when she surrenders that, she relinquishes her all. She is to "guide the house." How unhappy must those women be who are in the habit of visiting from house to house, and can find no attractions at home.

HOME AND FRIENDS.

BY CHARLES SWAIN.

"Oh! there's a power to make each hour
As sweet as heaven designed it,
Nor need we roam to bring it home,
Though few there be that find it.
We seek too high for things close by,
And lose what nature found us;
For life hath here no charms so dear
As home and friends around us.

"We oft destroy the present joy
For future hopes, and praise them,
While flowers as sweet bloom at our feet,
If we but stoop to raise them.
For things afar still sweeter are
When youth's bright spell hath bound us;
But soon we're taught that earth hath naught
Like home and friends around us.

"The friends that speed in time of need,
When hope's last reed is shaken,
To show us still that come what will
We are not quite forsaken;
Though all were right, if but the light
From *friendship's* altar crowned us,
'Twould prove the bliss of earth was this—
Our home and friends around us."

THE DIVINE PITY.

It is over the coffin, or the tomb of the beloved, that our hearts pour forth the hidden depths of gushing love. So it is ever a lost world that the heart of God has gone forth, pouring itself out in all its unutterable tenderness and compassion. It is towards the poor wandering prodigal that the father's heart goes out. Over him he sighs and weeps. He sees him without a home, without a friend, self-exiled from the paternal roof. He thinks of him in poverty, in rags, in filth, in famine, ready to lie down and die. He fancies him drinking the cup of the drunken, sitting among the unclean, joining in the mirth of the profane, guiltiest among the guilty. And as he broods over these things, his whole heart is turned within him. He almost forgets the happy circle round him, in the intensity of his yearnings over his outcast boy. So it is with God in his compassion for this forlorn, this self-banished world. The outgoings of his heart towards it are infinitely beyond a father's affection or a mother's deepest tenderness. This is *grace*—that feeling which is called forth not by the worth, but by the worthlessness of the object, which awakens at the sight of want, and misery, and guilt.

The story of grace has a beginning, but grace itself has none. We cannot love a friend, till we have a friend to love; but the heart which loves has throbbled within us ever since we breathed. We cannot weep over the dead, till there are the dead to weep over; but the soul that feels and the eye that weeps were not created by the sight of death. It was the *sight* of the multitudes that awoke the compassion of Jesus; it was the *sight* of the city that broke up the fountain of his tears; but the tender spirit that commiserates sufferings was his always. So it was the sight of sinning, suffering man that *called forth* in Eden the grace of God; but the grace itself had been there during all the infinite past. It was only waiting for an object towards which it might flow out; and now, like a long pent-up river, it burst forth in strength to overflow the earth.—*Rev. H. Bonar.*

SELECTIONS.

MEN quarrel about theology, but neither their quarrels nor their hatred are theological. The point is not, as they pretend, which of their opinions is the orthodox divinity; but, which of themselves is the better critic. It is the touch of the critical cautery upon the wen of critical vanity that makes them wince and cry out. "You differ from me, and therefore, question either my learning or my judgment, in which you cannot be honest or mean well, unless you have the discreditable excuse of being a fool," is a compendium of controversies.

St. Augustine and St. Jerome disputed so hotly, whether the plant which sheltered Jonah was ivy or a gourd, as almost to kindle a war in the church; but that contention was no more theological than the strife between Scaliger and Cardan, about which has the greater number of hairs, a kid or a goat; and which was waged with equal fierceness.

The Schoolmen gloried in dispensing with texts of Scripture. Thus it was boasted among them that there was a disputation that lasted the whole of the 6th of July, from morning till night, which was conducted with so much subtlety, that during the whole time not one word of Scripture was quoted.

In M. St. Evermond's conversations, Marshal D'Hocquincourt inquires of Father Cannage, "Whence comes the great animosities between the Jansenists and your fathers, the Jesuits? Do they proceed from your differing about the doctrine of grace?" "What nonsense," replies Father Cannage; "what nonsense it is, to think we should hate one another for not having the same opinion about grace! It is neither that nor the five propositions, that have set us at loggerheads. The jealousy of ruling consciences is the cause of all the mischief. The Jansenists found us in possession of this government, and sought to dispossess us."

If Popery were a novelty it would be laughed at for its absurdity, and scouted for its arrogance; but it grew up slowly, and in great length of time, and now its antiquity saves it from contempt more than any thing else.

Mezeray had brought himself to the persuasion, that either there was no sun, or that the sun had ceased to perform his functions, and therefore even in broad day, he studied by the light of a candle, with which he invariably conducted his visitors to the door, even though they departed in bright sunshine; and *just so most men deal with the Father of Lights, in his word.*

THE DUTIFUL SON.

Mother! when hoary age shall crown thy head,
And old age grey upon thy temples dwell,
Towards thee no filial love shall mine excel:
Though all thy other children may be dead—
Though all thy relatives and friends be fled,
And thou should'st want a home, to finish up
The dregs of life, most irksome galling cup,
Mine shall be yours, wherein to lay thine head.

I will remember, when I was a child,
Thy love and care to me indefinite:
Who taught me every good that you thought fit,
And when dejected, oft caressed and smiled.
Thy weary tedious hours shall be beguiled
By those sweet truths which now you do possess.
Peaceful will be thy end, thy righteousness
Will cause thee from this world to be exiled.
Then 'neath the sod thy resting place shall be,
Till Jesus call thee forth to soar away. T. B.

BAPTISMAL REGENERATION AND THE BAPTISTS.

IN the Baptist Penny Magazine, *The Church* for December, we find the following passage:—

"Nothing very particular calls for notice in regard to the state of our denomination, in entering upon another year. We may remark, however, that our principles are evidently making much more rapid progress than our denomination. Our places of worship, and our influential ministers, are sadly fewer than they ought to be; but the really earnest parties of the community are fast separating into two classes, the believers in *baptismal regeneration* and the Baptists. The number of persons in other denominations who decline to baptize their children, or who baptize them merely from wishing not to grieve their friends, is surprisingly great; while few, if any, scholars of character will contend strenuously for the scripturalness of sprinkling. Alas! that our supply of gifted and educated preachers is far behind the demand for them."

What meaning the writer intends to convey by the community to which he refers fast separating themselves into two classes, "the believers in baptismal regeneration and the Baptists," we cannot exactly comprehend. We are informed that numbers of persons who are considered respectable, are, from time to time immersed, but that they advance no further in unison with the Baptists, either in observing the ordinances of the New Testament or in church fellowship. This is exactly the result which the Baptists might have anticipated from their course of expediency, in the advocacy of open communion, and the rejection of immersion into the name of the Father, of the Son, and of the Holy Spirit, as a non-essential ordinance, instead of for the remission of sins, as taught by the authority of Jesus, and faithfully preached and carried out by his Apostles during their mission to establish Christianity in the world. We shall be happy, if in error, to be enlightened on this subject. As to the influence of any of the sects not being on the increase, is no matter of regret with us. So that the regeneration of the heart by faith in the blood of Christ, and immersion into the name of Jesus, for the remission of sin, as the effect of faith, hope, and love—and not to produce them—is on the increase, and be followed by obedience to all Christ's commands, we shall thereat rejoice, and co-operate with all those who earnestly desire to spread abroad the unadulterated truths of Christianity.

FEBRUARY, 1854.

CHURCH EDIFICATION:

AN ADDRESS DELIVERED BEFORE THE KENTUCKY CONVENTION, HELD AT HARRODSBURG.

BELOVED BRETHREN AND FELLOW-CITIZENS,—Preaching the gospel and teaching the converts, are as distinct and distinguishable employments as enlisting an army and training it, or as creating a school and teaching it. Unhappily for the church and for the world, this distinction, if at all conceded as legitimate, is obliterated or annulled in almost all Protestant Christendom. The public heralds of Christianity, acting as missionaries or evangelists, and the elders or pastors of Christian churches, are indiscriminately denominated *preachers*, or ministers; and whether addressing the church or the world, they are alike *preaching*, or ministering something which they call the *gospel*.

We have a third class of *divines*, or *Doctors of Divinity*, who read lectures or deliver orations, on the philosophy of Christianity, to schools of divinity, to churches, and often to promiscuous assemblies, without being able to make a single divine, much less a *Doctor of Divinity*. Colleges, or literary and scientific schools, alone create *Doctors of Divinity*; and that, too, without examination had. Even the Divinity schools of modern times assume not, nor are they privileged by law, civil or ecclesiastic, to create a *Doctor of Divinity*. It is wholly an *honorary* degree, and so often abused or misapplied as to make it a very slim and doubtful honor to any man.

These men, at least many of them, with all "their blushing honors thick upon them," seem to have never learned the difference between *preaching* and *teaching* Christ—his person, mission, and work. Yet we are informed that his apostles "daily in the temple, and from house to house, ceased not to *teach* and *preach* Jesus Christ." They *preached* Christ to the world, and they *taught* his gospel and its institutions to the churches which they had gathered, or to the households they had converted. The commission itself, as reported by Matthew, explicitly and fully lays out their work.

Its preamble and contents are, with great perspicuity, definiteness, and authority, summarily set forth in the following words: "All *authority* in heaven and earth is given to me. Go you, therefore, and convert," or *make disciples* out of, "all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and behold, I am with you always," or all the days, "to the end of the world," or to the conclusion of this age.

No commission ever given transcends this one in definiteness, perspicuity, and authority. They were to convert the nations by preaching to them the gospel and baptizing them that believed it. They were then to create schools and colleges—in other words, they were to institute communities, erect houses or habitations for God, through the wisdom, the grace, and the influence of the Holy Spirit, who was to become the *guest* of these new habitations of God, as his permanent residence on earth. It is, therefore, called the *kuriok*, or *kyrke*—the church, or the house of God—the monumental pillar on which was, and is always to be inscribed, in burning capitals, the triumphs of its Founder—the glories of its King.

These schools were to be filled with none but *baptized disciples*—persons illuminated, justified, sanctified, and adopted into the rank of sons and daughters of the Lord God Almighty. Each school was to have its college of elders or bishops, who were to teach, educate, and direct all the disciples, or members of

these churches, and preside over them by their intelligence, their wisdom, and their virtues.

We are not fastidious in the selection or appropriation of names. "A rose, under any other name, smells as sweet," provided only it be the flower of Sharon. A school implies a schoolmaster. In a rhetorical license, Paul calls the law "the Jews' schoolmaster" till Christ came. He is the president of the whole college of bishops, elders or teachers, in the great congregation of the saints, or sanctified inmates of the great university, which the *great Teacher* himself, sent from God, founded.

The preacher is a mere solicitor of pupils. The field of his labors is the world—the whole world. In preaching, he does no more than set forth the sovereign claims of the great Apostle and Teacher sent from God. His divine and human personality, his official splendors, his august titles, his personal charms, his condescending grace and loveliness, are the themes on which he delights to dwell. When he succeeds in this, his appropriate mission and commission, and consummates his work by immersing them, soul, body, and spirit, *into the name*, the dignities, and the honors of the Father, the Son, and the Holy Spirit, his peculiar mission as an evangelist, or *preacher* of the gospel, expires. The church, in a given locality, is formed. He hands to it its charter—the book of the gospel—and only adds, Observe all the institutions, commandments, precepts, or ordinances, instituted in this book of the new and everlasting constitution. He sets in order "the house of God"—"the pillar and monument of the truth." They select, by their suffrage, pastors, or bishops; and, as public functionaries, their own deacons or ministers of business and of mercy. These elders, or seniors in the faith, are ordained to teach, instruct, and preside over all its affairs, domestic and foreign. The church is thus and then organized.

The new constitution is handed to them as their supreme law, and every one for himself devotes his mind and his heart to its study and practice. But this community is composed of babes in Christ, of young men, and of fathers. Every body, in heaven and earth, has its head, and heads of departments. It has official eyes, ears, hands, and feet. No two of these has one and the same office. It may have a plurality of eyes, ears, hands, and feet, and it will have them, if it be perfect and complete as the body of Christ. But the church of Christ is not any one community meeting in one place, city, or community. It began, indeed, in one place, but it continued not in one place. While meeting in one city—in Jerusalem, the city of the great King—it had then and there, and during its continuance there, its apostles, prophets, evangelists, pastors, and deacons. But it did not long continue to hold its meetings there. Samaria received the word of the Lord; Cesarea, Rome, Athens, Corinth, and the Gentile cities everywhere, bowed, in a portion of their respective population, to the authority of the anointed Saviour. The apostles and evangelists visited them, set them in order, and instructed them how to preserve it. The apostles had no parish. The whole world was their diocese. But every city and province had its church or churches, and these all had their respective colleges and classes of bishops and deacons. The apostles had a universal presidency on earth, as the Lord has a universal presidency over the universe. These societies were, indeed, essentially coöperative as the body politic of Jesus Christ, and, therefore, the many local churches constituted but one church of Christ. He is the head of the whole body. Individual churches, as the individual members of one church, are severally but members of that great body over which he presides, and in which he rules by the holy apostles and prophets. The apostles rule through

their respective colleges of pastors and teachers. Hence, elders must rule well, as they are responsible for their respective charges to the great King, to whom they must give account. And hence, again, the churches must, in all matters of discipline, obey them that have the rule over them, as they watch for their souls, and must give account to the Judge of all. Thus we arrive at the environs of our special subject—*church edification*.

We have seen that every church resembles a parish school, with its pupils, teachers, books, and tables. Edification, or building up Christians in their most holy faith and hope, is the appropriate business of the church. This is the special work and duty of its pastors and teachers. The apostles ordained that pastors and teachers should devote themselves to this work as their special calling and ordination. While Timothy and Titus were employed by him in distinct provinces of the church, in setting things in order, he gave them special directions full of instruction, and apposite in principle to all those who have the care of churches.

Paul, when speaking of his own special work as an apostle, said to Timothy : “ I am ordained to be a *preacher*, and an apostle, and a *teacher* of the Gentiles.” This was a broad commission. Hence to Timothy he says : “ Till I come, give attention to reading, to exhortation, and to teaching”—not to doctrine, as in the common version, in its appropriated sense—for to the Romans, using the same word, he says, “ Let him that teacheth attend to his teaching,” as his appropriate business. He must also exhort, and abound in exhortation ; he must pray, and continue in prayer ; and in all, he must persevere in teaching. And to supply their wants, he adds, “ Let him that is taught in the word communicate, in all good things, to him that teacheth.”

To take another step in the line of our present subject and object, we must come down from the apostolic age to our own times. It is greatly to be regretted that, in this our generation, what is called the Christian ministry have, in their public ministrations, converted the church into the world, and the world into the church. “ Strike, but hear me,” as said a noble Athenian. I will explain myself, if not to your satisfaction, at least to your conviction.

Our Pedobaptist brethren have, as far as in them lies, practically converted the world into the church ; and we, for the most part, and our Baptist brethren with us, have converted the church into the world. A very little evidence, you will say, but, perhaps, too ungenerously, will convince us that the Pedobaptist communities, both Romanists and Dissenters, have, in their respective dispensations of Christianity, converted the world into the church, but it will require a very large amount of evidence to convince us that we and our Baptist brethren have converted the church into the world.

With regard to the Pedobaptists, you will say that the *mother church*, Rome, as she assumes to be called, so confounds the world with the church as to call her nations, as such, “ *Christian nations*.” And what do the Pedobaptist churches, but imitate her in calling their nations and people Christian nations, although Rome, in her arrogance, calls them all “ heretics ”—yes, one and all, “ *heretics* ;” and, as such, beyond the pale of her communion, and the pale of salvation ? Well, so let it be, for the sake of argument. But were we to argue with both parties on their assumptions, we would take their “ *christening* ” ceremony as identical in both, and show that this their *regenerating* ceremony, makes Christians of all born within the pale of their respective communities. England, Protestant England, in this follows Rome. For in this regenerating ceremony, though verbally disclaiming it, wherein differ Romanists, Episcopalians, Pres-

byterians, Congregationalists, Methodists, of all schools and denominations of Pedobaptists? Are not all born into the world, in their respective communities, in virtue of the flesh, made members of the church, and inheritors of all its privileges and honors? What else means *Christian baptism*? Hence the cause of their peculiar necessity of always preaching the gospel to their church members, as if yet in the world, to convert them. Their churches, therefore, are of necessity, to be addressed *as of the world*, and not as those who have obtained like precious faith with the primitive churches.

Baptists, too, while dissenting from their views of church membership, imitate their pulpit exhibitions, adopt their textuary system and their popular themes; and hence are more frequently *preaching regeneration* and conversion to their hearers, than building them up in their most holy faith. But some excuse themselves, saying, *we only speak before them, not to them*.

Not a few of our own preachers, having been educated and trained in their method of sermonizing and addressing public assemblies, and being initiated into that system of Bible development, are, ever and anon, *preaching* the gospel to churches, as if their communities were still to be taught the rudimental elements of the Christian faith. Thus they as virtually convert the church into the world, as the parties already named convert the world into the church, by making unconscious babes members of the church without conviction or conversion—without faith or repentance.

In such proceedings as these, it would require more than a medium perspicacity of mind and of biblical attainments to discern wherein *preaching* and *teaching* radically and essentially differ; or wherein preaching and teaching Christ, according to the Christian Scriptures, are properly distinguishable. In argument or debate, it may be necessary to *declare* the gospel in a church, as Paul did to the Church at Corinth. But how marked his style in that case, compared with his usual addresses to unconverted assemblies. Indeed, he does call it *preaching*. His words are, "Moreover, brethren, I *declare* to you the gospel which I *preached* to you, which also you have received, and in which you stand, and by which you are saved, if you keep in memory what I have preached to you, unless you have believed in vain."

This is an illustration of the proper acceptation of the apostolic use of these terms. It is a solid and important distinction, which commends itself to every person of discernment. To announce glad tidings of great joy to any people, to speculate upon them, to debate the principle contained in them in a logical discourse, are quite different employments of the faculties, both of the speaker and of his auditory. The *preacher* singly aims at the conversion of his hearers, while the *teacher* intends the development of a passage, a doctrine, a theory; or in vindicating the tenets he has espoused, and wishes to commend to the understanding and acceptance of his people. The preacher reclaims the heart—the teacher cultivates the understanding and enlarges the conceptions of his pupil. The preacher aims at producing *faith* in his auditory—the teacher at imparting *knowledge* to his disciple—the exhorter excites his auditory to action.

Few men possess, in an eminent degree, all these gifts and powers. Hence, let the preacher wait on his preaching, the *teacher on his teaching*, and the *exhorter on his exhortation*. While standing in the portico of our subject, we would farther premise, that that which emanates from the head of the speaker only reaches the head of the hearer; while that which springs from the heart, reaches the heart. Whether, then, we preach, or teach, or exhort, both the eloquence, and the power and pathos, spring from the heart. How essential, then, in

order to success, that the heart, the whole heart of the Christian orator, be engaged in his work !

Solomon has said that, "he that winneth souls is wise," and certainly he is wise who seeks to win them in the divinely ordained way. Every Christian church desires, and labors, and prays, for enlargement. And every church, in any populous community, that desires it, will make it her special business to devise the best means of promoting its own growth ; and, in the use of those means, she cannot but grow in her own comforts, and in favor and power with God and man.

Church edification is, therefore, a transcendently important theme. For on a church's edification depend, not only its own spirituality, happiness, and honor, but its usefulness to the world of mankind. The prosperity, and power, and usefulness of the church of Jesus Christ, most essentially depend upon its vitality and healthfulness, and whatsoever promotes these, consummates those. From which we assume, *that whatever most effectually promotes the vital power and healthfulness of a church, will promote its own growth, and increase its power with God and man.*

Need I prove *a priori*, or by speculative reasoning, that a Christian church's vitality, healthfulness, vigor, and usefulness, cannot be accomplished or consummated by any itinerant ministry, by any local sermonizing textuary, by a philosophical or speculative essayist, by a fashionable, beautiful, and eloquent orator, or by any plurality of them? By no such means have they ever been, or can they ever be, promoted. There is no royal path to mathematics, a sage once well said. Nor is there any royal road to Christian excellency, whether in an individual or in a community. The king and the beggar must, by their own efforts, acquire the art of reading and writing. There is no hereditary learning, faith, virtue, and religion. Every man, in every rank of life, must be a pupil before he is, or can be, a scholar. It is emphatically so in Christ's school.

So far from those churches or communities, that weekly hang in breathless rapture upon the lips of highly gifted and accomplished essayists, lecturers, orators, sermonizers, excelling others in Christian knowledge, faith, piety, humanity, we can rarely find one among them that will advantageously compare, in these respects, with the shepherd of Salisbury Plains, whose daily bill of fare was his Bible, his hymn-book, and his house of prayer.

But in saying all this, and much more to the same effect, do we dispense with, or despise, Christian learning, science, eloquence, or a Christian ministry? By no means. But we have said—1st, That a church cannot be educated, cannot be vigorous, healthful, and influenced for good, by any itinerant ministry. Such is the Methodists, the Baptists, and some of the Christian churches. Some of our brethren have fallen into this custom. And we now have, even in Kentucky, one evangelist for four churches, who pay him for his services according to four independent contracts—the four odd Lord's days in the year being reserved for his own special benefit.

True, these churches profess to meet at their respective centres every Lord's day, and have severally their respective elders, and presbyters, and deacons. Of these elders, some teach and exhort every Lord's day. Others do not, but assist in cases of discipline. Some, also, preach and teach ; or address, in word and doctrine, the strangers present. They differ from the Old Baptists in their economics, the Baptists meeting only when they have a preacher, and, consequently, no communion when he, their preacher, is absent. The Old Baptists

are, in these respects Presbyterians—I mean the American Baptists. The English, Irish, and Scotch, are not so.

The Methodists, Congregationalists, Presbyterians, and Episcopalians, are differently constituted as to their communion, their baptism, and pulpit services. The Methodist system has little teaching but much preaching, presuming that they often need to be converted. It is represented as an alternation of getting and losing religion, and losing and getting it again.

The Congregationalists and Presbyterians are, for the most part, in the church before they are regenerated, and much of the pastor's labors are those of a missionary in the church. Sometimes he preaches, exhorts, and expounds the creed, by the use of sundry texts of Scripture. They rarely baptize one *in* the faith, nor *into* it, but baptize in hope that the subject may the sooner and the better obtain faith.

The Episcopalians are essentially aristocratical or monarchical in nature, in grace, and in the church. If not Calvinistic, they are now Puseyistic. But among them there are not a few noble and evangelical Christians, in faith and theory, whose minds expand beyond the Thirty-nine Articles and the Rubric. They, too, do not baptize "*into the faith*," but only to regenerate without it. I freely allude to these unfortunate schisms, as an apology for that mode of presenting Christianity to their people, in their pulpit instructions which obtains in these denominations, and to exhort all who labor amongst us from copying their style, or following their methods of public instruction in the weekly labors of their respective sanctuaries. The apostles give no countenance to such operations.

The whole system of public instruction amongst them, is alike at variance with the apostolic method of preaching and teaching Jesus Christ, and with a sound philosophy or theory of God and man, as presented to us in the person of the Father, the Son, and the Holy Spirit; and as exemplified in the Acts of the Apostles, and in the Epistles which they addressed to the churches named in the Christian Scriptures.

The gospel was clearly stated by the apostles—first in its facts, then in its proofs, then in its precepts, then in its promises, and then in its exhortations, and was by them addressed and applied to the Jew and to the Greek, to the Barbarian, the Scythian, the bond and the free. The acknowledgment of its truth, and the acceptance of its promises, was then by the apostles demanded on the part of the auditors. As many as believed it confessed it, embraced it, and were baptized into the faith, or "*into the name of the Father, and of the Son, and of the Holy Spirit*." They were then Christianized, and not till then were they *evangelically regenerated*. The regeneration of the schools is a metaphysical speculation, and never did any good to saint or to sinner, but very often did, and now does, much harm to both.

No one can be baptized *into* the name of the Father, and of the Son, and of the Holy Spirit, who has not first perceived, recognized, and in his heart received the Father, the Son, and the Holy Spirit, as presented in the evangelical record—clearly apprehended and cordially embraced them. Thus are they *begotten* to a living hope by the Holy Spirit; and when immersed into these hallowed names, as evangelically exhibited in the gospel, with a full understanding of the mind of the Spirit, then are they *born* of water and of the Spirit, and not till then. No child was ever born to his father, until born of his mother. These are the facts in nature, and such are they analogically applied to the Christian Scriptures.

Jesus himself was not born of God till born of his mother. "Therefore," said an angel to his mother, "that holy offspring which shall be born of thee *shall be called THE SON OF GOD.*" Till then there was no begotten Son, no proper Son of God in the universe. Though "in the beginning was the word, and the word was with God, and the word was God," he was never, till born of his mother, *called, nor in fact* was he, THE SON OF GOD, the only begotten of his Father, full of grace and reality.

Our orthodox and heterodox contemporaries have spoken and written against this presentation of the grand mystery of regeneration for as long as the whole life of Jesus Christ on earth, and what have they done? All that they can do!

The glorious truth still onward marches, "as a strong man rejoicing to run his race."

When citizens of Christ's kingdom, then are we properly called "the sons and daughters of the Lord God Almighty." And "because we are" so Christianized and are "called sons," "God has sent forth the Spirit of his Son into our hearts, CRYING," with its first breath, "*Abba! Father.*"

Now these sons, "as new born babes desire the sincere," or pure, "milk of the word, that they may grow thereby." Hence the church is both a *nursery* and a school. And hence, Paul fed his young converts with the pure milk of the word of life; and so ought all who labor with him in the great work of "bringing many sons to glory"—to the fulness of the stature of perfect men in Christ Jesus.

We are now come to our proper subject. But having come to it in this circuitous direction, church edification becomes an easy and an intelligible subject. The flock which the Lord has purchased with his own blood, are to be fed on the pure milk of the word, with the bread and water of life. We are not to dole it out in morsels at a time, as is doled the divinity of the schools—the philosophic and speculative dogmata of an heterodox or an orthodox theology.

Apostate Christendom—alias, sectarian Christendom—after the dicta of the Greek and Roman schools, has long been doling out its minute portions of a metaphysical theology, which, like the crystals of the ice—not so pure, indeed, but quite as chilling—have frozen the genial current of the life divine, and filked the world with a death-like chill, occasionally succeeded with a burning zeal for something called orthodoxy.

The Patriarchs and Jews had a *theology*, to which is now added a *Christology*. The pure theology of the Patriarchs and Jews is, indeed, all embodied in our Christology, as fully and as demonstrably as God was manifest in the person and mission of the Lord Jesus Christ. With us, indeed, there is but one God, the Father, of whom are all things; and our Lord Jesus Christ, by whom and for whom are all things.

We are not simply Deists, nor Theists, but Christians. The New Testament is, from its alpha to its omega, Christology, being a consecutive discourse on the person, offices, life, death, resurrection, ascension, and glorification of Jesus Christ, his begun reign and kingdom in this world, with its whole destiny. This is the proper study of Christendom—the appropriate teaching of the church.

We have the same theology which the Patriarchs and Jews had. With them, we believe in the same God—the Creator, Moral Governor, and Proprietor of the universe. With them, we believe, admire, and adore the same Divine Father. But, being now under the government of Jesus Christ, we live under a pure Christocracy, and therefore, we have a *Christology*, too.

In *teaching* Christology we do not teach theology. We teach Jesus the Christ—his divine and human personality—his official fulness and glory. We regard him as our Prophet, High Priest, and King—the Saviour and Judge of mankind. We *preach Jesus the Christ*, to convert the world. We *baptize* into his death, burial, and resurrection, to bring into the church. We then *teach* Christ to edify and perfect the church. For the perfection of the church, the doctrine of Christ is developed and inculcated. The Lord's day, the Lord's supper, are celebrated; the Holy Scriptures are read and discoursed upon, accompanied with social prayer and praise. Exhortations, reproofs, and admonitions, as the occasion demands, are tendered; and an eldership and a diaconate are, for these very purposes, ordained.

Such is our outline of the institutions to be observed, and the ordinances to be obeyed and enjoyed. But how are all these things to be done in decency and in order, to the glory of God, to the honor of the Lord, to the edification and comfort of the church, and to the illumination, conviction, and conversion of the world? This is an important inquiry. This is the great practical and highly important question. To it, then, we must devote our most profound consideration. In the first place, then, it is quite a different work from *preaching the word* to the world, to convert the world. For that work, a *preacher*, or an *evangelist*, is commissioned. For this, an accomplished *episcopacy*, or elder-

ship, must be instituted, according to the apostolic directions, and with the prescribed qualifications.

The church members must punctually attend. They must not forsake or neglect the assembling of themselves together on the first day of the week.

They should carry with them, or have in their pews, the Holy Bible, and attend to all the readings, teachings, and exhortations of the eldership, book in hand.

The historical books, or the epistles written to the churches, should be taken up in order by the elder who officiates, who, of course, is apt to teach, and qualified to instruct the congregation.

The lesson for the day should be known before, and studied through the week. Several chapters may sometimes constitute but one lesson. A part of a chapter, a parable, a single paragraph, may furnish an adequate theme for one meeting. These portions, in regular sequence, read in the closet, or in the family, should always be preparatory studies, with reference to public meetings for edification.

A lecture of half an hour, more or less, should be prepared by the president of the day. A brief exhortation is always opportune. It may, at proper intervals, be exceedingly interesting. The discretion of the presiding officer of the day must give direction to all its exercises.

No law or precedent is given in the New Testament for the exercises of the church at any one meeting or for any one special occasion. Certain duties are enjoined on the elders or bishops of churches which indicate these, and these are necessarily varying with the condition and attainments of a church. Here, and here pre-eminently, is the field and province of human prudence.

In preaching the gospel to convert the world, we do not, nor did the apostles and first preachers, always preach one and the same sermon. In writing epistles to the churches or to individuals, named in the Christian Scriptures, the apostles did not write the same things in every letter, nor do we, when addressing Christian communities now. So in teaching a Christian church, we neither always teach the same lesson, nor in the same manner. But we address old men, young men, and children, as such, and on such topics as their attainments and the occasions may require.

No science, no art, is taught in schools of science or in schools of the arts, useful or ornamental, as the Christian Scriptures or the Christian doctrine—the Christian faith, piety, and morality, are taught in the pulpits and in the sermons of modern Christendom. Not one rabbi in one thousand either intends or expects his church ever to graduate in Christian learning, or in the knowledge of the Christian Scriptures. “Ever learning, but never able to arrive at the knowledge” of the Christian text-book, seems to be the doom and destiny of every community that lives and dies under the textuary theologues of the 19th century. The *five points*, or the Thirty-nine Articles, may be taught and learned in Sunday schools or churches; but what church in any community understands Paul to the Romans, or Paul to the Hebrews? If Methuselah were to live again his nine hundred, sixty, and nine years, and to spend them all in one community, under the textuary system of the best Protestant sectary amongst us, listening to him as our auditors do in Protestant churches, could he say, “I understand the volume?”

But we are told knowledge is not everything. True: it is only one thing. But what a man does not know, he cannot enjoy. There is a measure of it, and a goodly measure of it attainable, and that is more precious than rubies. Of all knowledge, that sometimes called divine knowledge is transcendently valuable; for it is “eternal life to know the only true God, and Jesus Christ,” said the great Teacher. Compared with the best attainments of man, Solomon the preacher has said, “Knowledge is more to be desired than they all.” “Wisdom is a defence, money is a defence; but the excellency of knowledge is, that wisdom gives life to them that have it.”

But this is gratuitous. The value of the revelation of God can never be told. And so broad, so deep, so high is the revelation of immortality bestowed upon us, and so rich the grace vouchsafed in it, that we may daily grow till we attain

the measure of the stature of the fulness of Christian knowledge, and of perfect, or full grown, men in Jesus Christ.

Were a church furnished with an adequate and competent eldership, or even with one Timothy, or one Titus-like minister of the word, who could teach the wholesome doctrine of Christ, and direct the inquiries of its membership in their readings and examinations of the Christian Scriptures, and occasionally himself teach, exhort, and importune its members, from house to house, to grow in this Christian knowledge, that they might grow in grace—in favor with God and mankind; then, indeed, "They would revive as the corn, they would grow as the vine, and the odor thereof would be as the wine of Lebanon." Then, indeed, many would come and say, "Let us go with you, for God is in you of a truth." In the language of the Prophet, "The Gentiles, the Egyptians, the Ethiopians, the Sabeans, men of stature shall come over to thee, and they shall be thine. They shall fall down to thee; they shall make supplication to thee, saying, Sure God is among you, and there is none else." We will go with you—"your people shall be our people, and your God shall be our God."

But this result we cannot expect from a monthly visit of an evangelist, who, for the time being, converts your church into a missionary field, addresses a promiscuous assembly, convened to hear a textuary speech, and, perchance, a few to hear the gospel, or some doctrinal exposition. There is, said Solomon the Wise, "*a time*," and we add, *a place*, too, "for every purpose and for every work." And again he adds, that every thing is beautiful in its own season; or, rather, "for every thing there is a season, and a time for every purpose under the heaven." In our labors, indeed, we will say with Paul, "Be instant, in season and out of season." But he does not say, preach and teach out of season, as half the so-called Christian ministry are doing, and long have done, until half Christendom—nay, half adult Protestantdom—nay, the most devout and religious part of that half know not, with any assurance, whether, as yet, they themselves are truly and evangelically converted to God, or born from above.

I know but few model churches, and very few model preachers. I do not profess to be a model preacher, nor a model officer of any sort; for I do a little of too many callings, and cannot do that little well. A philosophic poet once said—

"We want but little here below, nor want that little long."

With equal truth I say, We do but little here below, and do that little wrong. Still, we aim at perfection, but our arrow seldom strikes the centre. I much wish to see a good preacher, a good teacher, and a good exhorter. But a still greater rarity would it be, to find all these in one personality. Teaching Christianity from its only text-book—the New Covenant writings—is, so far as *teaching* is concerned, like teaching the theory and practice of medicine—you must have the subject before you. But our's is a *living* subject; for though dead, the apostles yet speak to us. Their writings, biographical, historical, didactic, epistolary, exhortatory, must be read, studied, pondered upon, prayed over, memorized, and uttered with a Divine unction, in godly sincerity and love. Then they will tell with good effect upon all who have an ear to hear and a heart to receive. Our Brother Walter Scott, whose praise is in all the churches, is one of the best living preachers that I know, especially when in good health and in good spirits. We have many very fluent, ready, and eloquent speakers. Some of them are too fluent, and want unction. We have also many admirable lecturers, but few of them profoundly read in Scripture exegesis. But these are annually increasing. We have no school of the prophets, and few teachers for such a school. But we have a large assortment of good materials.

The goodness, the evidence, and the super-excellency of the cause we plead, have given to all who plead it a sensible and an appreciable superiority over all the textuaries—from all the metaphysically orthodox textuaries, lecturers, and sermonizers of the living age. Its progress, its success, and its power, are ample proof of these assertions. A yet living Episcopal bishop, once said, Give to us such preachers as "the Reformers," with our sound doctrine, and we could take the world. But we say, Give us the ears of these liberal Episcopalians, and a

still better disciplined ministry, and we could take the world, and these good Episcopalians, too.

The proper literary, scientific, and biblical education of our heralds, and the Christian education and discipline of our churches, with our views of the gospel and of the church of Christ, and we could go forth in this wilderness of theory, of error, of heresy, and discord, "fair as the moon, bright as the sun" in a morning without clouds, "and terrible as an army with banners."

Fight on, you conquering souls, fight on,
And when the conquest you have won,
Then palms of victory you shall bear,
And in his triumphs have a share,
And crowns of glory ever wear,
To endless day.

A. C.

"THE BIBLE A PACK OF LIES."

IALOGUE BETWEEN AN INFIDEL AND HIS CONSCIENCE.

Infidel.—The Bible is "nothing but a pack of lies."

Conscience.—You seem very much troubled with the falseness of the Bible. You never give yourself the trouble to dispute the truth of any other books, be they ever so false, if they have nothing to say of God, religion, heaven, and hell. If the Bible is "nothing but a pack of lies," let it alone, to share the fate of all other lies. Why spend your time and breath in trying to persuade your neighbors and friends that the book is false?

I.—But I hate to see other people imposed upon, and made fools of by the book.

C.—What hurt does the Bible do your neighbors who believe it? Does it make them bad company for you? Does it corrupt them, make them dishonest, disorderly members of society, unkind to you, and others about them, and to each other? Can you not depend upon the word of any of these people who believe the Bible, as safely as upon the word of one of your brother infidels? And tell me honestly, do you not find yourself sometimes secretly reposing more confidence in one of these praying, Sabbath-keeping, church-going, Bible-reading people, than in the generality of the men who join you in scoffing at the Bible, and who never pray, nor observe the Sabbath, nor go to church, nor concern themselves in religion? If these things are so, then you do not, after all, really believe that the Bible befools your neighbors, or any body else. But if you pretend to be a man of common honesty, you had better not say so.

I.—But I know the Bible is not true.

C.—Please to bear in mind, that assertion is not always argument or evidence. Say it as often, and roundly, and angrily as you please, that "the Bible is all a pack of lies;" your repetition of your opinion that it is so, does not make it so. You must bring your proofs that the Bible is false. You are as great a fool as any of your neighbors, if you believe what you say. And more than this, "he that believeth not, God hath made him a liar;" you are a liar yourself, unless you make good your charge of falsehood upon the Bible.

I.—But I have read the writings of Paine, and Hume, and Voltaire, and other learned and talented men, who have studied into the matter more than I have, and they all pronounce the book false, and not fit to be believed; and they give their reasons for not believing it. And there are also some of my neighbors who have read the writings of these men, and they say they see not how these people who call themselves Christians, can get away from the arguments of these men. And one of my neighbors says he has gone through what is called "experimental religion," and found that there is nothing in it. The Bible is all false, and religion is nothing but a delusion; that's my opinion upon the matter.

C.—What logic! "Other men say the Bible is not true, and I think as they do about it;" therefore, "the Bible is a pack of lies." Really, sir, you are a greater paragon of credulity than any Christian on the face of the earth. A Christian never believes the Bible on such slender grounds as you disbelieve it. He has REASONS for believing it—abundance of them; he is ready to give them,

and is not ashamed to tell them. They are his own reasons, too; not borrowed, as yours are, not derived from the say-so of ministers and doctors of divinity ever so pious, and learned, and wise. They are reasons which he sees, understands, and feels in his heart. But, one question let me put to you—"What if the Bible, after all your disbelief of it, should turn out to be true?"

I.—But it cannot be true. I do not believe it ever will turn out to be true. Paine, and Hume, and many others, say that it is nothing but a book of fables and falsehoods, fit only for women, and children, and priests, and that's my opinion, and it is an opinion gaining ground in the world.

C.—Hear me, I say. What if, after all, the Bible should prove to be true! what will then become of you, and Paine, and Hume, and Voltaire, and all the rest of the Infidels? Look at the fearfulness of the truths of the Bible, in their bearings upon you, and them, and all other men who reject the book. If, when you die, your soul awakes in that now disbelieved eternity, and in the presence of that God of whom the Bible teaches, you will be compelled to believe things at which you now endeavor to laugh and scoff. You will find yourself in the solemn and awful presence of the God you have denied, and whose book you have called a collection of falsehoods—will find that you are going to "stand before the judgment seat of Christ"—that there is a heaven which you are unfit to enter, as being an enemy to him who built it, and a hell, from consignment to which there will, for you, be no escape. You will then find that you have gone too far for the possibility of a reconciliation with God, whom you have offended—that you cannot step back into this life, and upon the ground of probation and hope, try again for your destiny. You, and the men who have deceived you, and those whom you have deceived, and among whom you have indulged yourself in railing at religion, and the Bible, and the God of the Bible, will be serious then. The terror of finding yourself in the presence and within the power of a holy and just God, will have put an eternal finish to your scepticism, and you will "believe and tremble" for ever. You may talk of the strength of the numbers believing as you do, that the Bible is not true. Hear what the God of the book itself says, "Though hand join in hand, the wicked shall not go unpunished;" and look, too, at the fact, that the unbelief of God is especially declared to be the peculiarly damning sin of the soul, and hell the portion which a righteous God has especially appointed for "unbelievers."

And once more hear me, while I point you to the wording of the Bible: "Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." And hearken to the merciful invitations which even an infidel, yet in this world of hope, may, if he will, accept: "He that believeth on the Son of God hath everlasting life." "Believe on the Lord Jesus, and thou shalt be saved."—*Bible Society Record*.

In all this, strong as it is, there is more conceded to the Infidel than he can rightfully, logically, or grammatically claim. No man that understands the English language, can rationally say that he *knows* the Bible to be false, or that he *believes* any of its facts to be a lie. His only feasible defence is that he *opines* that it is false, and that, too, because of the peculiar texture or color of his mind. A man, it is possible after death, and merely possible, could then say, I *know* the Christian religion is false. But the Devil himself would then tell him that he is a liar; because knowledge is *experience*, and, in the world to come, he will experience that it is as true as he lives.

No more can any living man *believe* the Bible to be a fiction or a fraud, because he has not one solitary proof, or witness, or deposition, from any living or dead man—from God, angel, man, demon, or the Devil—that it is a lie, or a cunningly devised fable. This is the undeniable fact—the true state of the case of every Infidel on earth. Teach these ignorant, conceited philosophists, the meaning of English words, as used by educated Englishmen, and they can only fully lisp, I am of *opinion* that the Bible is not true, or a revelation from God. But men of

sense never dogmatically affirm that they are certain of any thing which they merely opine. Opinion always ceases when faith or knowledge exists. A man cannot be in two states of mind at one and the same instant; if he opines or doubts, he neither believes nor disbelieves, he neither knows nor can know, he neither affirms nor denies, in that state of the case. I own that, while all solid lexicography sustains me in this view, there are a few loose talkers, and definers of terms, that neither understand what they say, nor whereof they affirm. But no man of sense will lean upon such broken reeds. A. C.

THE JERUSALEM MISSION

[As every communication from Jerusalem must be interesting to our readers, we intend giving them regularly from the *Christian Age* or A. Campbell's *Harbinger*, as they come to hand.—J. W.]

MOUNT OLIVET, September 8, 1853.

DEAR BROTHER BURNET,—After the enjoyment of several weeks' quiet and security, the order just received by the pasha from the sultan, requiring him to send to Constantinople *all* the troops from the city and every part of his pashalic, has excited no little apprehension—not only among the Christian and Jewish portion of the community, but with the Turks also—lest the Fellahin, or still worse, the Bedouin, should take advantage of the defenceless state of the city, and sack it. One of the most influential sheiks of the harem sent us a kind and urgent admonition this morning, that it was now very unsafe to remain outside the walls, and that we had better return immediately to the city; but, judging from the number of patients we treat there every other day, it would be very hazardous for us to return in our present debilitated condition, and I am, therefore, strongly inclined to trust even to Arab professions of friendship rather than return at present.

You have doubtless observed (but not shedding the same brilliant light that it does in an Syrian sky) the blazing comet which for some nights past has been sweeping its long tail low in our western horizon—but, strange to say, exciting no apprehension even among the ignorant superstitious Arabs; for they declare that a comet always betokens *either* peace or war, and either alternative would be preferable to the present lawless and unsettled state of affairs.

We have had much intercourse of late with the best class of Mohammedan society, and are pleased to find them much more accessible and less bigoted than we had supposed. In the harems of the Pacha, Bashkatib, and Cadi, (which two last named officers rank as Secretary of State and Chief Justice,) we have found both sexes very affable, courteous, liberal, and even refined. Some of these young lords, however, seem to glory in being so much influenced by Frank principles and practices, as openly to declare their liberal indulgence in brandy dramming! Still, in justice to Moslem sobriety, I must say that the only persons that I have ever seen at all intoxicated in Jerusalem, were those who wore the Christian name!

Within a short space of time I have been constrained to reject two inquirers—if I may thus designate them, as even *such* applicants are generally styled—the one a Jew just arrived from Europe, the other a Jewess long resident here; yet, neither “an Israelite indeed.” The former calculated on entering upon a course of religious instruction of several years' continuance, during which time he expected to be clothed, fed, and *buckshished*, as well as taught a profession, and two modern languages! His modest proposal was of course rejected. And on being told what true Christianity is, he discovered that he was in the wrong *pew*, and forthwith went away; and finding, at a certain proselyting institution just such a Christian curriculum, entered at once upon the race. The time-serving Jewess was acting under such worldly considerations, unblushingly avowed and pertinaciously defended, that little more could be done than to give her some mere elementary instruction and rather pungent admonition addressed to her ill-adjusted conscience. Such a thing as becoming a Christian without

valuable pecuniary considerations, occurs but seldom, it is to be feared, in this desecrated place. The mind of the person to whom I think I alluded in my last, as interested in the search after truth and righteousness, is fully made up; and he is willing and waiting to render immediate obedience, but is disposed to defer his baptism a short time, in the hope that his wife will soon be prepared to come out of Babylon along with him.

We could but conclude, the other day, that an important crisis in the affairs of the mission was at hand, but it is now probably postponed for some time. A Musselman, whom we have known for about two years as a very honest and respectable Fellah, readily received Christian instruction, (very unlike Moslem generality,) and on learning the requirements of the gospel, determined to abjure Islamism and put on Christ in baptism; but on ascertaining that his *friends* would probably kill him, he concluded that he had better defer entire obedience a while, especially as he thinks his wife will soon be willing also to embrace Christianity. He seems to be perfectly honest in his motives and intentions, nor would it require any urging to induce him to make an immediate profession of Christianity, despite impending death; but after prayerful and anxious consideration, I have concluded that my course should be rather a passive one, at least so far as urging immediate practical obedience—yet by no means such as to discourage it, be the consequences what they may. Though it is much to be feared that, in the present exasperated state of the Moslem mind toward Christianity, the consequences would not only be fatal to him, but would probably compel us to suspend operations for some time. How much do we need that wisdom that cometh cometh from above, and is profitable to direct! Pray for me, my dear brother, that I may have the wisdom of the serpent and the harmlessness of the dove, duly attempered; and especially that I may have the boldness to make known the mystery of the gospel as I ought to declare it.

Six lay-missionaries of the "Evangelical Prussian Church" have just arrived here, I understand, and entered upon their studies and labors preparatory to their destined settlement in Abyssinia. I had hoped that by this time the word of the Lord would have sounded out from you in various other quarters of the globe, beside this interesting spot. Has the Board no other mission in contemplation?

Regarding it as a manifestation of interest in the mission, on the part of a person to whom I am entirely unknown, I was much pleased to receive, a few days ago, several bottles of "Ayer's Cherry Pectoral" from its celebrated discoverer—together with a no less acceptable present, an almanac for the current year.

We are greatly behind the times—taking no secular paper, and depending for all foreign news upon three or four religious papers, a few numbers only of which visit us; and these few only at long, irregular, and uncertain intervals. It would be quite a curiosity to see the *Christian Age* again. The complaints of tardiness, uncertainty, and exaction in Eastern postal matters, wax louder and louder. I have to regret that when a private opportunity of sending papers to the United States lately occurred, those that I proposed sending you, (concerning topographical matters for the elucidation of the Bible and Josephus), were found, on overhauling them, to be in too confused a state to impose them on you without re-writing; but I trust I shall soon have an opportunity of sending them in better *fix*.

Nothing special to communicate about a location for the proposed asylum. The times are entirely too squally to take any measures in relation to such matters at present.

In much haste, with love and esteem, great and unfeigned, your's in the Lord,
J. T. BARCLAY.

PIETY AND MENTAL GROWTH.—An hour of solitude, passed in sincere and earnest prayer, or the conflict with, and the conquest over, a single passion or "subtle bosom sin," will teach us more of thought, will more effectually waken the faculty and habit of reflection, than a year's study.

NOTES OF LECTURES

DELIVERED BY A. CAMPBELL.

NO. XXXVII.—ANALYSIS OF THE ELEVENTH CHAPTER OF ACTS.

WE have now before us a second edition of the introduction of Christianity among the Gentiles. Since this circumstance occupies so large a space in so small a book, it should occupy a corresponding portion of our attention. We cannot appreciate the advantage of a single sunny day, much less this great subject—we bear it so often, that we do not feel its full power. If it had transpired yesterday, it would have filled our minds with wonder and astonishment. With what amazement must this have struck a Jew? Just suppose a nation fenced in by the strong arm of Omnipotence for fifteen hundred years, and taught during this long period, that all the rest of the world were given over to their idolatrous practices; and then, all of a sudden, when they least expected it, see these nations taken into favor and placed on a footing with God's favorite people, and you can imagine something of the feelings of a Jew, when he heard that the Gentiles were received into the church. When we see the care taken of the Jews, and all the rest of the nations thrown out like wandering comets, apparently subject to no law, even we are unprepared for this result. But it has pleased God to devise a scheme that is broad enough to encircle the whole race of mankind. Judaism was unfitted for this — it had too narrow a base — it was built upon the flesh of one man.

The Greeks, with all their philosophy — and the Romans, with all their learning and science — had not an angel to call upon them for fifteen hundred years, until one called at the house of Cornelius. The gospel had been, spreading among the Jews for seven years, but had not gone to a single Gentile. I wonder not, then, that the Jews were panic stricken and startled at Peter going in unto uncircumcised men, taking them into his bosom, calling them brethren, and even baptizing them into the name of the Father, Son, and Holy Spirit. In the eyes of a Jew, this must have appeared unpardonable, for they called Peter to an account for this course of conduct.

I have a remark to make here on the propriety of a correct nomenclature in

the Bible. The word of God spoken of in the first verse of this chapter, has a technical meaning. The phrase, "the word of the Lord came to," (*ainos*) means a word, an oracle, came to him; but, as used in this passage, it means the word, the gospel. In Christianity, they who receive the word, are they who believe it. This was not the case under the former dispensation. In the phrase, "the Gentiles received the word," you perceive the word was not only tendered to them, but they believed and obeyed it. You can here see its true meaning.

Peter's conduct gave rise to a controversy. The parties were — all the rest of the apostles and brethren in Judea on the one side, and Peter and the six Jewish brethren who accompanied him on the other. When they made their charge against him, viz. "Thou wentest in unto uncircumcised men, and didst eat with them," he rehearsed to them the whole affair in order, as it took place. A trance is a suspension of the physical powers, so that a man has no control of himself. I presume there was in this sheet a collection of all the animals the law of Moses prohibited. The strangest part of this vision was, that this sheet and animals came down from heaven, and were taken up there again.

This Gentile (Cornelius) said that he had seen an angel who told him to send to Joppa, for there he would find a man who would tell him what he must do to be saved — tell him words whereby he and all his might be saved. Wonderful and precious words these — words which were to give eternal life to the Gentile world. "But while I was speaking to them," says Peter, "the Spirit fell on them as it did on us at the beginning; then remembered I the words of the Lord, ye shall be baptized with the Holy Ghost." This one speech of Peter settled the whole controversy. The multitude then held their peace; they had not an objection to urge, but glorified God. How did they glorify God? We might as well attempt to adorn the sun, as attempt to glorify God by any thing we can do. The 18th verse contains the proper definition of this phrase

—they glorified God by saying, "Then hath God also to the Gentiles granted repentance unto life. To glorify God, in the evangelical sense of the word, is to ascribe to God his own attributes and works. We have an illustration of this in the death of Herod. The people ascribed to him the attributes of God, for which he had an ignominious death. *Deus facit per alterum per se.* We praise the sculptor, painter, and orator, for their productions, but it is God who gives them the talents we admire, just as He gives us rain and sunshine. In these cases we glorify men instead of God. But at the close of Peter's speech early Christians did not glorify Peter for his speech, or for what he had done; but they glorified God, saying, "Then hath God also," &c. This word also expresses volumes—it expresses what God did on Pentecost.

To grant repentance unto life, means—a repentance which terminates in life. A man who has forfeited his life may repent truly, but it avails him nothing

in the present life. But if a reprieve were granted him on the condition of his repentance, this would be a repentance unto life, and would be similar to the one spoken of here.

Christians were so called first in Antioch of Syria, not Antioch of Pisidia. The phrase, "hand of the Lord," means his power. Grace is not seen by the naked eye, as you might be led to think from reading its 23rd verse, but its effects are. There has been a discussion as to whether God or the people gave the name, Christians, to the disciples of Christ. The circumstances all go to prove that it was given by the people. It was customary among the Greeks to call a sect of philosophers, &c. by the name of their leader, as Epicureans, and the rest. You can notice by the 28th verse, that the reign of Claudius Cæsar had not commenced at this time. We intend to make use of this fact in fixing our chronology in the subsequent part of this book.

LETTER TO BROTHER A. CAMPBELL.

DEAR BROTHER CAMPBELL,—The destiny of man on earth is singular—his work is definite, but his position often changes. At least it has been so with your humble servant, and to a great extent, with yourself also. In one sense you have been fixed; in another, rolling. In all our changes, however, and although we have crossed oceans and continents, we have never exceeded the bounds of the Anglo-Saxon race. You and I were originally from the ancient home, and longest tarrying point of the race—the British Isles. We received the bone and sinew—the complete development of our animal man on that side of the water, which, if it stands acclimation well, is apt to take deep root in this soil and stand the storms and tempests of life. About the same period in life we crossed the water, and though I am eighteen years your junior, I have been over a quarter of a century in these United States.

In Baltimore, Maryland, I lived seven years, and thus marked the Saxon at the head of the Chesapeake; and then passed over into Virginia, to mix with the descendants of the ancient cavaliers. With them I tarried nearly fif-

teen years, and had nearly determined—as I had spent some of my prime days among them, watching the interests of Zion—that my gray hairs and tottering steps should be spent among them. Providence ordered differently, and I submitted. To see the Saxon in his Western home, hardened by the Alleghanies, and emboldened by his lofty forests and majestic rivers, I passed over to Kentucky. Here, on the north of the Kentucky river, in the loveliest of all the plains, I took up my abode at Lexington.

The result of my experience as to this race is, that, wherever you see them, *Bible in hand*—on Thames or Strand—in Caledonia or Hibernia—on the Hudson or the Patapsco—on the Potomac or the James—on the Kentucky or Missouri—you find them the same law-loving and law-abiding race. The world now presents the singular spectacle of this race, as busy as bees in a hive, mixing itself up in the politics and the economies of all races, castes, and languages. Without pre-concert on their part, the English and the Americans are at work at every point of the compass, and the world over. In all the vast plains of China and among

the millions of her people, we are working to open the eye and guide the hand of those myriad masses. In Japan, in Egypt, and in the congregated war hosts of Asia and of Europe, the Anglo-Saxon is, sword in hand and ball in pouch, negotiating, suggesting, and threatening, in the face of the ferocious Turk, and of the stern and iron visage of the unyielding Cossack! But the end is not yet!

Not, however, with bales of goods, with boxes of patterns, nor as supercargoes have we travelled; but with the Bible, to subdue this and all other races to Jesus Christ. In this our work, we thank God our labor has not been in vain. Much people have heard the word of life, and may live; not merely to subdue forests, feed cattle, and eat the fat of the land, but to honor Jesus, and prepare for a better home in heaven. The truth seems waking from its sleep of ages at the proper time. Great commotions, wars, and rumors of wars must take place in the world, before idolatry will be broken up—before Mohammedanism will be overturned—before Roman Catholicism will stand branded in all lands as the deadly foe to liberty of thought. The work, political and governmental, must be done by political governments; hence creeds will rear up against creeds, the Protestant sword will be drawn to crush and to quench the Catholic power, and then when full liberty will be gained for a full hearing of the apostles, all connection between Church and State will be done away as it is in our happy country. For this reason, doubtless, England lingers behind in her monarchy and the church, because there is a work to be done in Europe, in shaking and overthrowing those old dynasties, in which powder and ball, sword and spear, will be more potent than the arguments of Martin Luther, John Wesley, or Alexander Campbell. Let this work be once done, and by her *people*, now demanding liberty in all the masses, and an amicable adjustment can soon be made of the connection between Church and State.

In Maryland our cause is comparatively weak. There are some noble spirits, but sectarianism reigns in triumph still; another generation, we trust, will see the Bible paramount over that goodly people.

Virginia, "with all thy faults I love

thee still." Noble, generous, hospitable, and brave, our cause had a fine start, and ran in promise for a season; but in materialism and the no-soul doctrine it received a heavy backset, from which it has scarce recovered. Sensible, clear-headed, and noble in their bearing, there is still among the Virginians a tendency to abstractionism, which rather leaves them at the mercy of mere notion-mongers and speculators, by whom they have to be singed and burned before they will suspect a wrong. And although the "Dover Decrees" and the "Elkorn Resolutions" were twin-born, Kentucky was blessed with more hard-working yeomanry in the ranks and in the staff, and cursed with fewer speculators. Thus we account for the fifty thousand of the faithful in Kentucky, and not more than one-fifth of that amount in Virginia. May God give to the noble band of laborers now upon the field success worthy of the cause and of their well-intended efforts.

In Missouri I am now looking upon the same race, and witnessing the marvels of the same good cause. Thus in this far West, on the very border of the Indian territory, the cheering bell of the church has succeeded the sound of the woodman's axe, and the echoes and reverberations of the latter scarcely die away from the wormings of the turbid Missouri and its lofty cliffs, ere we are cheered with civilization's certain echo from the former! The elements of a great and mighty state are here around me. Nature and art combine to make Missouri great. Presenting, as she does, a great and national highway to the Pacific—swept on her eastern border by the Mississippi, and equally divided by the Missouri, which is navigable beyond Council Bluffs, in Iowa—her rich lands inviting industry, and her prairies extending in every direction, provoking the plough and inviting the homestead and the splendid mansion—she is obliged to be great among the greatest.

With a praiseworthy zeal, and to an extent, although so young, almost unparalleled, the people of Missouri have pushed forward the cause of education. At Columbia, in Boone county, there is the State University, Christian College, for the education of young ladies, and still another female seminary in prosperous circumstances. Brother

James Shannon is the worthy President of the University. He is a blessing to any country, and especially to the young men of this growing and rapid improving State. I became much enamored of him. He seems to say to all the students: "Young men, inquire, search, study, learn, know, and understand yourselves; never take your opinions upon trust, nor pin your faith to the sleeve of another; but be men, men in all the higher, more elevating, and ennobling sense of the term." Brother Williams, too, is suited to his work, and those who know him most pronounce him one of the best teachers of young ladies in all the land. A noble lift, as you know, last year was given

by this giant State to Bethany College. So that with the University for home purposes, with Brother Shannon to direct, and Bethany for the development of the Bible, and the Bible's advocate with rudder in hand, we may say, all is well. Our wants can be supplied. In all these things the age is onward, and we need not fear that Missouri will be behind the age. As to the cause, the churches, and the preachers, &c. I hope to be more definite in future letters.

Wishing you grace, mercy, and peace, I remain your brother in the kingdom and patience of Jesus,

JAS. HENSHALL.

TO THE ELDERS OF THE CHRISTIAN CHURCHES.—No. I.

BEING, by the choice of the congregations, and by the will of God, placed over his people, you are, by authority and obligation, deeply interested in whatever may advance or retard their growth in favor and good works. It is, therefore, to you, as rational and responsible men, as men feeling and recognizing yourselves as stewards of God, and overseers of the churches, that I appeal in this epistle.

It is an incontrovertible fact that our churches are not doing their whole duty; that we are not in behaviour, in all things, as becometh godliness; nor are we fully engaged in sending abroad the word of life. It cannot be gainsaid that many of our congregations cannot obtain suitable pastors and teachers, to train and instruct those over whom you are placed. And it is equally true that we need men and means to evangelize the world.

Now, brethren, in regard to these matters, a deep, very deep responsibility rests on you. Being overseers and ensamples to your respective congregations, you are, by God and man, held greatly responsible, both for their knowledge and employment. If you can do much with them, to carry forward the great work of God, and are not doing it, you are criminal. If you cannot exert an influence to this end, you should not for one moment retain your office. These are self-evident axioms. They are truths which, if you cannot perceive and feel, you are unworthy of the trust reposed in you.

The church of Jesus Christ was constituted to save itself and the world; and it is a striking fact that it can do neither without attempting to do both. Yes, to save ourselves, we must try to save others; and to save others, we must save ourselves. I repeat it: the two must go together, if we would find favor with God. I sincerely wish we could all appreciate fully this great truth.

- 1, We want home evangelists.
- 2, We want foreign missionaries.
- 3, We want a greater circulation of the Bible and religious knowledge.
- 4, We greatly need young men prepared for teachers and evangelists. We not only need them greatly now, but shall ever need them until the present dispensation is wound up by the Lord's coming again.

But these things cannot be done without money. The Bible, books, and tracts, cost money, to print and circulate them. They that labor in the word are, by divine appointment, to live by it; and many young men have not the means to qualify themselves for the work, who are not only willing, but anxious to be employed.

Brethren, the churches must furnish these means, and you must see that they do it. To neglect instructing and persuading them to this work is criminal in you. To leave them inactive in good works is to leave them to certain spiritual death. Again, it is a well-known law of humanity, that constant

giving increases the desire to give; that liberality begets liberality.

Now, that we may both learn to do and increase in doing, I propose that you see to it that, four times in each year, a collection be taken up for these four great objects.

Let the first Lord's day in January, the first Lord's day in April, the first Lord's day in July, and the first Lord's day in October, become constant and unvarying days of collection each year, in every congregation, for these objects; and state yourself, or see that others state for you, the importance of all participating liberally in this contribution.

A brother suggests that one of these objects be before the brethren at each

quarterly collection. But I think it probable that it would be best to connect them all together, and then let the church, or its officers, direct the amount to be given to each object. But adopt which plan you will; only see that the quarterly collections be made, and you and I will be agreeably surprised and rejoiced to see the efficiency of the work.

Some congregations may not meet on these particular days; if they do not, let them take the collection at the nearest meetings they have to these times.

In the fear of God think of, and act in this matter.

You will hear from me again.

U. B.

LETTERS TO YOUNG CHRISTIANS.—NO. V.

MY DEAR YOUNG FRIENDS,—Many of the events recorded in the Bible have become incorporated in the history of all nations. All have their traditions of a deluge, and all of which are strongly corroborative of the Bible account. The confusion of tongues, the dispersion of mankind in consequence, and their location, in the light of history, are matters much more easily to be believed than doubted.

Perhaps no character is more widely known in all history, than that of Abraham; and if there be any story that may claim to be universally known, it is, beyond doubt, the story of Joseph. The separation of the Jews from all the nations of the earth, their superior religious attainments, and their acceptance of the law proposed by Moses, are striking proofs, not only of the truth, but also of the inspiration of the Old Testament. Men scrutinize very closely any demand made on their time and property. On both these the Jewish religion made larger claims than any other, and the very admission of those claims by an entire nation, proves that they were fully satisfied that the demands made upon them were based, not on mere human authority. For the support of their religion, the Jews gave, in addition to the tenth of all their increase, many costly sacrifices, in burnt offerings, thank offerings, peace offerings, trespass offerings, drink offerings, and the first fruits of all. Besides this, much of their time was required—every

seventh year was to be a continued Sabbath—every seventh day was the Lord's, making fifty-two days in the year. Besides these, the feast of the Passover continued seven days, the feast of tabernacles seven days, the feast of trumpets, day of atonement, and the new moons, consumed much more of their time; indeed, the whole period required for religious purposes amounted to nearly one-third of all their time. Now, can we possibly conceive of a nation giving such a proportion of their time and property to the service of their religion, unless they had the most clear and convincing evidence that that religion was of divine origin? That superstition may cause a few to act thus occasionally, may be believed; but that a whole nation could be thus imposed upon by a false system, is incredible.

But the most striking argument in favor of the truth and inspiration of the Scriptures, is that derived from prophecy; when fully comprehended, it is perfectly overwhelming. When an individual—hundreds, nay, thousands of years before an event comes to pass—foretells that event as clearly and distinctly, with as much perspicuity and minuteness of detail, as if he were narrating a transaction in the past—when the event corresponds with the prediction, not only in its general outline, but in the most minute particulars of time, place, and circumstances—in a word, when the prediction and its fulfilment

perfectly quadrate, or answer each other, can we for a moment doubt the claims of that prophet? And to admit the truth of that claim, is to admit the inspiration of the Bible. But the wonder increases, when we find persons, living ages apart, and in lands far removed, speaking of different events in the history of the same prophetic personage; and yet, in all their predictions, there is not a single note of discord. Take, for instance, prophecies in regard to our Saviour. Moses tells us he is to descend from Abraham in the line of Isaac, not of Ishmael—in the line of Jacob, not of Esau—in the line of Judah, not of any of the other eleven patriarchs. By succeeding prophets, the house of David is pointed out as that from which he is to spring; and the books of genealogy show that Mary, the mother of our Lord, descended in that line marked out by Moses and the prophets. Micah, in the 5th chapter and the 2nd verse, tells the place of his birth 700 years before his advent. Haggai speaks of his coming before the destruction of the second temple, saying that the glory of the latter house should exceed that of the former; that glory was the presence of the Saviour within its walls. Daniel tells the time of his death in the most unequivocal language, when he says, "And after threescore and two weeks shall Messiah be cut off; but not for himself."

Isaiah minutely describes the sorrows of the Son of Man, speaks of his condemnation being extorted, his conduct before his fierce judges, his death of shame between the guilty ones, and the strange incident of his honorable burial in the tomb of the rich man. David speaks, one thousand years before the events, of the pierced hands and feet, the contumely that was heap-

ed upon the meek sufferer by his ruthless persecutors, and, in lofty and triumphant strains, tells of his glorious ascension, amid the shoutings of an angel escort, to his Father's blest abode.

Indeed, so striking are the prophecies of the Old Testament, when considered in reference to their fulfilment in the New, that infidels, in order to avoid the conviction it was calculated to produce, have been obliged to adopt the weak subterfuge of saying that the prophecies were forged, after the occurrences related in the New Testament took place. But the force of this is met by the well known fact in history, that 280 years before the Christian era the Old Testament was translated into the Greek language, from the original Hebrew, by seventy learned Jews; and as far as the argument is concerned, it would have been as difficult to foretell all the events to which we have alluded 280 years before their occurrence as 2000. That an expression might have fallen, in the course of hundreds of years, that might be tortured into a prophecy of some solitary occurrence in the history of the Messiah, we admit might be possible; but that his entire history, with all its striking accuracy of detail, should be the work of mere chance or shrewd guesses, would be a more wonderful event than the truth of the predictions and the inspiration of the volume. Indeed, those who can look upon prophecy and its fulfilment as a mere accidental coincidence, ought not to be surprised should a child, playing with moveable letters, array them so as to form a poem worthy to rival that of Milton; or, playing with the keys of a piano, produce a nobler oratorio than the splendid production of a Handel or Hadyn.

TIMOTHY.

NOTES AND OBSERVATIONS ON CHRISTIAN PRINCIPLES.

NO. III.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

THE principles, or foundation truths, on which are built the Christian system, are of a two-fold character. The nature, position, and necessities of man, on the one hand—and the character and requirements of Deity on the other—

form the basis of the divine plan. Primarily we owe all knowledge of ourselves and God to revelation. This is, however, a proposition by no means thoroughly understood. A kind of natural knowledge is claimed for man, by

means of which, if he cannot find out truth, he can aspire after it. This we deny. We consider very much is involved in this. Again, Nature is supposed to *foreshadow* a God, without defining Him sufficiently to enable man clearly to gather His will without a verbal revelation. We contend Nature never *foreshadows* Him—it *echoes* only. Let our former remarks be read with these ideas in the mind, and we think they will be found to confirm our conclusion.

When we thus exalt revelation, as the fixed and great teacher of man, we must not be understood as limiting ourselves to quoting Scripture. To think, speak, and act in its spirit, is the highest accomplishment we can aspire to. When ruled by it, we feel guided by God himself. Our advocacy of its power, however, is often most successful when we appeal to man's character and experience. Our age presents existences and tendencies which are opposed to mere textual authority. An intellectualism has arisen which refuses to attach much importance to quotation. Not, mark, in the sceptical world only, but in the professing one also. These must be met on their own ground. It is called unphilosophical to appeal to Scripture—a kind of begging the question. Well, let the Christian study God's word, and in reasoning with those would-be philosophers, he will be able to use arguments they never dreamt of, and dive deeper into their souls than they ever could do. But never study that sacred book apart from yourself—never regard it as a mere literary production. Always regard it as having a claim on you. Whether you concede it or not, admit it as requisite to the understanding of it. If you refuse thus to investigate it, such result will never follow. You may quote it now to support or oppose a dogma—you but show yourself the victim of a creed, blindly supporting or opposing you know not what.

No man will deny that he is suited for a revelation. All feel that they could love more, be more truthful and more active, if they knew how. Ordinary circumstances seldom, if ever, consume a man entirely. There is always a somewhat left in his heart undirected, and apparently undirectable. This may be the germ, or it may be the fulness, of that love caused by revelation; and

man must seek more knowledge to direct his superabundant powers. This is the power, the end, and effect of revelation on him. It creates him, raises and sustains him—it leads him through life, and conducts him into eternity. O God! we would adore Thee for thy love unto us, and seek to know Thee more. When we enter on an examination of the means or plan which God has adopted, by which man has to be raised from his low position, we find the essential starting point to be the Son of God. The ultimate object of all revelation was to reveal him. When he is revealed, man and God are both known and understood. Where he is unknown or misunderstood, knowledge of ourselves and God is impossible. In him we must find the character of God, and by opposition, that of man.

Our first observations will refer to the personality of the Son of God. We would ask, What claim has Jesus of Nazareth to the dignity, and what is to be understood by it? Trinitarianism shortly settles the latter query by saying, it means the second person of a triune Godhead, which has existed from all eternity. There is a kind of dualism existing, which recognizes a similar position. On the other hand, there are those who regard the Son of God as not a divine being, but one under the highest divine influence. Again, some look at the Son of God as a manifestation of God himself in humanity, refusing to recognize any distinctions or divisions in Deity. Scripture is profusely quoted in support of each of these ideas.

We cannot regard the title of Son of God, as indicative in itself of divine origin—that is, as regards person. Neither do we think, that because Jesus calls himself the Son of Man, he meant to convey the idea that he was a mere man. There must be some idea common to both names, independent of person altogether, which must be sought for. In the name, Son of Man, we think we find a reference to man's necessities as having *caused* the existence of Jesus. There seems a mournfulness associated with its use, which points peculiarly to this interpretation. Man has caused a certain manifestation to be necessary on the part of God, and Jesus may, in a most significant sense, be called the Son of the Sorrow of Man. He was "a man of sorrows, and ac-

quainted with grief:" he was smitten, stricken, and afflicted on account of man. Isaiah proclaims, "Unto us a *child* is born, unto us a *son* is given; and the government shall be upon his shoulders: and his name shall be called the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Here is a prophecy of the Son of Man, but we cannot assume that reference is made to fleshly relationship. A much higher idea arises. The relationship is spiritual, and comes in the form of a gift. The name, Son of God, is also best understood when regarded in the same manner. Jesus is the product of the love of God. He is put forth as his express image. It is from divinity he obtains all that spiritual power and moral beauty which shine so brightly in him. The words, "This is my beloved Son, hear ye him," refer us to Jesus, as the embodiment of the will and character of the Eternal Spirit. He came from God in all that man requires. Our necessities, our low estate, having no eye to pity, no arm to bring salvation among ourselves, have produced Jesus, the Son of man's sorrows and God's love.

We had, however, in Jesus a person, a man, a fellow-being; and suppose it is admitted that the phrases, Son of God and Son of Man mean what we say they do, it may be contended that we have still to explain his personality. He was born of woman—spake, ate, drank, like a man—yes, and we would add, was persecuted and killed like a man. Was he then a man? Behind this question there are many others, all tending only to confuse the mind, leading it into speculations both profitless and endless. Yet there is a necessity either to show plainly the danger and absurdity of these questions, or to furnish a truthful answer. In further elucidation, therefore, of the truth concerning Jesus, we would proceed to regard him as the anointed Saviour of man, as promised and prophesied of, and in his advent and position as head of the new creation. We regard these points as embodying all that is revealed, and all that man requires. If we can make them plain, we will then substantiate the claims of Jesus to be the Son of God, and demonstrate the characteristics of that high title.

The narrative of the conception and birth of Jesus, we regard as given for

the faith of the Christian. To him who has followed Jesus through his public life to his death and resurrection, and traced the working of his spirit in the Apostles, the story of the nativity will take a firm and natural position in the mind. The nativity is not the point from which to start, in order to an understanding of Jesus. The promises concerning him refer us to mankind. When God said, the "seed of the woman should bruise the head of the serpent," He referred to a fact capable only in manhood. Let us meet him, then, on the banks of the Jordan. Let us hear him say, "Thus it behoveth us to fulfil all righteousness." Then let us go forth with him, and mark his consecration to this guiding principle of his life, and the thick veil of the past shall rend itself in twain, to reveal to us the whole of the holy counsel of God.

The great and peculiar fact connected with Jesus is, that he came to die—or rather, death was the only means whereby he could accomplish the object of his mission. This is a hard truth for man; a stumbling-stone it proves to myriads. The Jews could not believe it, it so completely destroyed their preconceived notions; and now, it is so unphilosophical, and so opposed to progress, according to some, that it cannot be true. It is, however, the first great truth built on the foundation of the character of God and the necessities of man. Jesus began early to teach it. In his conversation with Nicodemus he says, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Had he not uttered a single sentence concerning this fact, it was written on every page of his life. Exemplifying truth, love, and mercy, in the midst of a corrupt people—extending the favors of God to the most despised—rebuking evil wherever he found it, even in the robes of authority—were of themselves enough to consign him to death; but, when he proclaims himself God's Son—an assumption of equality with God in their minds—his fate is certain. But above all, to lay claim to the Messiahship—him, the obscure moralist—made them gnash their teeth with rage.

The necessity for the death of Jesus has been variously stated. It is very generally considered as substitutory, and requisite to satisfy the justice of

God. In the minds of some, it dwindles down to a mere confirmation of the truths he taught. We regard the death of Jesus as required to satisfy man, not God; to awaken him, by a fearful act of his own, to the knowledge of his degradation. The death of Jesus was the crowning act of man's rebellion, the culminating point of his sin. It was the mercy of God that afforded man the means of completing his sin, which he could never do of himself. Without shedding of blood, there is no remission of sin—no salvation. This does not arise from peculiarity on the part of God only, but of man also. The death of Jesus is a comprehensive idea; his life was, as it were, a life of death. Coming, as he did, to die, all he did bore the impress of his end. He is spoken of as, "the Lamb, slain from the foundation of the word." All man's sins, before the coming of Jesus, were against principles revealed, but not embodied. A promise of the embodiment of these principles was given, against which, although man would also war, he would not prevail; and his defeat would prove his salvation. This divine manifestation formed the theme of the prophet. As the Redeemer of man, he is longed after by all nations. His mission, experience, death, and final triumph, form the subject for the prophetic muse of David, and other sacred poets. This practical manifestation of God's character, is

eminently suited to man's constitution. The great difficulty, however, lay in accomplishing this with benefit to man. How was a Saviour and a Redeemer to rise out of the ashes of him who must be sacrificed to the sin of man? Could man ever answer that question himself? Never. Yet we can say, "Behold the Lamb of God, that taketh away the sins of the world;" and can trace in his lineaments hope for man. He is the righteousness of God—his justification. There is nothing harsh in God being justified, if we understand in what he is justified. Now it is in mercy he wishes to be justified. He had promised it to Adam, and all mankind; and Paul, in the 3rd chapter of the Romans, is defending him for carrying out the consequences of his promise. Jesus, then, is the mercy of God; for it is in him God has confided to accomplish his mercy. We regard Jesus, then, as nothing less than God manifest in the flesh. Knowing no distinctions in the Godhead, we see in him its fulness. In this we speak, not of person, but of character. Jesus sympathized with us as only God could do. He suffered for us as only God could suffer. When man had done all he could against him, he left this world to re-appear in a new form, mighty in the power his suffering had endowed him with.

M. K.

THE KINGDOM OF SARDINIA.

THIS State, small in comparison with some European powers, but considerable both in resources and strength when contrasted with the other governments of Italy, has been for some time reforming its internal administration with an earnestness, wisdom, and success entitling it to the admiration and support of all enlightened communities. It is not impossible—on the contrary, it is highly probable—that we may ultimately see in Piedmont an Italian State rationally governed, an Italian people contented with rational liberty, and an Italian sovereign relying upon those popular affections which form the basis of durable monarchies. An administration, framed upon the plan of a double chamber and a responsible cabinet, with a comparatively free

press, has been hitherto found to answer so well, that, though the State has not yet escaped the inevitable troubles of a novitiate, it is, upon the whole, one of the strongest States of its class, and its chief perils, indeed, now arise from the envy and malice of those rulers who can ill endure the spectacle of institutions so signally contrasted with their own.

A lesson instructive to all nations, and not without its moral for ourselves, may be learnt from the question which now threatens the Sardinian Government with its chief difficulty. Sardinia, as the reader must be aware, is not only a Roman Catholic country, but a country most emphatically Popish and priestridden. About the soundness of its faith in the eyes of the Papal See

there is no manner of doubt, and the reforms now projected by its Government in ecclesiastical matters are entirely free from any heretical leanings towards religious liberty or spiritual enfranchisement, in the Protestant sense of the terms. The simple truth is that Piedmont is overrun, and, as we may literally say, eaten up by its church establishments and its clergy—the idle and least serviceable members of the profession obtaining, as usual, a lion's share of the consecrated revenues, to the prejudice of their working brethren and the scandal of religion in general. The extravagance of the prevailing abuses will be appreciated when we say that, though the population concerned is less than twice that of London, the ecclesiastical staff includes 6 archbishops, 34 bishops, 312 beneficed canons, 741 collegiate canons, and 7000 priests; over and above 31 orders of monks with 347 convents, and 23 orders of nuns with 141 convents. Prodigious as these results may appear, they are little more than have invariably occurred in all countries surrendered to Popish influence. Before the deluge of the French Revolution there were cities on the Continent where the larger portion of all the property, and almost a majority of the population, pertained to the church, and there is scarcely a single State in which it has not been found necessary, at some time or other, to deal summarily with these encumbrances. Belgium, Spain, and Austria have witnessed spoliations—if this is to be the expression—of ecclesiastical property as sweeping as those produced by the Reformation in England. This, however, is not the object of the Sardinian Reformers; they ask for nothing but a better distribution of the church property for church uses, for a suppression of unprofitable establishments, and for a more decent maintenance of the parish priests, who are the truest and most serviceable ministers of religion. So wretchedly, notwithstanding the vast amount of church property, are these working clergy provided with the means of living, that, out of 3386 parochial clergy, 2540 are subsisting upon incomes which, even when eked out by stipends from the State, average only some £33 10s. per annum. The Sardinian Government, therefore, with the full concurrence and approval of the Lower Chamber and the public,

proposes—first, a reduction in the number of bishoprics; secondly, the suppression of the mendicant and idle religious orders—the charitable and industrious orders being preserved; thirdly, a reduction in the number of canonries, especially in cases where the original object of the foundation has become obsolete; fourthly, the equalization of canonical stipends; fifthly, the appointment of what we may call an Ecclesiastical Commission, with a view to the adoption of fixed rules in the collection and payment of church revenues, and a more equable arrangement of their distribution.

The English reader will recognize in these proposals the identical principles which have invariably commended themselves to all wise and prudent governments. Nevertheless, or, as we should perhaps say, very naturally, although there is no attack made or intended against the tenets of the Papal faith, the court of Rome is violently opposed to the projected reforms; nor is it at all likely that this insidious and unscrupulous power will omit any efforts, however malicious, to defeat the scheme. The views of Romish politicians would be infinitely better satisfied by the immersion of Piedmont and its people in the slough of Neapolitan barbarism, than by the progress of this State towards such conditions of government as would involve popular enlightenment and freedom. With sound and rational views of political liberty would infallibly come, as the court of Rome well knows, an indisposition to submit to its dictation and interference; and, as its own power is a considerably more precious object in its eyes than the welfare of others, it resolutely counteracts all efforts in the direction of national improvement. Even as regards this particular scheme of church reform, it is probable that the Popish emissaries discern more danger in the regeneration of the Sardinian kingdom, than in the redistribution of ecclesiastical patronage, or the visitation of religious houses. To such measures, indeed, when unattended by any prospect of general reform, the Papal See has not unfrequently given its consent, but never yet has its concurrence been obtained for any scheme conducive to popular knowledge or national independence. In this case, however, we sincerely trust that its devices may be

frustrated by the good sense of the Piedmontese people, and the accord subsisting between them and their sovereign. Seldom, indeed, has an ex-

periment been attempted with stronger claims to the sympathies and support of all free and liberal governments. — *Times*.

SCEPTICAL QUERIES AND REPLIES.

THE undersigned wishes to ask you a few questions. I wish to know why Josephus, or any other Roman historian, has not recorded the following wonderful things:—

1. The death of the young children from two years old and under, by Herod.

2. The darkness at the crucifixion of Christ over the whole land.

3. The graves about Jerusalem being opened by invisible hands.

4. All the saints' resurrection at Jerusalem, about the time of the resurrection of Christ.

C. B.

ANSWER.

We would inform our friend that Josephus was no *Roman*, but a *Jewish* historian, and that there is one of the plainest and most evident reasons why he said nothing of the points alluded to. While he may *generally* be regarded as a faithful historian, he nevertheless evidently maintained a most determined and studied silence in regard to the rise of Christianity. I am not prepared to assert positively, but from the best recollections I have, from reading eighteen years ago, he is not only silent concerning the execution of the male children under two years old, the darkness of the sun, the opening of the graves, and the resurrection of the saints, but he is equally silent in regard to the great multitudes baptized by John the Baptist, the character and personal ministry of Christ, the lives and ministry of the apostles, the conversion of Paul, the rapid rise of Christianity and its speedy spread, not only among the Jews, but throughout the Roman empire. Nor do we recollect that he ever mentions the name of John the Baptist, the Saviour, the original Twelve, or the Apostle Paul, unless the disputed passage, *Antiquities of the Jews*, book xviii. chapter 3, be regarded as genuine, which we have no idea is the case.

If Josephus, then, through his strong

prejudice for the Jews, could pass the existence of such a person as Christ, such persons as the apostles, and such events as the conversion of Paul and the rapid rise and spread of Christianity among both the Jews and Romans, he could easily slide over, *purposely*, the destruction of the young children, the darkening of the sun, and the resurrection of the saints. The same evidently settled policy that caused him to pass the one in silence, could and would induce him to do the same with the others. That there was such a man as John, such men as the apostles, such a person as Christ, and that Christianity rose at the *time*, in the *country*, and spread with the rapidity ascribed to it in the Bible, is acknowledged and commented upon by Gibbon, in his *Decline and Fall of the Roman Empire*, and we believe, admitted by all infidel writers. Now, the same policy, no matter what you ascribe it to, which would induce a historian to omit these last named items and pass them in silence, would induce him to pass the others in the same way, and the failure to mention the one class, can no more disprove the statements in regard to them, than the other.

That these items in the Sacred History are not mentioned by Roman historians, amounts to nothing, seeing that they have mentioned other matters equally important, and, as we think, more conclusive in favor of the Christian religion. They probably were not familiar with all these items, nor do we know of any Roman historian, whose way such items would legitimately have taken in; nor is it any evidence that they are not realities, that they are not mentioned by such writers—if, indeed, it be a fact that they are not mentioned, which, by the way, we should hesitate to assert upon the authority of Tom Paine.

But since silence upon these matters is made a basis of argument, we must take a look from the same point. If, then, the word of the apostles could have been overthrown, and they could

have been shown to be liars, it would have defeated Christianity at an early period. It must be manifest to all sensible men also, that there were thousands among both Jews and Romans, who would have delighted in refuting the apostles and proving them false witnesses, if had been in their power. If, then, there was no darkness over all the land at the crucifixion, there were thousands yet living, when the four gospels were published, who positively knew it, and were living witnesses against the apostles' statement. There were many still living who knew whether the graves had been opened, and the saints had come out of them and "were seen of many," and the whole land could testify whether the male children had been slain.

Now these things are stated in the gospels, and published among many of the same people and in the same country where they are said to have occurred, while thousands can confirm them

if true, or confute them if false; and they come down to us uncontradicted, unquestioned, and not only without being refuted, but without an attempt at refutation, from any writer of those times. Here is a silence worthy of being accounted for. Why let these statements pass in silence? Not because they did not think them worth notice, while they were killing the men who preached the great fact from which all the others had their existence. Why, then, did no writer contradict such statements? Simply because the land abounded with living men who were eye-witnesses to these statements. When Paul, in controversy, said that Christ was seen after his resurrection by above five hundred persons, the greater part of whom were still living, why was he not contradicted and refuted? For the best reason in the world, and no other, viz.: *because it was impossible to do it.*

B. FRANKLIN.

TESTIMONY OF JESUS AND HIS APOSTLES.

NO. II.

WE intimated the intention, in our last number, of inquiring somewhat further as to the teaching of Jesus and his Apostles regarding the spirit in man, and its conscious existence after the death of the body; and, more especially, the bearing of this teaching upon those who die in the Lord. At present we shall confine our remarks to the latter.

It is recorded in Holy Writ, that Jehovah stretched out the heaven, founded the earth, and formed the spirit of man within him—that "there is a spirit in man, and the inspiration of the Almighty teacheth him knowledge"—that when the body "returns to dust, the spirit returns to God who gave it." Relying implicitly on these assurances of the Word of God, we join the ranks of those who do *not* believe that the component parts of man consist of *flesh* and *blood*, and *breath* and *bone*, as insisted upon by some; nor do we think, with them, that conscious existence ceases when the body dies. That certain passages may be found in the Old Testa-

ment, which, taken apart from their connection, may lead some minds to arrive at such a conclusion, we readily admit. But a question so important and interesting, should be examined by the light with which the Sun of Righteousness has illumined divine truth, and not simply by those statements which obtained when the human family was in possession of only a partial revelation of the will of God.

It is acknowledged by all who believe in Jesus as the true Messiah, that in the order of his mission, he came first to bring *life*, and secondly, *incorruptibility* to light by the gospel. Then it must be admitted, also, that Jesus, by the records which his Apostles have left us, is our instructor on all questions pertaining to the Christian religion. In his communications to the lost sheep of the house of Israel, he imparted *new* and all-important *ideas* respecting the present and future state; but the Jewish nation were unprepared to receive them. Subsequently to his ascension,

the Holy Spirit was poured out, as the Advocate, to demonstrate and develop these glorious truths. Jesus had prepared his chosen servants for this gift of the Holy Spirit, in the following language:—"It is expedient for you that I go away, for if I go not away, the Advocate will not come; but if I depart, I will send him unto you: when he is come, he shall bring all things to your remembrance whatsoever I have said, and shall show you things to come." Thus commissioned and qualified by the ascended Head of the Church, they boldly enunciated to the world the new laws of the kingdom, which were henceforth to regulate and determine the spiritual interests and destinies of the human race in time and eternity. Their authority was imperative as the Redeemer's, for it was His Spirit speaking in them. The writings of the Apostles remain the same, unaffected by the lapse of time. "He that heareth you," said Jesus, "heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." The Apostles, then, we conclude, are the only true and infallible "spirit mediums" given by God to the world in these last days.

Moses said to the Jews on one occasion, "A prophet shall the Lord your God raise up unto you of your brethren—Him shall you hear in all things whatsoever he shall say unto you; and it shall come to pass, that every soul that will not hear (obey) that prophet, shall be destroyed from among the people." By all candid inquirers after truth this prediction of the Law-giver is regarded as contemplating the time when one incomparably more illustrious than himself should arise to give permanent laws to the human race, and establish an everlasting covenant with them. The laws of Moses were obligatory until the coming of Christ. They were typical or adumbrative, and remain on the statute-book of the Jewish nation as irrefragable witnesses to the truth

of Christianity. Now whatever principle of that code is not embodied in the New Testament, is not binding on the disciples of Christ. We are commanded to hear Jesus, through his Apostles, in all things.

Now it seems to us that Jesus propounded truths pre-eminently spiritual—not fleshly or worldly, but having reference to the mind and heart. The teaching of Jesus was ever directed to the inner life. "Make the tree good, and then the fruit will be good also." The principles of the heavenly kingdom which Christ came to unfold to the children of men, necessarily harmonize in nature and influences with their divine origin. Hence they are described as "righteousness, and joy, and peace in the Holy Spirit." Created and formed anew by the Holy Spirit, the whole man is brought into subjection to the divine commands, and the will of God is done on earth by these recipients of his Spirit as acceptably as it is performed by the angels in heaven.

We have now arrived at the question to be considered—Does the renewed spirit of the Christian disciple become unconscious at death? We answer, assuredly not. For this belief, we shall proceed to give our reasons.

1. "If a man keep my sayings," said Jesus, "he shall never see death; he shall never taste death" (John viii. 51-5.) This phraseology clearly, as we think, refers to the spirit in the body, for the divine speaker knew better than the Jews, that Abraham and the Prophets were dead, and their bodies long since mouldered back to dust, never to reappear in this fragile and perishing state. We learn, from this passage, that those who "keep the sayings of Jesus," and are filled with the Holy Spirit, shall never taste death; or, in the meaning which it evidently conveys, shall never become unconscious.

2. To the same purport is the language which Jesus addressed to Martha (John xi. 25.) "I am the resurrection

and the *life*; he that believeth on me, though he were dead, (in trespasses and sins) yet shall he live: and whosoever (thus) liveth and believeth in me, shall never die! Believest thou this?" Here, again, our Lord could not refer to the body, which, made from the dust, is doomed to perish; but to the spirit, which originated from the uncreated Spirit himself. It is evident, from the response made by Martha, that she did not comprehend fully the true import of the Saviour's teaching on this occasion, or of his personal interrogation. Nor did the disciples clearly grasp his meaning, until the Redeemer was glorified, and the Holy Spirit poured out on the day of Pentecost.

3. Another portion is comprehended in Mat. x. 28 and Luke xii. 4-5. "Fear not them who kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both body and soul in hell: yea, I say, fear Him." Does not the Great Teacher, in the employment of such language, assert plainly that men can kill the body, and that they cannot kill the soul? The legitimate inference drawn from this passage is, that the body being mortal, is subjected to human power; but that the spirit, or soul, is not liable to this subjection. They are distinct, though alike susceptible of pain. Man can afflict or destroy the one—God alone can afflict and destroy the other.

4. We read, that in the evening of the day on which Jesus rose from the dead, being "the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, 'Peace be unto you.' But they were terrified and affrighted, and supposed they had seen a spirit. But he said unto them, 'Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see, for a *spirit hath not flesh and bones, as ye see me have.*" No language

can convey truth to the understanding clearer than this does. If, then, as Jesus affirmed, a spirit hath not flesh and bones, it can have no breath. It has been truly remarked, that it would be as difficult to explain breathing without fleshly organs, as to describe the nature and modes of existence of an angel or spirit. A spirit, then, is not breath, but a positive being, a real existence, having neither flesh nor blood, for such cannot inherit the kingdom of heaven.

5. In the language of Jesus, when expiring on the cross, we have equally strong evidence against this position of unconsciousness assumed by some: "Father, into thy hands I commit my spirit;" and having said this, he gave up the Ghost. Now according to the theory to which we have had occasion to refer, the Ghost which Jesus gave up was carried with his body to the tomb of Joseph, remaining in a state of unconsciousness so long as the body lay in the sepulchre! Regarding such a supposition in the light of Scripture, which reveals to us the dignity and glory of Him who "was rich, yet for our sakes became poor"—the living Word that was in the beginning with God, and that was God, that became incarnate to accomplish the redemption of man—we must characterize it as directly opposed to the whole tenor of Holy Writ, and repulsive to the spirit of Christianity. It is urged by some, that after his resurrection Jesus said, "I have not yet ascended to my Father and to your Father, to my God and to your God." But what does this prove? Nothing which can be construed into a support of the unconscious theory; but that Messiah, as the head of his redeemed church, had not ascended with his resumed temple his body, henceforth to exercise universal dominion.

6. Stephen, "a man full of faith and of the Holy Spirit," while suffering martyrdom at the hands of the infatuated Jews, for the testimony which he

bore to the truth, saw "heaven opened, and the Son of Man standing at the right hand of God: he, calling upon God, and saying, *Lord Jesus, receive my Spirit*. And he kneeled down and prayed with a loud voice, *Lord, lay not this sin to their charge*; and when he had said this, he fell asleep." We are asked to believe, in complete antagonism to the dying declaration of this faithful servant of the Lord, that the spirit which he committed into his hands, became immediately unconscious. We believe no such thing. We believe that it was clothed upon with that immortality which is from heaven, like unto Moses, Elijah, and Jesus, on the Mount of Transfiguration, and the appearance of whom struck with awe the three sons of thunder in mortal flesh, who were eye-witnesses of the glory which is in reserve for all the true-hearted sons and daughters of the Lord Almighty.

We have very briefly presented six passages from the New Testament re-

lating to the spirit in man, and the certainty, as we believe, of an intermediate state between death and the final judgment. We might have multiplied these passages greatly. Our object is not contention with any one. We desire to remind those who have been recently converted to Christianity, that they are surrounded by parties who are continually disseminating, in tracts and pamphlets, principles which tend to create and foster a spirit of unbelief as regards some of the plainest truths that ever emanated from the lips of Jesus and his Apostles. We hear it contended that the term *spirit*, as it occurs in the New Testament in relation to man, means nothing more than *breath, temper, or moral disposition*: and that, beyond the ideas which these convey, there is no spirit in man. When such principles were put forth by the Sadducees of old, they were assuredly repugnant to the feeling and understanding of Jesus and his Apostles. J. W.

THE TESTIMONY OF JOB, DAVID, ISAIAH, AND PETER.

NO. II.

MR. EDITOR,—You kindly gave a heading to the article sent by me, and have taken the opportunity thereby of *remarking*, as if the testimony of those under the Jewish economy were in direct opposition to Christ and his apostles. Now if this can be shown, it will be a disparity I have never yet dared to assume; I have hitherto conceived that all revelation made by God to man, through whatever medium is ONE, and in perfect agreement with itself. It is quite true that Moses only treats of *temporal* blessings and *temporal* good as flowing from obedience to the laws he communicated and enjoined upon them; but your own testimony concerning Enoch fully shows that the antediluvians stood firm in the faith of a future life; and we shall only now notice one out of the cloud of witnesses (Hebrews xi.) i. e. Abraham. He, by faith, we are told, looked for the fulfilment of the promise given to him, in that city which hath foundations, (which John saw coming down from

heaven, Rev. xxi.) whose builder and maker is God; from which, with much more that may be added, we have ample proof that the Old Testament saints fully embraced a future life. It is true, also, that life and immortality are brought to life by the gospel; but if a future life was revealed before, it becomes a question, what we are to understand by the term "*immortality*." The passage altogether needs correction, as I think our New Version shows; I have it not at hand, but turning to Parkhurst, we readily perceive what we might expect, that death is not abolished, but we know it is rendered ineffectual, for He has led captivity captive, has become the first fruits of them that sleep; in connection with which, if we read that He, Jesus, hath rendered death ineffectual, and hath brought life and incorruptibility to light by the gospel, we readily perceive that what is revealed under the gospel dispensation is, *how* this glorious hope is to be accomplished: by *our*

bodies being constituted like unto the glorified body of the blessed Jesus, set forth by our assurance in the fulfilment of all the promises made over to us by Him, who is Himself, THE RESURRECTION AND THE LIFE. In other words, it is through Him, and on account of His mediation, that we do not all perish, but are cheered with the life-giving hope, as set forth by Jesus (John x. 27-29,) "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands."

But you say that man is immortal.* If man is immortal, then the promises of Jesus—which are all set forth as a free gift, bestowed upon man by Jesus, and as a reward for obedience to him—are made void; yea, he is made to be a deceiver, vaunting himself upon a point over which he has no power; and thus you shake the Christian foundations, for if the testimony of Jesus is found to be delusive, my confidence is gone for ever. I am sorry if there was any want of clearness in what was stated by me in reference to the views of materialists—a doctrine I do not understand. I know I have a material body; I am endowed, also, with a spirit of life, and I have a mind by which I can embrace things that are, and also that God has revealed; but to philosophise on these transcendently glorious gifts in the condition of humanity, is what I dare not attempt. As to angels, or spiritual existences, I said that the teaching of Jesus led me to suppose that there were such in heaven; for when he taught his disciples to pray, they were to say, "Thy will be done on earth, as it is done in heaven;" whence it appears that there are existences that do his will (see also Luke xx. 33-35). You say that there are good spirits, and also bad spirits. This is lamentably true among us, but it re-

mains to be proved that there is any parallel in heaven.† Milton suggests the idea, and not a few have followed in his train; but certain I am that the New Testament does not teach any such doctrine. The only passages resorted to in defence of such a doctrine, are in the second Epistle of Peter and that of Jude. We shall not enter at large on these passages at present, but will only remark, that whatever angels (messengers) these were, Jude does not say that they are in heaven, but that they are reserved in chains under darkness to the judgment day. I must stop for the present, but I hope you will allow me to answer your objections, which I promise to do with all courtesy; and if you can, by scriptural reason and obvious truth, remove error, you will bestow a great favor. I am quite agreed upon the importance of practical truth, but Christianity is a perfect whole; and I think I showed in the article in question, that certain views open a wide door for false conceptions, and prepare men to swallow sentiments which are false, but, nevertheless, eagerly embraced at this time—such as *spirit communications*, &c.

Were I to enumerate, I could trace many erroneous doctrines to the idea that has so long and so universally prevailed—the supposed immortality of the soul; my object is, therefore, if we have time and opportunity to disabuse the minds of men, contributing somewhat to the enlargement of our common conceptions concerning the glorious grace God has so graciously bestowed upon us, and that we may strive more earnestly to become worthy partakers of such high and mighty favor. Amen.

J. BLACK.

London, January 11, 1854.

† The question is, Are there good, as well as evil spirits, *in the future world*? (J. W.)

* This expression was not used by me (J. W.)

EXHORTATION ON THE LORD'S SUPPER.

"This do in remembrance of me. As often as you eat of this loaf, and drink of this cup, show ye forth the Lord's death till he come!" (1 Cor. xi. 24-26.)

BRETHREN!—I was surprised—as as others of you probably were—to hear Brother H. inquire, Are *we* required to observe the Lord's supper, or was it enjoined on the Apostles only? The question, as you know, has arisen from

the intercourse of our brother with certain people who assume the name of Friends (*a.*) We entertain it, most

(*a.*) "Ye are *my* friends, if ye do whatsoever I command you." "The Lord from heaven."

cheerfully; for it affords us an opportunity of exhibiting the value and importance of the institution, as well as its obligation. Jesus says, "This do—(eat and drink) in remembrance of me." And Paul says to those who were in the habit of doing it—some 26 years afterwards—When, or "as often as ye eat, &c. ye show (margin, show ye) forth the Lord's death till he come." It is clear from this, that the command given to the Apostles was observed by their converts—by the members of the church, as such. That they assembled on the first day of the week for the purpose of breaking the loaf, is evident from Acts xx. 7. The preceding verse, I find, may be correctly translated thus: "There we abode till the seventh day." Wherefore? Clearly because the evening of the seventh day, (as we should say) was the commencement of their first day—the time of their weekly meeting. And so in chapter xxi. 4, we may read, "And finding disciples, we tarried there till the seventh day"—or, till the close of the seventh day, in order to meet with them. Again, (xxviii. 14) "Where we found brethren who desired us to tarry till the seventh day" (b.) Now as it is certain that this is the correct way of reading these and many other passages, is it not (to say the least) highly probable that the Apostle and his fellow-travellers remained at Troas, Tyre, Ptolemais, Puteoli, or wherever they found brethren, in order to meet with them when they assembled (at the close of the seventh and commencement of the first days of the week) to break the loaf? And if so, then so important was it deemed to meet with brethren for this purpose, that if a brother was at a certain town on the sixth, or even on the second day of the week, where he found disciples, and could not reach another

(b.) So when Jesus said, "Destroy this temple, and in three days I will raise it up;" we know that not more than the half of three days elapsed, from the time when he yielded up his spirit, to the time when he rose from the dead; and that it was on the *third day* from his death, (*on the third day, I will raise it up.*) The Greek word rendered seven is *Epta*, "which," says Parkhurst, "denotes a *sufficient number*." The radical meaning of the Hebrew word rendered seven, is *sufficiency*—fulness; and the number seven was denominated from this root, because it was on that day that Jehovah *completed* all his work."

place where disciples were to be found that week, he would remain where he was, in order to be present at the (weekly) meeting? Again: if on the third, fourth, or any other day of the week, he unexpectedly "found brethren who desired him to tarry with them till the seventh day," he would, if possible, eagerly embrace the opportunity. Now, in addition to the express command of our Lord, to do this in remembrance of him, we have the clear examples of the earliest disciples—and not the apostles only—and that, too, without a single exception; for their teachers taught the same doctrine, and enjoined the same practices, in every congregation (1 Cor. iv. 17.) Whereas, for the observance of the first day of the week, we have, indeed, the same example; but an express command we have not. Moreover, we maintain that no one can, or does, keep "the Lord's day," who does not keep "the feast." For we have no other authority for keeping the day than that of example. If, therefore, we do not "keep the feast," or meet in order to break the loaf, as those did whose example we professedly follow, then we do not keep the day!

Immersion into the Christ—the Lord's day—and the Lord's supper—are peculiarities of the Christian institution. In connection with the latter, however, is the teaching, the fellowship, and the worship. While, therefore, Christianity recognizes some things which always were, and always will be incumbent—as love to God, and to our neighbor benevolence, temperance, &c. it has its peculiarities. The "new institution" is called a kingdom: and one of the laws of this kingdom is, that a man cannot enter it—or become a subject—(a member of the church)—unless he is begotten by the Spirit, and born out of the water—unless he believes on, and is immersed into, its head. It follows, that so long as the kingdom continues, (and it has no end, Dan. ii. 44; Luke i. 33, &c.) the *one* mode of entrance—the door—cannot be closed until another is opened. This can only be done by Jesus, the King. He has not done it, nor has he given any intimation that he ever will. True, the "immersion in the Spirit" has ceased; but this is not, nor ever was *enjoined* upon men. Again: as immersion is so clearly enjoined for the remission of sins, it cannot cease till God is pleased to reveal

other means of bringing us into a state of pardon. The commission to immerse, is accompanied with the promise of the presence of our Lord to the end of the age; i. e. to the end of time. If, as some say, "to the end of the Jewish age," the destruction of the temple, &c. and "that immersion and the Lord's supper were no longer obligatory;" then neither was faith in the Messiah, nor the proclamation of the good news in his name! For, both faith and immersion, together with the proclamation of these in order to the remission of sins, are in the same commission, and must stand or fall together! Think not that we are losing sight of the subject we have introduced. You know that those who dispense with the Lord's supper, and desire you to do likewise, dispense with immersion also. And that while we are commanded to show forth the Lord's death till he come, the promise of his presence with his church till he come, is annexed to the command to immerse. Are you told that immersion in the Spirit is all that is required? Answer, that *the church is a visible kingdom*, which must be entered by the *one, legal, and visible* door of admission. It is said that you are to eat and drink, *spiritually*? Reply, that it is required of you to *show forth* the Lord's death. That when the Master said, "Take, eat, thus do in remembrance of me," he took a *visible* loaf of bread. Brethren! Listen to the Master, "Behold, I come quickly." "Hold fast till I come." "Show ye forth the Lord's death till he come." "Behold, he cometh with clouds, and every eye shall see him!" "Even so, come, Lord Jesus!" Brethren! believe not every spirit, but try the spirits whether they are of God. Continue steadfastly so, in the teaching, in the fellowship, in the breaking of the loaf, and in the delightful, and soul-strengthening exercises of praise and prayer. That you will be steadfast and immovable, I am indisposed to cherish a doubt. Let us, therefore, look forward—as it becomes us always to do, especially when doing this in remembrance of him who is gone to prepare a place for us—to his coming again to receive us to himself!

To this glorious appearing of the great God, even our Saviour, we have numerous allusions in the teachings of the apostles. It is called a *revelation*—1 Cor. i. 7; 2 Thess. i. 7; Tit. ii. 13;

Heb. ix. 28, &c.—a *descent*, corresponding with his *ascent* from Mount Olivet (Acts i. 9-12.) Then, "a cloud received him out of their sight." Anon, he shall come in the clouds of heaven. Then, he led captivity captive (Eph. iv. 8-10.) When he comes again, all his enemies shall become his footstool. He shall be accompanied with his saints—his bride, the church—who shall be caught up to meet the bridegroom in the air (Matt. xvi. 27; xxv. 31; 1 Cor. xv. 51-52; 1 Thess. iii. 13; iv. 16, &c.) He has sat down at the right hand of the Divine Majesty and Power, until we, the church, have finished the work given us to do, and are prepared for his coming. While we say, Come, Lord Jesus, let us not forget that we are enjoined to hasten the coming of that day (2 Pet. iii. 12, margin.) Brethren, this glorious appearing of our Lord is connected with our redemption—the resurrection of the body—the exchange of the animal for the spiritual, the vile for the glorious body. The hope of this is called a blessed hope, the tendency of which is to excite us to purify ourselves. With this "glorious appearing" there are numerous associations of the most interesting and momentous character. The improvements in light and locomotion, the facilities of communication, or aught else that is earthly, however valuable to us here, sink into utter insignificance while our thoughts are occupied upon the descent of our glorious Lord, and our elevation to him "in the air"—while we are intently preparing to be clothed upon with our house which is from heaven, and to "inherit the earth," when it shall come forth from the Refiner's fire. To it shall the heavenly Bridegroom then conduct his spotless bride. The tabernacle of God shall be with men—we shall be his people, and God himself shall be with us, and be our God. Happy shall we be if, when our Lord comes, he shall find us watching, waiting, and ready. We know not the day, nor the hour; let us, therefore, watch. We are surrounded by scoffers—men who believe not that the world once perished by water, nor that it will ever be changed by fire—men who are willingly ignorant, both of the past and of the future—children of the night and of darkness, whose end is destruction. From such we are in danger of falling from our steadfastness, but if we do so we shall

be inexcusable. Avoid them, unless you have a hope of opening their eyes. Cleave to each other. Exhort, edify, and comfort one another, looking for, and hastening the coming of "that day." The prospect is delightful; but let us not forget that that prospect cannot be realized—that he who shall come, will tarry till his bride is ready—till the number of his elect is complete; and that we must hasten the day by watching over one another, and by constraining those around us to come into the church, which is the ark of safety from the flood of fire which is to "burn up" the earth and all thereon. Brethren, continue steadfastly in the breaking of the loaf (Acts ii. 42); do this in remembrance of him who became "a man of sorrows" for us, and who is gone to prepare for us mansions of bliss. Show forth the death of him who died that we may live, who has life in himself, and who is a quickening—*i. e.* a life-giving—Spirit. Behold he comes with clouds! His bride shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord. Is it a pleasure to us here to increase our knowledge of the future, the divine and the eternal? There we shall find incomparable facilities for so doing, and far greater satisfaction in the realization. Many look to the future state of the blessed as a state of freedom from pain, want, &c.; we should rather contemplate it as a state of freedom

from that which is the cause of suffering. They who aim to be holy shall not fail to be happy. Are we delighted with the prospect of freedom from sin? Are we working out our own salvation from sinful habits and propensities? Are we preparing to meet the Bridegroom—who did no sin—who is perfectly holy, spotless, undefiled, separate from sin, yet ever ready to unite himself to all who wash their robes and make them white in his blood? Brethren, let us examine ourselves, and so eat of this loaf and drink of this cup. Let us exhort one another, and so much the more as we see *the day* approaching.

There are other *kindred* topics—as the new earth, with its new heavens—on which we may now be expected to remark, but which we must defer; and of which you are by no means ignorant. Let us learn all we can of the future in this state of ignorance, even although we can only see through a glass—obscurely; for there is very much which we may and ought to learn here. Besides which, it is incumbent upon us to grow—not in the knowledge only, but also in the favor and likeness of our great Example: that in his likeness we may ultimately awake! Brethren! The favor of our Lord Jesus be with your spirits! Amen.

W. D. H.

January 10, 1854.

THE BOOK OF MEMORY.

GENTLE READER, are you aware that you are an author, writing out a book in which are recorded every thought, word, and action of your life? Do you perceive that all you are doing is only to furnish materials for a volume that is to close and be finished only with your life? In writing the biography of an illustrious individual, you are expected to record only his illustrious deeds; or, at least, to give as little of what is incidental to all men, as will show that, great as he was, he was yet born of a woman, and was nourished and grew to manhood's prime, as other men have been. But in writing your own biography, you have not this liberty of choice. It must be a full and faithful record; not one thought, word, or deed can be omitted; whether the

deed be noble or ignoble, whether it be virtuous or vicious, whether you approve or condemn the thought or deed—all, all must be faithfully written down in the Book of Memory.

This book you had given you at the age of accountability, and its blank pages you have been filling up ever since you received it from him who has declared, that he will judge you, and fix your eternal destiny by what is written therein.

For be it known to you that every thought, word, and deed, that is recorded in the Book of your Remembrance, is most faithfully transcribed into the Book of God's Remembrance, and forms a section in the vast book, in which will be found recorded the autobiography of every accountable being of Adam's race.

Gentle reader, how much of this volume have you filled up? How many of its pages have you written over? And what is the moral complexion of those pages which you have written? As is the last page, so are those that preceded it, filled with thoughts, sayings, and doings—good, bad, and indifferent. Did I say indifferent? There are none such. They are either good or bad. No thought, nor word, nor action, can be indifferent, morally viewed. The tendency is to good or to evil. If they are not seen to be eventually good or bad, it is because they have been recorded too hastily. Take heed, therefore, that you write with due consideration, seeing it is never to be erased from its pages. The only correction that can be made, is to record your protest against those errors found on its pages; and let your decision be written in clear and legible characters, with due deliberation. Such writing will always be, not only more easily read, but also longer legible. But though you should hastily record the transactions of a day, you need not fear the omission of a single thought, word, or deed. Such an error you cannot make in the Book of Memory. And though you may fail to read out every item recorded on its last page, you are not thence to conclude that it is not all there. The failure is owing to the slightness of the impression, and to the comparative obscurity of the medium through which the object is seen. But in a stronger light, like that of eternity, every word of this volume will become distinctly legible. The power of association, without that clear light, will, however, enable you occasionally to read many of the passages recorded on its pages; but, independently of this power, the dim light of by-gone years has occasionally given way suddenly to a clearer light, which has dissipated the obscurity, and rendered many of its first pages distinctly legible, which must have, but for this phenomenon, remained illegible to the day of eternity.

We call this sudden illumination of the pages of the Book of Memory a phenomenon, but that such resurrections of thought and impression result from some constant law of our existence, we cannot doubt. The fact cannot be explained upon the recognized influence of association. We have abundance of proofs of this in those

examples of renewed recollection, or its loss, which are so common in consequence of disease. Dr. George Moore, of London, gives us a number of interesting cases of disease implicating the brain, the organ of thought, in a chapter on the "Immaterial Nature of Memory." The cases which he adduces show, that where the brain has, by disease, been interrupted in its healthy functions for some length of time, the patient loses, as a matter of course, all consciousness of what is going on around him; but that in recovering its healthy action so far as to restore consciousness and the ability to speak, he finds that the thoughts and impressions that first recur to his mind, are those that have been long forgotten, and that if he had been accustomed to express them in another language, that language is also restored, and he speaks it fluently. But of the language which he had spoken with equal fluency up to the time of his sickness, he is unable to recollect one word. All had passed into oblivion. The language first learned would seem to have made an impression so deep that nothing could obliterate it, or render that impression faint, but the disuse of it, and the adoption of another language. The stupor, which is often consequent upon an injury of the head, would appear to efface, for a time, from the tablet of the memory, all impressions; but no sooner does the brain recover its wonted tone and perfectly healthy condition, than it recovers, also, those its more recent thoughts and impressions. While, however, the process of recovery is slowly advancing, and the brain still weak, it is not improbable that the earliest impressions are the first to be rewritten and manifested, and so on, till all shall have been restored, in the perfect recovery of health. This process may be thus illustrated: A Welshman continued for some months under the influence of a stupor, from an injury in the head. After an operation he suddenly recovered so far as to speak, but no one understood his language, till a Welsh woman, happening to come in, answered him in the Welsh tongue, which was his native language. He had, however, been absent from Wales more than thirty years, and previous to the accident had entirely forgotten the Welsh, although he now spoke it fluently, and recollected not a single

word of any other tongue. On his perfect recovery, he again completely forgot his Welsh, and recovered his English.

We shall give another case, mentioned by Dr. Rush: "An Italian gentleman, in the beginning of an illness, spoke English; in the middle of it, French; but, on the day of his death, only Italian." A Lutheran clergyman, of Philadelphia, informed Dr. Rush, that Germans and Swedes, of whom he had a large number in his congregation, when near death, always prayed in their native languages, though some of them, he was confident, had not spoken them for fifty or sixty years.

An ignorant servant girl, mentioned by Coleridge, during the delirium of a fever, repeated, with perfect correctness, passages from a number of theological works in Latin, Greek, and Rabbinical Hebrew. It was at length discovered that she had formerly been a servant to a learned clergyman, who was in the habit of walking backward and forward along a passage by the kitchen, and there reading aloud his favorite authors.

Dr. Abercrombie relates the case of a child, four years old, who underwent the operation of trepanning, while in a state of profound stupor from a fracture of the skull. After his recovery, he retained no recollection, either of the operation or the accident; yet at the age of fifteen, during the delirium of a fever, he gave his mother an exact description of the operation, of the persons present, their dress, and many other minute particulars.

Dr. Pritchard mentions a man who had been employed with a maul and wedge, splitting wood. At night, he put these implements in the hollow of an old tree, and directed his sons to accompany him the next morning in making a fence. In the night, however, he became mad. After several years his reason suddenly returned, and the first question he asked was, whether his sons had brought home the maul and wedges. They being afraid to enter into an explanation, said they could not find them. On which he arose, went

to the field where he had been at work so many years before, and found, in the place where he had left them, the wedges and the iron rings of the maul, the wooden part having mouldered away.

The foregoing facts, with many others like them that might be adduced, would seem to show that such activity and intensity of mental power must depend upon the removal of some bodily impediment, which, though necessary to the health of the body, tends to eclipse and cloud the light of memory in its earthly manifestations. On any other principle it would seem difficult, if not impossible, to account for the great facility with which persons, in fits of insanity, have exercised their memory and imagination. Many examples could be adduced of persons, no way remarkable, either as poets or orators, who were wont, in fits of insanity, to write verses and deliver sermons with great ease and fluency.

Let me, then, assure you, dear reader, that the time is coming when the volume of this book shall be finished—the last page of which will close with your life. Then you will have completed a volume that shall constitute a book of judgment, in which you shall find every thought and action of your life recorded, and you will then be able to read it from beginning to end. A single glance of the inward eye upon its pages, will recover the entire knowledge of the doings of your whole life. Then will the forgotten incidents of long past years, at the touch of the kindling spirit, start up in all their pristine freshness before you. How awful the thought, that the book of judgment is that of our life, in which every idle word is recorded; and that no power short of his who made the immortal spirit, can blot out transgressions, and purify our spirits from the actual indwelling of evil thoughts. These awful truths and sublime facts should ever warn us how we should employ our faculties, inasmuch as their exercise affects not only ourselves, but has also an influence on the destiny of others.

A. W. C.

The little gem of truth you throw by the wayside, will not be lost—it shall not perish! No, it will be guarded and nurtured by angels, and shall flourish for ever!

Words of counsel, spoken in love, will never be forgotten: faithful memory will treasure them up, and the fitting time will come for them to do their work.

GOSPEL QUESTIONS AND ANSWERS.

QUESTION.—Is not a sinner said to be justified by faith alone?

ANSWER.—He is so in many of the productions of men, but not in "the Bible." There it is explicitly denied (James ii. 14-26.) He who thinks to be saved by faith alone is there denominated a "vain man," who has no better hope of being saved than the demons or devils (James ii. 19; Matt. vii. 21-28.)

Q.—Then the Bible must be misunderstood by the mass of the Protestant community, and the great Protestant doctrine of "justification by faith alone," is an error—and a great error too!

A.—It certainly is, and may be traced and accounted for. 1, From the omission of the definite article before faith. 2, From not perceiving, to use the words of Dr. Kitto, that in "the New Testament, faith in Christ, and obedience to Christ," are convertible terms (1 Peter ii. 6-7. See also the marginal readings of Acts v. 35; Rom. ix. 30-31; Eph. v. 6; 1 Tim. vi. 2; Heb. iv. 11, xi. 31.) 3, From the fact that it was conceived by men who were concerned and indignant at the prevalence of the Popish heresy of justification by a regard to the traditions and commands of men: as pilgrimages, penances, pence, &c.

Q.—But did not Paul oppose the doctrine of justification by works? and was not he an advocate of justification by faith without works?

A.—Many of Paul's converts were formerly Moses's disciples, and were still disposed to look for salvation or justification, by a regard to the works of the law.

Q.—Was it then only to the works of the law which Paul opposed to faith?

A.—To "the faith"—if you please—and only those works of the law which were peculiar to the old institution. Now that "the faith is come, the schoolmaster" having been dismissed, (Gal. iii. 23-24) justification is to be sought by regarding the positive precepts of the new, and not of the old institution.

Q.—Name one or more of these precepts?

A.—Circumcision, the Passover, and the Sabbath in the old; and Immersion, the Lord's supper, and the Lord's day in the new institution.

Q.—Is justification connected with either of these?

A.—Clearly so; and not with these only. It was a disregard to a positive precept which placed Adam in a state of condemnation; and a regard to such a precept whereby Abraham was justified in stretching forth his hand to slay his only son (1 Sam. xiii. 15; 2 Kings v.; Matt. xxv. 34-40; Luke vii. 29-36.)

Q.—You have named immersion as one of those precepts. Can you show a connection between that and justification?

A.—Nothing is easier than to show this from the Bible; for there, nothing is plainer (See Matt. iii. 15; Mark xvi. 16; Luke vii. 29-30; Acts ii. 38, xxii. 16; Rom. vi. 3-10; Col. ii. 10-14.)

Q.—But are the words salvation, remission, forgiveness, justification, to be understood synonymously.

A.—Certainly, when they refer to the sinner; for when such an one is saved he is justified—when pardoned he is saved. And as to remission of sins and forgiveness, in the original, there is but one word for these two.

Q.—But if immersion is for the pardon or justification of the guilty, Why was he immersed who did no sin?

A.—The design of immersion is not only to place the believer in a state of justification, but also to translate him from the world to the church (Acts xxvi. 18; Col. i. 12-13.) In answer to the question, In what character did baptism become a necessary part of "righteousness" (or justification) to the Redeemer, so that even he could not be justified in taking his place in the kingdom of heaven, without its observance—Mr. Stovel, Baptist Minister, remarks—Every initiated believer declared, in the immersion itself, not only that his past rebellion was wrong, but also that he approved the coming reign of God—and submitted himself under its authority. This is not only appropriate to the Redeemer and Lord, since in any kingdom nothing could be more unseemly than neglect of its own laws, in the person of its Supreme Ruler—but it was more needful in him than in them.

Q.—Is immersion, then, to be regarded as a term of justification?

A.—We have shown that it was so in the sinless Redeemer, in one sense;

and to the believer who comes "to the bath for the regenerate," (Tit. iii. 5,) confessing and forsaking his sins, in two senses. 1, He is justified (or saved) by virtue of his union with the Saviour—of whom it is said that he should justify many, Isaiah liii. 11; and 2, he is justified in taking his place in the church, by virtue of his union with the Head of the church.

Q.—Plain, yet beautiful as it is plain! simple, yet wise and good! I rejoice in the light. But I wish to know why you denominate certain precepts positive?

A.—In distinction from moral duties. And it has been well said, that "positive precepts are right because they are enjoined, while moral precepts are enjoined because they are right." Positive precepts relate to certain periods or institutions—as circumcision to Abraham and his descendants, so long as they were required to be a separate people; or, "he who is our peace hath made both Jews and Gentiles one." See Col. ii. 11-18. Moral duties are none of them peculiar to the old or to the new institution; but are incumbent upon all, in all ages.

Q.—Is the observance of moral duties required in order to our justification?

A.—One positive duty only is enjoined upon the believer, in order to place him in a state of pardon—provided always that he has a sincere regard to all moral requirements. Hence those who come to be immersed are required to reform, and to bring forth fruits answerable to amendment of life (Acts ii. 38; Matt. iii. 8.)

Q.—This, many in our days will call legal, heterodox, Popish, Pharisaical, &c.; and I confess my surprise that it stands all the tests we have applied to it. But I am not yet quite satisfied that it is true.

A.—Test it further—and severely as possible—and embrace it not unless it remains undiminished, unmarred, and pure.

Q.—I have always read such passages as John iii 14-18, 36, as teaching that he that believed is justified, independent of any duty, positive or moral.

A.—I grant, that when the great Teacher said, "He that *believeth* on me is not condemned" (verse 18), the word so translated signifies no more than *believeth*, but the latter clause of the

last verse is more correctly rendered by Dr. J. P. Smith, as follows—"He who refuseth *faith and obedience*, shall not see life." Again, in some passages we are said to be "justified by faith," without any mention of works; and in others, that "we are justified by works," without any allusion to faith; it is, therefore, both erroneous and absurd to say that we are "justified by faith without works," or "by works without faith."

Q.—I am satisfied. I have, however, yet one more question; and which I propose in order to furnish myself with a clear and direct answer. What passages speak of salvation or justification, in connection with immersion, without the mention of faith?

A.—The following: Acts ii. 38; iii. 19; xxii. 16; Rom. vi. 7; Col. ii. 11-13; and 1 Pet. iii. 21. And these may be placed by the side of those which speak of faith, and not of immersion.

Q.—Did you designedly omit Mark i. 4; Luke iii. 3; vii. 29-30?

A.—I did; for while John immersed his converts into a state of reformation and pardon, he did not immerse them into the church of the Messiah, whose reign was then announced to be at hand.

Q.—Would you, then, object to any passage being quoted from the life of the Redeemer, or from that portion of Scripture which is antecedent to the erection of Messiah's kingdom at the Pentecost?

A.—I do not object to the commission of our Lord, given after his resurrection, and relating, clearly so, to the new institution. But I do object to the citation of the case of the publican in the temple, or the thief on the cross, being quoted as decisive, on any question peculiar to Christianity.

Q.—I perceive the force and reasonableness of such an objection. Have you anything further to advance against justification by faith alone?

A.—I may add that the true doctrine is incomparably wise and gracious; giving us the full knowledge of our possession of the blessing, as well as the blessing itself; while thousands who have professedly passed from a state of condemnation to that of justification, have afterwards confessed that they have doubted whether they ever did so, and multitudes more live and

die with nothing more than a vague hope of their acceptance with God!

Q.—I ask no more! God is love! blessed be his name; and blessed be he who justifies many!

A.—Amen! I add no more, except to point you to one passage, which you will do well never to lose sight of, and which we may paraphrase as follows;

knowing that as man is not justified by the works of the law of Moses, but by the faith of Jesus the Christ; even we Jews have believed in Jesus the Christ, that we might be justified by the faith of Christ, and not by the works of the law of Moses; for by the works of that law shall no man be justified (Gal. ii. 16.)

NOTES OF A TOUR TO ILLINOIS.—No. I.

IN LETTERS ADDRESSED TO MRS. CAMPBELL.

(From the December Harbinger, 1853.)

MY BELOVED WIFE, — Inasmuch as the great Apostle to the Gentiles, and some other New Testament writers, make honorable mention of certain Christian ladies and matrons, as fellow-laborers in the primitive churches of the saints, it seems good to me, also, knowing your work of faith in the same field of labor with some of those named in their epistles, to address to you, as John did to the elect lady, the beloved Cyria, a letter or two on some of the incidents of my present tour in the States of Illinois and Missouri.

If Paul, to the Romans, greets Priscilla as a helper in Christ — Julia and Mary, who bestowed much labor on him and his companions—Nereus, too, his sister—being fully persuaded that you belong to that class, and fully rank with them, I feel constrained, by the authority of such examples, to address to you, and through you my readers, a few notes of my tour and labors in behalf of the Bible in the college, and of a well educated Christian ministry.

This is due to you, my dear fellow-helper in this great work, because of your many personal sacrifices of ease and comfort in ministering to the necessities of the saints, and to the entertainment of many a sojourner and Christian pilgrim, in the rights and usages of Christian hospitality; and especially because of your often expressed desires to see the standard of ministerial accomplishments much higher elevated amongst us as a people.

I can, indeed, give you but a very brief and hasty sketch of an arduous tour through a large extent of country, undertaken by me at a season of the year rather inclement, and in districts of country not always favored with the best facilities of travelling, off the principal thoroughfares. Still, everything

has hitherto been done for my comfort that could be done, under the circumstances of the country and the season of the year.

In one hour after you bade me adieu, at Wheeling, (on the 15th of October,) I was in the stage coach for Zanesville, Ohio. Arriving there at one o'clock in the morning, in ten minutes we were in the cars for Cincinnati, where I safely arrived at eight o'clock. Fatigued through want of sleep and the motion over 260 miles, I closeted myself during that day in the Broadway House, reading and pondering upon the Acts of the Apostles. At noon next day, I was discovered by Brother D. S. Burnet, and enjoyed his hospitalities and those of other brethren, during my stay in the city. The Anniversaries of the Bible and Missionary Societies occupied Tuesday and Wednesday. At both of these I was present, and was gratified with the developments, but mortified no little at the very slim attendance. A parish or country meeting for common schools, in some sections, is often better attended with representatives than was either of these meetings. To call these *denominational* Anniversaries of the Bible and Missionary enterprises of a great community, is certainly no honor to it, nor advantage to the cause in public esteem. To subtract the representatives from Cincinnati and Hamilton county, in attendance, from all beyond these precincts, and what a meagre remainder to represent all these United States!

As for the Christian Publication Society, I regret that I could not attend its sessions. I was anxious to be present, to obtain some information on its origin, its designs, and its success. Being repeatedly interrogated on these topics, I feel myself unfurnished with

statistical information satisfactory to myself, the brotherhood, and the public. In the absence of such documentary information, none of us can take that interest in it necessary to its being regarded as a *denominational* institution, and as deservedly commanding our patronage or our money. Amongst the questions propounded on this institution, the following, it seems to me, are worthy of a satisfactory answer:

1. *As a community*, have we, at any specific meeting *called for the purpose*, decided that such an institution is demanded by our wants?

2. Is it intended to publish books for gratuitous distribution?

3. If not, can we, without an act of incorporation, institute such a manufactory, and conduct its pecuniary affairs?

4. Under what authority can the Christian church engage in any manufactory or sale shop, without secularizing it, more or less?

5. Can the Christian communities engage in any manufactory or commercial institution, for the purpose of raising funds to pay preachers, in whole or in part, for their evangelical labors?

6. Ought the churches of Christ, *as such*, to combine in any secular or commercial concern or copartnery, for the sake of relieving the poor, or the churches from publishing the glad tidings, by appropriating such profits of trade and commerce to such purposes, either to dispense with, or to diminish, her own voluntary and direct contributions?

7. Is not the Methodistic grand Book Concern the beau ideal of such a scheme? and shall we imitate a people who have not yet learned that Christ's kingdom is not of this world, but whose church covenants include all born of the flesh, in virtue of infant sprinkling, as a portion of their church?

To go no farther, from what I have heard propounded and affirmed, these questions must be duly considered and responded to, before our community can move in that direction. We shall be much obliged to any intelligent and candid brother, who will furnish satisfactory responses to these interrogatories, that we may lay them before our inquiring readers.

I cannot but fear any movement in the direction of secularizing the Chris-

tian institution. We cherish a supreme regard and veneration for the oracle, "My kingdom is not of this world." I do not like to see a great commercial institution got up amongst us, for supporting poor widows or "broken down preachers," such as our Methodist friends have erected.

I have said nothing as to the qualifications of the managers of such an institution, to select books to be published by such grand book concerns. I presume on the future for the experience of the past. For sometime past there has been some sort of a book concern in Cincinnati, and occasionally announcements of books on hand for sale. From these we learn that books of infidel tendency have been kept for sale; such as the "Vestiges of Creation," and others of still more doubtful tendency. It requires more reading than one in a hundred of our ministers have leisure for, to select a hundred volumes that deserve to be on the shelves of such a concern. But this only by the way. Let us look before we leap.

On Thursday morning, (20th) at four o'clock, after four hours' sleep, we rose, and, in a few minutes, were in the cars for Indianapolis, 115 miles distant. We arrived there at one o'clock, and, in a few minutes, were in the cars to Terre Haute, 75 miles distant. Greeted there on my arrival by Brother B. Ross, he conveyed me to his residence. He had secured an inside seat for me in the stage, which, at nine o'clock P.M. was to leave for Charleston, 50 miles distant. I spent a very uncomfortable night on these fifty miles. We had a rough, uncouth, and, with one or two exceptions, a profane company.

On arriving at Charleston, we were hailed by Brother Roberts, who conducted us immediately to Brother Monroe's, with whom we breakfasted, and immediately proceeded to Sullivan, 27 miles distant. We there dined with Brother Thomason. Thence, accompanied by Brother Patterson, proceeded to Decatur, 20 miles distant, supped with Brother Keller, and, after two hours' sleep, mounted in an open carriage, travelled all night to Springfield. From Springfield, after breakfast, we took the cars for Naples, on the Illinois River, and thence, accompanied by Brother Davies, 16 miles to Pittsfield.

After spending a pleasant evening with Brother Hodgens and family, next

day we proceeded to Clarksville, Missouri, some 18 miles distant. We had the Mississippi River to cross, but arrived in time to meet with the brethren and citizens, assembled in a very neat and commodious meeting-house, erected by the brethren of that place. There we met with some of our former acquaintance, amongst whom was Brother J. J. Errett, and delivered to them an address on the Apostolic Commission. We spent with them a very pleasant day, and, dining at Brother Owsley's, accompanied by Brethren R. C. Prewit and J. J. Errett, we went on some seven miles, to Brother R. Steele's residence, with whom we spent the evening. Next day we went seventeen miles, to Louisville. Finding a large concourse assembled in and around the meeting-house, we immediately got into the pulpit and delivered an address of about two hours, on the second and third chapters of 2nd Timothy. We spent a very pleasant night with Brother L. H. Paxton, and on the next day again addressed the citizens of that vicinity from 2nd Timothy, first chapter, on the value and importance of Christian education. After dinner, we proceeded thence to Brother Edmund Bryant's, an old veteran in the cause of Reformation, and spent with him and his family a very pleasant evening. Next morning, (26th of Oct.) accompanied by Brethren H. Kissinger and Errett, we made our way to Louisiana. The day was inclement, and, through much rain and heavy roads, we met our appointment in this young and beautiful city. The brethren there have just completed a spacious and comfortable meeting-house, the first erected in the city, and are intent on letting their light shine before men. Their example has stirred up other denominations, so that both Baptists and Methodists are now in progress of erecting their denominational temples. What immense sums of money are annually expended in honor of the *isms* of corrupted Christianity! Corruption of doctrine, discipline, or morals, is the occasion of many a consecrated pile, and many a struggle for public favor.

Not a few seem to imagine that they are glorifying the Lord that bought them, in rearing altars in honor of schisms and heresies, which keep themselves and others safely walled in the fortress of a denominational temple. The day, we fondly hope, is not far distant, when the doctrine of one Lord, one faith, one baptism, one God and Father of all, one Spirit, one body, and one hope, shall triumph over these entrenchments of wood and stone; and when their Christian tenantry, armed with the panoply of heaven, shall go forth conquering and to conquer, "fair as the moon, bright as the sun, and terrible as an army with banners."

While at Louisiana, we enjoyed the Christian hospitalities of Brother and Sister Luce; and rarely, indeed, have I needed them more. Having, in my efforts to reach Missouri and redeem my promised visit to Louisville, been obliged, in travelling from Terre Haute to Louisville, to lose three nights' sleep, and to stage it with such rapidity that I passed over ninety miles in fifteen hours—fifty of them, too in an open buggy, by night, across the prairies to Springfield, midst storms of wind and prairies on fire—I caught a cold, which, terminating on my liver, had like to prove a serious matter. By the skilful medical aid of Dr. B. W. Gorin, an experienced physician and a worthy Christian brother, and by the assiduous nursing of Sister Luce, on the third day I was enabled to return to Pittsfield, and thence, via Jacksonville, to Springfield, on Lord's day, in time to address a large auditory in the afternoon. During our stay in Springfield we enjoyed the Christian hospitalities of Brother and Sister W. F. Elkin, and also that of Brother and Sister Constant.

On Monday, 31st, we delivered an address on education in general, and Bethany College in particular, after which was immediately subscribed 1765 dollars, 25 cents. But I must close, as I am about to enter the cars for Jacksonville.

With all Christian and conjugal affection, ever yours, in the flesh and in the Lord,
A. C.

Society, like shaded silk, must be viewed in all situations, or its colors will most assuredly deceive us.

Universal scepticism involves a contradiction in terms—it is a *belief* that there can be *no belief*.

CORRESPONDENCE.

COMMUNION WITH THE
UNIMMERSED.

To the Editor of the *Millennial Harbinger*.

I HAVE often felt desirous to know, what proportion of the brethren of the Reformation deem it lawful for the immersed to join the unimmersed — in other words, for the church to join the world in "the breaking of the loaf." The congregation at Bethany, (a) as it seems to me, are acting either ignorantly or unfaithfully; and, therefore, I rejoice that the brother from Newton is so well acquainted with the only foundation of union, viz. faith in Jesus as the Messiah, and immersion into him as the head of the church, &c. But, inexpressible is my surprise and sorrow to find you, dear brother, speaking of this as "a mere matter of opinion!" (b) The brethren at Bethany "contend that the responsibility rests with the individual who makes the application, (to join them in the "breaking of the loaf") and not with the church that acquiesces in it." But does not the church (at Bethany) *invite* the world to join them at the Lord's table? The answer to this question may be derived from the following:—"We do not suppose all unimmersed persons to be absolute aliens (c) from the family of God, nor are they absolutely excluded from any participation with us in prayer, or in the Lord's supper. I am pleased to see Pædobaptists, of good Christian character, occasionally take upon themselves the responsibility to break the loaf with us. I am also of opinion, that I have more scriptural authority for refusing communion with many immersed persons, than with some unimmersed, but very exemplary followers of the Lamb."—*A. Campbell. (d)*

Now, if "a *Methodist*" is to be admitted who is willing to take the responsibility upon himself, then a *Mormon*, or a *Papist*, may also be admitted upon the same principle! I am surrounded by pious Methodists, &c. who would have no more hesitation in taking the responsibility upon themselves at our meeting, than at a meeting of their own church—especially if we were to say to them, in the language of Bethany, we are "pleased to see you" do so! I could name a large congregation where this principle has been adopted, and where the whole assembly present, known or unknown, are re-

gularly informed that they are at liberty to partake of the loaf, &c. if they will only take the responsibility upon themselves. I do not wonder at the "practice of the church at Bethany," when I find Brother Campbell expressing himself as follows:—

"In the monthly concerts for prayer, &c. all sects sometimes meet, and all have full communion in prayer and praise. But their consciences would shudder at the idea of breaking bread with those, with whom, yesterday, they had full communion in adoring, venerating, invoking, and praising the same God and Redeemer. There is something like inconsistency here. It must be confessed, too, that the New Testament presents baptism prior to social prayer and praise—as indispensably preceding these as the Lord's supper. I have thought, and thought, and vacillated very much on the question, Whether Baptists and Pædobaptists ought, could, would, or should, irrespective of their peculiarities, sit down at the same Lord's table? And one thing I do know, that either they should cease to have communion in prayer, praise, &c. or they should go the whole length. Of this point, I am certain. And I do know, that as much can be said, and with as much reason and Scripture on its side, to prove that immersion is as necessarily prior to social prayer, praise, &c. as it is to eating the Lord's supper."

I earnestly entreat all who read the above, to re-peruse it with special attention. One thing the writer knows — (and so do I, most certainly so) — that those who join the unimmersed in prayer, &c. should cease to do so, or bring them to the Lord's supper. It is much to be regretted that any brother, (especially any one who is a master in Israel) or congregation of brethren, should "vacillate," hesitate, or be undetermined on any *scriptural* matter—especially so when it is *not a mere matter of opinion*, but to all intents and purposes, of a *practical* character; and that, too, after having "thought and thought very much on the question!" I can only account for it from the fact, that we are apt to indulge a prejudice in favor of that to which we have long been accustomed. There are brethren at Bethany and elsewhere, who are taught both by "reason and scripture," that prayer, praise, the fellowship, and the breaking of the loaf are, neither of them, prior to immersion—that "the New Testament presents baptism as indispensably preceding these." How strange, that they should essay to dispense with that which they acknowledge to be "*indispensable*!" If the church consisted of believers only in the first century, it cannot receive unconscious babes in the nineteenth. The Lord's supper is an institution

(a) *Harbinger*, 1853, pp. 571-2.

(b) *Ibid*.

(c) If not alien from, they must be in the church or family of God; and if so, are we not required to join them in prayer, in breaking the loaf, &c.?

(d) Is it not generally admitted, that the true translation of the word rendered baptism, is immerse? And if so, are any living in disobedience to this positive command, to be regarded "as very exemplary followers of the Lamb?"

which "belongs to baptised believers alone." (a) It was "given exclusively to such." If you, dear brother, are right in using such language as this, then it becomes you to say at once that the brethren at Jerusalem, Bethany, &c. are wrong: unless, indeed, you can show that it is "a mere matter of opinion." But this I do not expect you will attempt; for if this is so, then also is every other positive institution! If, as Brother Campbell and others say, that immersion is necessarily prior to prayer, as it is to eating the Lord's supper, then very many who read this are wrong in objecting to break the loaf with those with whom they have full communion in prayer, &c. The readers of the *Harbinger* consist—

1. Of those who have full communion with the unimmersed in the teaching, the fellowship, the breaking of the loaf, and in prayer—provided they are persons "of good Christian character."

2. Of those who have full communion with the unimmersed at the throne of grace, but not at the table of the Lord.

3. And of those who, regarding both the thrones of grace and the Lord's table as being in the kingdom, cannot unite with the disobedient at either, notwithstanding their willingness to take the responsibility upon themselves.

Now it is very important that we should be "perfectly joined together in the same mind" on such a PRACTICAL matter, and that a brother removing from London to Nottingham, or from Jerusalem to Bethany, should still find himself among faithful brethren, who keep the ordinances as delivered to them—who earnestly contend for the faith—and who walk in all the commandments and ordinances of the Lord blameless. In order that the world may believe, it is requisite that we should all be one on such a matter. If the question be freely and fully discussed, I doubt not that we shall be.

Brother Campbell has said—truly and beautifully so—that "Immersion stands in relation to the same place in the Christian temple or worship, that the bath of purification stood in the Jewish, viz. between the sacrifice of Christ and acceptable worship." (1, the sacrifice—2, the bath—3, worship.) Now I ask Brother C. or any one who speaks in this wise, How can you call upon those to be immersed for the remission of their sins, after uniting with them—"as persons of good Christian character"—at the Lord's table; or, after joining such in praising God for the blessings of forgiveness, &c.? Brethren, be consistent! If worship stands before the bath in your practice, place it there theoretically also. But, if your theory be correct, act it out.

W. D. HARRIS.

Buckingham, 26th December, 1853.

(a) *British Millennial Harbinger*, 1853, pp. 519, 562.

P.S.—(Jan. 2, 1854.)—In your remarks on pp. 34-5 of the *Harbinger* for this month, you say that prayer is a "divine institution," and that the Lord's supper is a "positive divine institution." Now it seems to me that an institution must be a positive institution. I regret that the able writer of the excellent article on pp. 21-5, has not said whether he regards prayer as a *positive institution*. You say, truly, that "prayer, praise, and alms-deeds are adapted to, and harmonize with, man's moral nature." But can prayer be presented in the name of the Lord Jesus, by such as are not "called by the name of the Lord?" Can "the fellowship" be replenished by, or disbursed to, such as are not of the family or church of God? You refer us to Acts xxviii. 10, (page 85) on which I beg to say, that the people of Melita did not make their offerings to the Christian treasury, but to Paul and others, *as their fellow men* in need.

Allow me to add, that the question for consideration is not—Did the Apostles pray, sing, break bread, or give alms *in presence* of the unconverted? (page 34)—for all your readers will, I believe, admit this, and all do likewise. But the question is, I submit—Did they encourage the unconverted to *unite* with them in prayer, &c.? And, Should we do so? Or, Should we permit them to join us in prayer, in praise, and in the fellowship, and not in the "breaking of the loaf?"

REMARKS BY THE EDITOR.

It will probably be expected, that as the preceding letter is addressed to us, we should at least offer some remarks by way of reply; but, although it is from the pen of our much esteemed Brother Harris, to whom we can speak freely on most subjects, it is not our intention to enter into any lengthy examination of this communication. Controversy between brethren, is most objectionable to us. We think nothing has been written by us respecting the religious opinions and practices of others, or in the expression of our own views, that ought to give offence, or produce "inexpressible surprise and sorrow" in the mind of any one, much less of one who professes to stand in that liberty wherewith Christ makes his people free. "If the Son," by his truth and institutions, "make you free, then are you free indeed." "Giving no just cause of offence to Jew or Gentile, nor to the church of God," was the motto of Paul, and one which we have endeavored invariably to adopt.

Now we think that when an Editor is stating what he understands to be the religious opinions and practices of others, it is not warrant-

able for a brother to conclude, and publish it by implication, that such are his own opinions and practices. When examining the Bible on any particular subject, with an earnest desire to learn what is truth, we are anxious that no human opinions should intrude into the mind. We desire to obtain our knowledge of the principles and practices of Primitive Christianity, from the Head of the Church and his chosen plenipotentiaries to the nations.

It is not "mere matter of opinion" with us as to the true foundation of Christian hope and union, which are matters of fact clearly propounded in the New Testament. This is well known to all who are acquainted with the volumes and essays we have already published on these subjects.

Neither Brother Campbell nor Brother Barclay are open-communionists, in the sense understood and practiced in this country, or as represented by Brother Harris. But they are well able to speak for themselves.

Brother Harris, in his postscript, says, that all will admit that the Apostles prayed, sang, broke bread, and gave alms in presence of the unconverted, and will do likewise. We are satisfied with this admission, and hope that the brethren, in thus following the example of the Apostles, will be instrumental in turning many from error to the pure truth of the gospel. If, as they imitate the practices of the first teachers, there should be some pious Episcopalian, Methodist, or Independent present, who joins them in songs of praise, or gives utterance to his feelings in saying "amen" at the giving of thanks, let not any feel grieved or offended. The act is one of personal responsibility. We must now leave the subject with our readers.

LETTER FROM J. W. LOVE.

DEAR SIR,—Happening to see the *British Millennial Harbinger* for November, I find in it a letter of mine to a friend in Scotland, which was hastily written in short-hand, and not at all intended for publication. I perceive that in the hurry of writing I have used an expression or two in reference to my much esteemed friend, Dr. Barclay, which, without some explanation, are calculated to convey a wrong expression; I, therefore, deem it my duty, in justice to Dr. Barclay and the cause in which he is engaged, to put matters in a clearer light. When I said he had "only six members, exclusive of his own family," I meant that he had only that number in *Jerusalem*. Many come from a distance and are baptized,

and after remaining a few days, leave Jerusalem. Several have so acted since I came to this city.

In regard to what I meant by the expression, "he allows any one to break bread with him that chooses," I may observe that I meant, if any one came to the Lord's table and took all responsibility upon himself, the Doctor would not refuse him the elements, whether he had been baptized or not. He allows this, though he does not approve of it; and were an unbaptized person to ask him privately whether he might be permitted to break bread with him, Dr. Barclay would not give his assent. I am also informed, that if anything is known against the moral character of an individual, whether baptized or not, he is not allowed fellowship, without repentance and reformation.

I trust these explanations, will put me right with your readers, as I would be very sorry to injury any one by anything I had written.

I regret to see my letter disfigured by so many glaring typographical errors. Such spelling as *Sada*, *Kiahvah*, *Genition*, *Marsebah*, *El Gore*, *Gazetta*, look very ill. For these read, *Saida*, *Haija*, *Jeneen*, *Mar Saba*, *El Ghor*, *Gaza*. What has 1852 got to do after 4th March, on page 520, second column? Three lines from the bottom of the first column of page 523, for *sermons* read *ceremonies*. "The creek bathing place," on page 523, second column, near the bottom, ought to read, "The Greek bathing place."

Yours sincerely,

W. LOVE.

Jerusalem, December 19, 1853.

[The letter referred to was forwarded to us from Scotland in print, having previously appeared in a newspaper. The mistakes, therefore, must have been made by the transcriber or the compositor. Like the writer, we were unable to understand what 1852 had to do with the matter, but felt that we had no other course to pursue than that of adhering to the printed copy.]

LETTER FROM DR. BARCLAY.

BROTHER WALLIS,—You are richly entitled to my sincerest thanks for the No. of the *B. M. Harbinger*, which you did me the kindness to send per last steamer. I scarcely ever get a paper from the United States, though I am assured that several are mailed for me; and as yours gives promise of reaching me, not only with greater certainty, but with greater expedition, I have come to the conclusion to discontinue my subscription to one or two in the United States, and subscribe for yours. You have no idea what a treat it is to hear from the dear brethren occasionally—it is both *aid*

and comfort, to use a significant phrase once current in the United States.

Many thanks to you, my dear brother, for your kind offices in seeing that justice shall be rendered to a distant and (personally) unknown brother. But, indeed, I expected nothing less, from what I had heard of the editor of the *B. M. Harbinger*.

In relation to the subject of the enclosed note, which Mr. Love has just placed in my hands as a corrective of any unfavorable deduction that might be drawn from his published communication, I need only add, that he uses the word "baptize," &c. as the only representative or equivalent of "immerse," &c. But, lest a misunderstanding might still exist on a matter of so much importance, allow me further to remark, that when strangers are present at the exhibition of the Lord's supper, it is my undeviating custom—if the nature of the previous discourse has not been such as plainly to indicate who are the proper recipients of the Lord's supper—to express the hope that not only have our *bodies been washed with pure water*, but our *hearts sprinkled from an evil conscience*—or something still more admonitory and explanatory about the *wedding garment*, &c. No one is ever *invited* to participate (nor do I consider that the administrator has any right to extend such an invitation), neither are the emblems ever *handed* to any but members of the church—our own members, I mean. Nevertheless, it is true that persons, who had not submitted to scriptural baptism, have sometimes disregarded the "Irish hint," and partaken of the symbols—*notens volens*. But when such individuals have remained any length of time in the city, I have always sought an opportunity of setting the matter right before them; and in at least three instances, have spoken to them so plainly, that they have refrained thereafter. I have not only promptly and peremptorily refused all applications—and there have been some very importunate ones—on the part of *unbaptized* persons, in the general acceptance of the term, but also, all such applications on the part of unimmersed persons, though they deemed themselves scripturally baptized—stating that I have no right to grant such applications. I was very much grieved a short time ago, in being conscientiously compelled to refuse to enter into stipulation with a very worthy, although erratic, member of the Baptist church, that he should commune with us. All that I could concede on his express application, after a declaration of his singular views, even when the tears flowed down his cheeks, was, that I must adhere to my former practice—which allowed him only to participate on his own responsibility. We sometimes have some *singular cases* in this *singular city*.

But, to be candid, my dear brother, I suppose I have not been as rigid in this matter as some of the brethren in the United States

deem it expedient to be in that enlightened land. A more *pointed* hint would certainly have deterred *some* from participating. But most of the persons who have communed with us, have been eminently pious persons (though unimmersed), whose temporary participation in our worship, despite my usual preparatory explanation, has not been a special matter of grief to me. The Lord forbid, that when I see so much of his image in persons of such godly conversation, though they "follow not with us" exactly, I should too vociferously cry out, "*Procul! O procul! esti profani!*"

There is nothing of special interest or importance concerning the mission, at present. May I not indulge the hope that we are occasionally remembered in your near approaches to the mercy seat? I have had great satisfaction in hearing from some of our distant members lately—especially those who had been called upon to submit to much snarling, growling, scratching, snapping, and even biting of "the beast!" It is as true and lamentable as it is strange, that we suffer much less at the hands of the followers of the prophet of Mecca, than him of Rome. By the by, the Latin patriarch of Jerusalem, of whose ungentlemanly and unchristian treatment of me at Bethlehem you have probably heard, had the good fortune to escape with life—though by the skin of his teeth—from an assault of Greeks and Arabs, who savagely pulled down his palace over his head, on the occasion of his going to take possession of a few hundred *lambs* that he had allured from the *Grecian fold*.

Our pasha and divan effendi took their departure the day before yesterday, to make way for their successors in office—an event that we cannot but regret, for they were very friendly to Franks generally, and especially well disposed towards us.

You are doubtless as well posted up in Constantinopolitan matters as I am, so unreliable is the news, and so tardy and uncertain the mails in this direction. We are not as much inconvenienced by the war as we, at one time, apprehended; for although there has been much alarm, the only serious inconvenience under which we now labor, is the scarcity and high prices of the leading articles of domestic consumption. There is a rumour amongst the Turks that an "overflowing" army of Russians is now on its way to over-run Palestine and take the Holy City, but it comes in too questionable a shape to be entitled to belief upon any other than prophetic grounds.

Should you think proper to do so, you can extract from the foregoing as largely as you choose for publication, though only written for your own private eye. Wishing you the largest measure of usefulness and happiness, believe me, my dear brother, most sincerely

Yours in Christ,

J. T. BARCLAY.

Jerusalem, December 19, 1853.

MODERN WORSHIP AND BEGGING PRACTICES.

To the Editor of the *Millennial Harbinger*.

DEAR BROTHER,—Allow me to offer a few words of explanation in reference to my letter to Mr. Harrison and your remarks, inserted in the *Harbinger* of this month.

While maintaining that we have no New Testament example of unconverted persons engaging in acts of worshipping God, and therefore no authority for *inviting* such to join with the church in praise, prayer, &c. I cheerfully admit, that “we are *not certain* Jesus did not pray and rejoice, or give utterance to the language of praise, as well as teach, *in presence* of the unconverted;” and I am ready to agree with you, that “the inspired ambassadors of our Lord did attend to the discipline of the church *before unbelievers*, and that they *wisely* prosecuted their work with open doors.” Also, that “the Apostles command Christian parents to bring up their children in the admonition of the Lord, which cannot be fully and properly accomplished, without prayer and praise being offered in their presence.” But all this, dear brother, you will easily see, is widely different from *inviting* the known irreligious to join in such holy and devotional exercises, as is the custom with many denominations. To my own mind, it appears, such practice and teaching lead to hypocrisy and self-righteousness; and you are aware we are told “that God heareth not sinners” (John ix. 31), and that the prayer of the disobedient is an abomination (Prov. xxviii. 9.)

Then, with regard to my fifth reason, given to my late respected pastor, it may easily be seen, that my objection is to the system of *public pew-rents* and *begging practices*, instead of the fellowship or free-will offering of the church for its own support and prosperity. Certainly Paul and his fellow-sufferers in shipwreck, *in their destitution were providentially supplied with the comforts and necessities of life* by the kindness, hospitality, and gifts of the barbarians of Melita. Seeing their distress, human sympathy was aroused, and they liberally administered to their wants. They evidently felt for them as *fellow-men*; and it will, I think, be seen as very different to giving and receiving *professedly* for the church of Christ. “The sacrifice of the wicked is an abomination to the Lord” (Prov. xv. 8.)

Earnestly desiring the promotion of the truth and love of the gospel, I remain, with brotherly affection,
WALTER LUDBROOK.

[NOTE.—We are happy to receive any communication from Brother Ludbrook, in correction of errors into which we may inadvertently be drawn. If Paul and the Christian brethren who were his companions in travel be not re-

garded as a church, and as the servants of the Saviour, when they received assistance from the barbarians of Melita, then we are mistaken. We are acquainted with some disciples who, if they were placed in similar circumstances to the inhabitants of Melita, would feel themselves in some difficulty as to devoting the proceeds of their weekly contributions to the relief of their fellow-men, because, in their estimation, the money had been collected for the use of the saints, and not for the purposes of suffering humanity in general. The command to the churches is, Do good unto all men, but especially to the household of faith.

Respecting prayer we remark, that the man who had been blind repeated the old adage current among the Pharisees, to whom he was then speaking, “We know that God heareth not sinners.” But there is a sense in which this is not true. It is readily admitted that the prayer of the hypocrite is an abomination in the sight of God. But Cornelius and his household prayed, and gave much alms to the people, *and he was heard*. Saul of Tarsus prayed for three days before he was immersed, *and he was heard*; so, also, on the day of Pentecost, thousands prayed, whom God answered, to the joy and rejoicing of their souls. Indeed, our conviction is, that God delights in a believing, praying, humble, contrite heart, even before immersion; nor do we think that the water will either wash away sin, or create such a disposition of mind in any individual. It must, in some measure, exist before immersion, or we fear it never will after, for it is a part of true repentance. But, to exhort sinners to retire to their homes and pray, before they are convinced of the truth of their relationship to God and of a future existence, is absurd in the extreme, and must be offensive to Him who is of purer eyes than to behold iniquity. We wish to see more scriptural intelligence, faith, and prayer in all, and then there would be more obedience to the truth. A blind, ignorant obedience, is as unacceptable to God, as are some of the superstitious acts which persons perform in the name of religion.—J. W.]

SCRIPTURAL FAITH.

To the Editor of the *Millennial Harbinger*.

ON opening the *Harbinger* of last month my attention was arrested by a quotation from John iii. 16, “God so loved the world, that he gave his only begotten Son, that whosoever be-

lieth in him should not perish, but have everlasting life." The ideas contained in this passage and several others of similar import are certainly most important, and very encouraging: still, I fear the sentiments they contain have led to many errors, both in theory and practice, for want of reflection on the part of many professing Christians. According to the opinion of some, there are only a few persons in this favored land but "believeth in him;" I much fear this is not the case. I would ask, What is it to believe on the Saviour? Merely to assent to his being the Son of God? I fancy not; it certainly is necessary to believe that great fact, but my impression is, we want to pay more attention to the middle portion of the 36th verse of the same chapter, "He that believeth not the Son, shall not see life"—a portion which, I think, is much overlooked. A proper belief in the Christ, the Son of the one true and living God, will lead to a full, implicit belief in his *words*, as well as in his person and character; here I think many are deficient. For instance, how many of us believe, those who seek first the kingdom of God and his righteousness, shall have all other things added unto them? (see Matt. vi. 33.) What a very few persons believe the Saviour means what he says, as recorded by Mark xvi. 16, "He that believeth and is baptized shall be saved"—or, when he states, John iii. 5, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." How many are ready to credit Paul, when he asserts (Eph. v. 5, Col. iii. 5) that covetousness is idolatry, "and those who are the subjects of it shall not inherit the kingdom of Christ or of God;" and many other expressions equally important, uttered by both the Saviour and his apostles—yet we are told, "Those who hear you, (the apostles) hear me; and those who despise me, despise him that sent me" (see Luke x. 16; Matt. x. 40; John xiii. 20.) I rather think the principal deficiency in the present day, arises from so many being in the condition of "he that believeth not the Son." If so, truly it is a dreadful situation which is occupied by those persons—as they cannot "see life," and the wrath of God abideth on them. The question asked by the Saviour, (Luke xviii. 8,) "When the Son of Man cometh shall he find faith on the earth?" is in connection with a promise, and would appear to intimate that faith of some description will be rare at that time. The present order and state of society must be much changed, for it to be difficult to find persons possessed of faith, or a belief in Jesus Christ being the Son of God; therefore, some other description of faith must be alluded to. Some will be ready at once to exclaim, "Oh, it is *living* faith that is meant by the Saviour—that faith which is the gift of God." If faith were especially the gift of God, independent of furnishing us with opportunities of becoming ac-

quainted with the person and character of his Son, through the instrumentality of the writings of the apostles and evangelists of Jesus Christ, surely there would never have been any necessity for the question quoted above, for God is spoken of as an unchangeable being, a God of love—that "They that seek the Lord shall not want any good thing" (Psalm xxxiv. 10); and again, "No good will he withhold from them that walk uprightly" (lxxxiv. 11.) But in these portions of Holy Writ *faith* is required; indeed, to what portion can we turn without finding it necessary either to believe what is recorded to have happened, or has yet to take place—and if it was the gift of God independent of the means he has placed at our disposal, we should not find the conduct of persons commented on, by way of approval or censure, in the writings of faithful men of old, who spoke or wrote as they were moved by the Holy Spirit. Or where would be the justice of God in punishing the children of Israel for not believing his promises, if they could not, because he had withheld from them the power to do so? And are not we equally culpable if we do not believe *all* the promises with which the New Testament abounds? or are we at liberty to believe *some* portions of the word of him who spake as never man spake, and to reject such portions as may appear to us difficult to understand, or unlikely to be fulfilled? Certainly *we are not*. Our God is a God of truth and justice, and let each of us remember, to "whomsoever much is given, of him shall much be required." W. S. S.

THE JERUSALEM MISSION AND BIBLE UNION SOCIETY.

To the Editor of the Millennial Harbinger.

OUR small contribution is only as a few drops in the stream of supplies required for these important objects. When, however, the many small tributaries meet in one reservoir, I trust the aggregate will be encouraging.

I see with much pleasure proposals made by the brethren in America to establish other Foreign Missionary Stations besides our first in Jerusalem. This indicates prosperity of soul. I know not how true religion can exist, much less prosper, where there are neither desires, prayers, nor efforts for the conversion of sinners.

Divine love has prepared the gospel feast. All things have long been ready. Many enjoy the ample provision; but ah, how many are still without! Is it not the pleasure of the Master of the feast, that such as experience his goodness, should make it known for the benefit of those who are destitute of the bread of life? Surely with such, the servants of Jesus our Lord should employ all lawful means

of moral persuasion, draw them by the strong bands of his love, and compel them to come in.

Not only does our Saviour say, "The Spirit and the Bride say, come;" he also adds, "and let him that heareth say, come:" thus confiding to his people the duty, and conferring upon them the honor, of putting forth these efforts for the salvation of souls. Let us then be holding forth the word of life, remembering that what we cannot effect individually, we may collectively accomplish.

I remain, my dear brother,

Affectionately yours in Jesus,

P. STEPHEN.

Saughall, Jan. 12, 1854.

P. S.—If I may express an opinion of the new Hymn Book, I would say, I regard it as being the best of its kind that has yet appeared among us. I am glad, indeed, to see so excellent and judicious a collection of hymns, &c. for divine worship, and consider it well worthy of being introduced into all the churches. Typographical errors, &c. may be corrected in another edition. As the page will be referred to rather than the psalm or hymn, would it not be an improvement to have the pages designated by larger figures?

MEMENTO OF G. C. REID.

THE following is so characteristic of the zeal, courage, and self-denial of one of our earliest evangelists in this country, the late beloved Brother Reid, that I am induced, from a feeling of respect for his memory and his labors, to transmit it to you.

During Brother Reid's sojourn in the Turf, in the Summer of 1843, he thus addressed a friend who, concerned for the precarious

state of his health, had ventured to expostulate with him on the ardor of his labors:—

"Allow me a brother's privilege in stating freely wherein I consider you wrong. You say I 'injure my health, and bid me come home,' &c. My dear brother, did the beloved Paul tell the Philippians that Epaphroditus had injured himself by over-exertion in the work of the Lord, and therefore he had ordered him home? Nay: but so soon as he had recovered from a sickness which was "nigh unto death," brought on by his excessive labors in "the work of Christ," he was sent forth on another tour. Did Paul himself count his life dear to him? You have already repeated the answer. Did our blessed Lord and Master lay down his life for us? *For us!* Is the world perishing for very lack of the gospel, and are we afraid of losing a few years of life—and that life purchased by the blood of Jesus? Oh! my God, remove far from me, and from every disciple of the Crucified, all selfishness, all cowardliness.

"Had I a thousand lives, I would give them all to Jesus. Had I my course to run over again, I would try to exert myself yet more in the glorious cause; yes, I would. Not that I depend on my labor for salvation. No: my hope and confidence is in the blood of the Lamb. But I also remember that among others who are left outside the Holy City are cowards. Give my love to the elders and to all the beloved brethren in Jesus."

These sentiments so warmly expressed in the peculiar style of our late esteemed brother, may awaken in the minds of some who knew him, a pleasing reminiscence of his valiant spirit in the cause of truth, and excite them to an increased degree of diligence in that noble cause. He to whom Brother Reid addressed the above admonition, so indicative of devotion and fidelity to Christ, is the writer of this communication.

P. S.

ITEMS OF NEWS.

DUNGANNON.

It is with feelings of more than ordinary pleasure, that I inform you of a union which was effected here on Lord's-day, October 16, between the Scotch Baptist church of this town, and our brethren who assembled at Ballymagullah, one mile distant. These churches, though originally together and in a flourishing condition in this town, separated, and have remained so for a period of nearly twenty years. To detail the causes of this protracted separation would not reflect much credit on either party, nor serve any equitable purpose at present: so we pass it by, hoping experience has taught them that union is

strength, and division an *evil*, which often receives that retribution which is its just reward. We have read your appeal to the churches in the November *Harbinger*, respecting a collection in aid of the Bible Union and Jerusalem Mission. We look on each of these in their relations to mankind as *important and benevolent* enterprises, and worthy of liberal support; but in particular the revision of the Holy Scriptures; and beg to signify our interest *therein* by enclosing you an order for £3 6s. 6d. to be appropriated exclusively to that department, accompanied with our prayers for its entire success and speedy completion. On behalf of the church,

DAVID GALBRAITH.

STATISTICS OF RELIGIOUS WORSHIP.

Some very interesting information is contained in the returns obtained from the last Census Tables. The Dissenters appear to have provided more places of worship during the last century than the Established Church. The total number of places of religious worship returned in England and Wales is 34,467. Of these 14,077 belong to the Church of England, which possessed 9667 before the commencement of the present century; 11,007 belong to the Wesleyan Methodists, who had hardly come into existence a century ago; 3244 to the Independents, and 2789 to the Baptists, which have been known as sects from the time of the Commonwealth; and the rest to sects which, excepting the Presbyterians, have come lately into existence. Sittings are provided by the Church of England for 5,317,915 persons, or 22·7 of the population; by the Wesleyan Methodists, for 2,194,298 persons; by the Independents, for 1,067,760; and by the Baptists, for 752,843 persons. Including all denominations, it is calculated that sittings are provided for 10,212,563 persons, or 57 per cent. of the population. Dissenters most abound in Wales, Monmouthshire, Yorkshire, Cornwall, Cheshire, Lancashire, Derbyshire, Northumberland, Nottinghamshire, and Bedfordshire, in all which counties their sittings exceed in number those provided by the Church of England; while in Wales and Monmouthshire they are more than double. In all the other counties the Establishment has a preponderance mostly conspicuous in Herefordshire, Sussex, and Oxfordshire, where the sittings of the Church are more than double those of the Dissenters. In Lincolnshire, Staffordshire, Leicestershire, Camberland, and Cambridgeshire, the two parties are nearly balanced. The congregations in England which acknowledge Cardinal Wiseman and the Pope are very small, being only 570, with sittings for 186,111 persons. On the Lord's-day when the census was taken, there were present in places of worship—morning, 4,428,381; afternoon, 3,030,280; evening, 2,260,772; total of persons attending worship, 10,896,066. Of these, 5,299,551 were in the Established Church; 1,214,052 in Independent chapels; 930,190 in Baptist chapels; and 2,417,353 in Wesleyan chapels. The attendance in Roman Catholic chapels—morning, afternoon, and evening—were 313,630. Each Dissenter bestows 2½, and each Churchman 2½ hours, on his public worship.

OBITUARY.

ELIZABETH GALLOWAY.

The following obituary of Sister Elizabeth Galloway appeared in the *Savannah Evening Journal*, of 1st September last; and as she was well known in most of the churches in Scotland, and much esteemed by the brethren, you will please give it a place in the *Harbinger*. J. G. AINSLIE.

Departed this life, on Lord's-day morning, Aug. 28, Mrs. Elizabeth Galloway, of this city.

The deceased was a native of Auchtermuchty, Fifeshire, Scotland; was born of Presbyterian parents, and consequently trained up in the faith of the Church of Scotland; but having her attention directed to the Scriptures of truth, she was led after a confession of her faith in Christ, to be baptized by immersion in his name, was united to a Baptist church, of which she was, though young in years, an exemplary member, manifesting her faith by obeying the commandments of the Lord, and to the poor and to the afflicted of the Lord's people, she was kind and charitable, according to her means and their wants—thus manifesting her love to them, not only in word, but in deed and in truth. And after her removal to this country, with her family in 1828, she united herself with a small body of disciples in this city, of which she has been a worthy member, adorning the doctrine of God her Saviour, by having a behaviour becoming the gospel of Christ. Her's was a religion grounded on a knowledge of the Scriptures, which made her wise unto salvation, through faith which is in Christ Jesus. And as her time was limited, owing to the household and other duties, what little time she had to spare she devoted entirely to the reading of God's word, and often she would rise early, while it was yet dark, in order that she might have the more time for this delightful exercise; and, the consequence was, that during her last illness, which was long and severe, she was enabled to bear her sufferings with patience and resignation, and to say, "Not my will, but thine be done;" and she would say, that were it not for the hope of the gospel, even of a glorious resurrection from the grave, all would be dark and gloomy; but as Jesus rose from the grave, the first fruits of them that sleep, so she believed that all who sleep in Jesus will God bring with him when he comes again. This hope supported her under great sufferings; not that she viewed herself worthy, for she acknowledged herself a sinner in the sight of God, and that she was only justified by grace, through faith in the Lord Jesus Christ; for the finished work of Christ, his death and resurrection, was the glorious and heavenly charm, through which God, of his countless love and mercy, forgave her all her sins, and accepted her through Christ, to be made like unto him at his second coming. This was her faith, this was her hope, grounded on the love and mercy of God, as the grand Author of this her salvation from sin, and a deliverance from the power of the grave, to be blessed with a glorious immortality; therefore she expressed herself to her husband, during the last night of her life, that, "Jesus was precious unto her." She lived the life of the righteous, and, consequently, died the death of the righteous, falling asleep in Jesus, to awake in his likeness when HE comes again—

leaving a husband, children, and relatives to mourn over their great loss, but to her unspeakable gain—for to her, “to live was Christ, but to die was gain.” “And I heard a voice from

heaven, saying unto me, Write, blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them.”

FAMILY CIRCLE.

KINDNESS.

BY S. W. IRVIN.

As the quiet streamlet, that runs along the valley, nourishes a luxuriant vegetation, causing flowers to bloom and birds to sing along its banks, so do a kind look and a happy countenance spread peace and joy around.

Kindness is an ennobling sentiment. It sits upon the heart as dew upon the flower. It is as a morning prayer—an evening hymn—a dream of heaven. We look on this sentiment in a child as we look upon an orchard resplendent with early blossoms; nor do the happy songs and rich odors of the one steal more gratefully over our senses than do the hopes and promises of the other. In the day-dawn of life, joy sparkles in the young soul like dew-drops of the morning. The earth is then belted with the rainbows of promise, and all things are clothed in the bright and illusive colors of a young and luxuriant imagination. It is refreshing, at such a time, to watch the buddings of a generous spirit, and we long to behold the maturity of such a flower.

“Fresh roses drip with sweetness there,
And May-day smiles around.”

Kindness is the ornament of man, as it is the chief glory of woman. It is, indeed, woman's true prerogative—her sceptre and her crown. It is the sword with which she conquers, and the charm with which she captivates. What a bright halo of honor does history throw around woman in her recorded deeds of kindness? In the early history of Virginia, how, like a fountain in a wilderness, is the story of Pocahontas saving the life of Captain Smith! In reading the travels of Park and Ledyard, how grateful to listen to the high tribute they pay to the gentle goodness and tender sympathy of woman, whether in savage or civilized life. If history tells of her having been in the rude camp, or on the bloody battle-field, her mission there has chiefly been to bind up the gashed bosom, or staunch the bleeding wound, to alleviate the sufferings or quench the thirst of the dying soldier.

But it was left to the Christian religion to give the beatitude to woman's character. The highest tribute to her sympathy and love, as well as the brightest examples of her overflowing goodness of heart, are found on the Sacred Pages. She washed the feet of the Redeemer with her tears, and wiped them with her hair; she was the last to linger around his cross when he was crucified, and the first at his tomb after he arose from the dead; she was the deepest mourner at his death, and the most assiduous watcher by his grave.

Young lady, would you be admired and beloved? would you be an ornament to your sex, and a blessing to your race? Cultivate this heavenly virtue. Wealth may surround you with its blandishments, and beauty, learning, or talents, may give you admirers, but love and kindness alone can captivate the heart. Whether you live in a cottage or a palace, these graces can surround you with perpetual sunshine, making you, and all around you, happy.

THOUGHTS FOR THE NEW YEAR.

“Work while it is day, for the night cometh,” &c.

SHOULD circling seasons pause—

Should planets cease to roll,
And Nature's binding laws

Her realms no more control—
Then thou, my soul, must also cease
Thy daily toils, and rest in peace.

But, as the seasons roll
Unwearied in their flight,
And round earth's secret pole
Revolve the day and night—
As thou still lives to hail the sun,
And see thy labors scarce begun:

Think not of resting now,
While life and health remain—
These gifts, on men below,
Are not bestowed in vain;
But lent awhile to “occupy,”
And train us for a brighter sky.

Gird, then, thy mental loins
For thy allotted part;
Whatever it enjoins,
On head, or hand, or heart,
Withhold not, but, with all thy might,
Anticipate the “coming night.”

Survey the moral field
Expanding wide around,
And mark what it doth yield—
What poisonous plants abound:
Canst thou the desolation view
And say, “There is not work to do?”

Say, rather, “Life's brief hour
Is nought for such a toil;”
Here many thousands more
May dig and share the spoil
Of rarer gems than mines afford—
Of human souls to health restor'd.

Seize, then, the moments few—
The seasons opportune,
Thy warfare to renew—
As heaven's most gracious boon,
To gain, in thy appointed sphere,
New conquests in the coming year.

Hull.

W. G.

MARCH, 1854.

CHURCH EDIFICATION.—No. II.*

DEAR SIR,—After a long interval, from causes beyond my control, I have resumed my pen again, in fulfilment of my original purpose—to address you a few essays upon the divinely appointed mode of church edification. The subject, in the meantime, has lost none of its interest, but rather increased in importance, in view of the fact, that many among us seem disposed, in some respects at least, to return again to the practice of those things from which, in the earlier periods of this Reformation, we were taught that it was indispensable we should reform, in order to occupy primitive grounds. And in nothing more does this importance consist than in reference to the subject under consideration: for example, we were taught that, instead of meeting monthly, or semi-monthly, to hear a sermon from some D.D. or called and sent “Ambassador,” we should assemble on every first day, primarily, “to break bread;” and, under the direction of our elders, to engage in the reading and examination of the Scriptures, in prayers, and in praises, and in mutual exhortation, as means of church edification. But in reference to these divinely appointed means for the sustenance and spiritual growth of the church, and for the cultivation and development of the gifts and talents of the body, some among us, in the present day, are ready to adopt the language of typical Israel in reference to the food that God had given them for the support of their animal natures, when they said (Num. xi. 5, xxi. 5, xiv. 4,) “We remember the fish which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away—there is nothing at all, beside this manna, before our eyes;” “and our soul loatheth this light bread.” And there are, perhaps, some who are even ready, with them, to say, “Let us make a captain, and let us return into Egypt.” Many in the present day, “having itching ears,” prefer the condiments and spices drawn from the store-house of the “wisdom of this world,” or, perhaps the fancy or imagination of the speaker, to the “simplicity that is in Christ.” They seem to be forgetful or unmindful of what the great Apostle to the Gentiles said upon this subject, (1 Cor. xii. 14,) “Our rejoicing is this, the testimony of our conscience, that in *simplicity*, and godly *sincerity*, not with *fleshy wisdom*, but by the grace of God, we have had our conversation in the world.” Such professors do not realize that, as living stones, they “are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” They seem to prefer worshipping after the manner of the sects, where all the services are performed by proxy, and where, if the “minister” happens not to attend at the time appointed, the congregation most generally disperse without a prayer being offered up, or even a hymn of praise sung. This order of things, unless I am greatly mistaken, is now obtaining, in many latitudes, too much favor with us; against which it is the duty, as we conceive, of every sincere lover of the Bible, of every advocate for a return to the ancient order of things, to lift up his voice and remonstrate; and to show them that, if their wishes in this respect are carried out, the tendency would be to produce spiritual pride, inordinate self-esteem, and, perhaps, a haughty and supercilious bearing on the part of those who should, by their meekness, gentleness, and humanity, be “ensamples to the flock,” and blindness, barrenness, and unfruitfulness on the part of the flock itself. Then, in point of fact, would the body, so far as the

* In a letter addressed to Professor Pendleton.

church edification is concerned, be "one member," which we are taught should not be the case; for Paul the Apostle, when giving direction for the orderly and proper exercise of the spiritual gifts conferred upon the church at Corinth, for its instruction and edification during its minority, says, "the body is not one member, but many."

So great a length of time having elapsed since the publication of former numbers, and your readers, in the meantime, having greatly increased, it is deemed proper briefly to refer to some things contained in them, that all your present readers may be the better prepared to appreciate what may be said in the present and succeeding numbers. In my first number, reference is therein made to certain resolutions that had been adopted by a particular public meeting, upon the motion of the venerable Brother Scott, as a sort of starting point: in which it was declared, that "there is among the baptized a slow and doubtful progress in the literature of the Holy Oracles—perhaps consequent decadence or falling away among them, and, in many instances, an improvement in spiritual life scarcely appreciable." And as a remedy for this admitted declension, or, at best, want of progress, (and as a general rule, where there is no progress there is a declension,) it is "recommended to the churches without exception, that they adopt a plan of instruction for teaching the Holy Scriptures, that shall meet the necessity of the new converts; and that they cause these converts to study the Word of God regularly and permanently, under the supervision of the constituted superintendents of the church." And we would inquire whether it is not also important, that the older disciples should be subjected to the same course of training and instruction, as, unfortunately, very few, if any, can be found as well informed in reference to the contents of that Holy Volume as is desirable? The Bible, differing from every other book, contains mines of intellectual and moral wealth which can never be exhausted. He who plies all his powers upon it until he reaches his threescore years and ten, will find that to the last, it yields a rich return of the purest gold. Should we not, then, one and all, dig in these heavenly mines, that we may indeed secure to ourselves "the pearl of great price?"

As expressive of the views of that journal, and as bearing upon the same matters referred to in Brother S.'s resolutions, we would quote a few paragraphs from the *Ecclesiastic Reformer*, as follows: "Making this city (mentioning the place,) the centre of a circumference, the radius of which shall be eight miles, we can count ten congregations, each of which has preaching once a month; one, perhaps, has preaching three times per month, by as many preachers; and most of them only meet when the preacher attends. Now, we would respectfully ask, if this is according to apostolic order? If it is, we should like very much to be shown either the precept or the example of it. We have not seen either. Would it not be much more in accordance with primitive custom, for these churches to send out these nondescript preachers as evangelists, to proclaim the Word of Life to the poor who are hungering and thirsting for it, and take care of their domestic affairs through their overseers and servants? [We think so too.] Persons who attend these monthly orations have heard and reheard, till they are hardened in sin. Indeed, but little is derived from them by any one. I believe the most they are expected to do is 'to keep the congregation in the way of meeting.'" "Could these ten churches be induced to reform to primitive customs, the position of things would be this: They would meet weekly—each church with her officers—and if they have them not now, they would go to work and never stop till they were properly supplied; all the

members being present, listening prayerfully to the instructions of the overseer given consecutively, attend to the supper, the contribution, singing, and prayer," &c. If this be a true representation of the condition of things in the neighborhood referred to, the focal and radiating point of the district, we may not expect to find the churches in better order in less favored sections. Seeing, then, that this is the condition of the Reformation, now in its third decade, does it not behove every friend of the cause to urge it forward with all his power and influence to the consummation contemplated by its original projectors—the unreserved practice of “the ancient order of things”—unless, indeed, like all previous reformers, they are content to stop short of Jerusalem?

As a specimen of the early teaching among us in reference to the objects of the proposed Reformation, we will make a few extracts from one of the pioneer periodicals of that day—the *Christian Baptist*. In answer to the following question from a correspondent, “Whilst your friend and correspondent, ‘P. H.’ is puzzling his brain with some of those many difficulties originating in scholastic theology, and science, falsely so called, I am equally concerned in trying to ascertain what method to pursue in order to introduce ‘the ancient order of things’ amongst churches called churches of Christ.” To this the Editor replied: “As I have no dictatorial authority in these matters, and would by no means covet such—and, indeed, as nothing can be done but by the people themselves—I can only say, that all those desirous of knowing, enjoying, and exhibiting the Christian religion in its original purity and excellency, must individually, and in their public meetings, search and examine the Apostles’ doctrine, and pay no manner of respect to any opinions or practices which they have formerly regarded, except so far as they see, and learn, and know them to be the teachings of the Holy Spirit. If they cannot get into this way of reading and examining the Holy Scriptures to their profit, let them begin and inquire into the reason of their present conduct. It is easy to put them on the search, by proposing them a few questions to solve—such as, By what authority and for what reason do we meet once a month, or once in two weeks, to hear a sermon? By what authority and for what reason do we agree with a man called a ‘preacher,’ for the one-fourth, or the one-half, or the one-third of his time to preach to us? By what authority and for what reason do we all forsake the assembling of ourselves together, except when our preacher draws us out? By what authority and for what reason do we at one time attend on certain acts of worship in our assemblies and not at another? or, why have we ordinary and extraordinary acts of worship? Why should we not devote a part of the time employed in our meetings, in inquiring into the grounds and reasons of our own acts and deeds, and in comparing our views, enjoyments, and practices, as Christians, with those of them who first trusted in Christ? And why should we not, as soon as we discover any incongruity, deficiency, or aberration in our views, enjoyments, and practices, immediately abandon them, and become followers of them who, among the Jews and Gentiles, first turned to the Lord?” Again, the same author, in his twelfth number of a series of essays entitled, “A restoration of the ancient order of things,” says, “In our ordinary meetings, according to the prevailing custom in our congregations, we have no need of a president—we only desire and need an orator. Hence we have often been asked, What are we to understand by a bishop’s ruling or presiding well? I have generally replied (perhaps rather sarcastically) that the ancient congregations were not so well bred as the modern; that they were apt to ask questions and propose difficulties, and some arose to address their brethren in the way of admonition and exhortation; but

that we moderns were a well bred people, had studied the etiquette of gentility in our meetings, and that our bishops needed not the qualifications of a president of a family, tribe, or community, no more than the President of the United States wanted a life-guard in these peaceful times, or a shepherd a staff to guard his sheep, when wolves and dogs are extinct." "A congregation of disciples, which is modelled upon the New Testament, will find that presiding well, is just as indispensable as teaching well, and that the prohibition of novitiates, or young, inexperienced disciples, from the bishop's office, is as wise a provision as any other in the Christian institution." These extracts present, as far as they go, the views and objects of the pioneers in the present Reformation; and we hope that none of its early friends are prepared to surrender or compromise any of its cardinal principles, on account of the advocacy of which, they have had, in times past, to suffer so much opposition and bear so much obloquy, and which caused the disruption of so many fraternal ties and endearing associations. And we trust that none of its younger and later converts, with the Scriptures of truth in their hands, will feel disposed to make any concessions to the fastidious tastes of this vain and fashionable age, or to stop short of the goal which has been so long and so nobly contended for—an unreserved return to primitive and apostolic customs.

ANCIENT ORDER.

AN EDUCATED MINISTRY.

THAT our readers may be posted on some important matters, we will occasionally give them sketches of *the times*, in the form of extracts, indicative of the views of the living age, on the duties of the principal actors of the present drama of the Christian church. The following, from the *Methodist Protestant*, is marked with good sense and sound views of the crisis—last half of the 19th century.

A. C.

That men of exceedingly limited education have been, and are now, usefully employed as ministers of the gospel, will not be questioned. Not only is this fact clearly seen in the whole history of Methodism, but in almost all the sister churches. There may be found men of limited acquirements in them all—nay, more, of limited *capacity*—who are, nevertheless, very acceptable and useful preachers of the gospel within certain limitations. We have no desire to see the day come when extended literary qualification will be regarded as indispensable to the public and church recognition of a man as a minister of the gospel. We should just as readily desire to see it assumed, that no man should be allowed to excavate rocks or work upon machinery, unless he were familiar with natural philosophy and an adept in civil engineering.

But, somehow, this concession of the usefulness of an uneducated piety, has come with many to be regarded as equivalent to the position, that because uneducated men may be useful, education is not an advantage to the religious teacher. We have heard, over and over again, arguments from zealous, well-meaning, intelligent brethren, which, stripped of their rhetorical warmth and coloring, amounted simply to this, that education is rather a hindrance than a facility to the minister of Jesus Christ. We are always pained when we hear any such sentiments advanced. What strikes us, too, as most remarkable about the matter, is this, that generally those persons whose prejudices lead them to talk thus,

are among the first to object to having placed over the charges where they reside, men who are not at least very respectable in their general acquirements of knowledge.

The success of the early Methodist preachers, and the acknowledged deficiency in education in many of them, is sometimes referred to as quite a convincing argument against an educated ministry. But if worth anything at all, we ought to be able to present corresponding results from the labors of the illiterate among preachers. If the success of the pioneers of Methodism was at all attributable to deficiency in educational training, it seems to us that a great many, especially among the younger portion of the Methodist preachers of the present day, ought to be similarly successful. But, says the objector, the early Methodist preachers were more self-sacrificing and holy men. Ah, indeed, if *that* be the case, it throws the whole matter of success upon an entirely different issue. It was not the ignorance of the clergy, but the holiness of their lives, that gave them such wonderful power. But is holiness incompatible with a high degree of mental cultivation? Such an assumption is little less than gross impiety—an insult to Christianity—a reflection upon its great Author—and one that neither common sense nor gospel teaching can for a moment sanction. We know of no greater earthly blessing that God confers upon a community, than when he gives them a sanctified intellect of high cultivation in the minister who is their spiritual instructor. Just in proportion as his mind is invigorated by habitual thought—just in proportion as he has knowledge (and knowledge is not intuitive, but acquired)—just in proportion as he has these things, and “lends his learning to religion,” is he prepared to wage successful war with error, and exert a controlling influence for good.

The objection, that if God calls men he will qualify them for the work, is not a sound one, because it loses sight of the *means* of preparation. God does not qualify men by miracle. Education must be a progressive thing, and without some education, no man is fit to preach at all. Increase his knowledge, his piety being equal, and you increase his qualifications as a gospel minister.

As a Methodist Protestant church, we ought to seek to be an intelligent church—a cultivated church—and most of all, a spiritual and an influential church. We may be deeply spiritual, and yet not a very influential body. But we desire to be felt. To let our light shine. How shall we do it? We answer, by cultivating and encouraging every enterprise for good, especially those promotive of education. If education be generally diffused among us, then as our young men enter the work of the ministry, we shall find them, in this respect, well qualified for the responsible positions they assume.

As yet we are a young church. We have had opportunity to do but little for the education of our young people. But we have made a beginning. Madison College is, we trust, destined not only to influence every portion of church instrumentality, but especially the ministry. The truth is, and it is folly to conceal it, *our* greatest need as a church, at this moment, after increased holiness, is *an educated ministry*. Great, good men are needed in every age and in every church. God has blessed us with some, he has taken from us some, and others are needed. Why shall not the liberal soil on which we tread, and the free atmosphere in which we breathe, produce as many “great men in Israel”—as many “eloquent men and mighty in the Scriptures”—as any other church in the land?

FAITH, BAPTISM, AND SALVATION.

A DISCOURSE DELIVERED TO THE BAPTIST CHURCH IN STURBRIDGE, MASSACHUSETTS,

BY F. W. EMMONS.

"He that believeth and is baptized shall be saved" (Mark xvi. 16.)

IN the commission of our Lord to his apostles, recorded by Matthew, are two injunctions—the first is, *to make disciples*; the second, *to instruct the disciplined into all things given them in charge*. How they were to make disciples, we are informed by Mark. It was by preaching the gospel, so accompanied by the demonstrations of the Holy Spirit as to produce faith in their hearers, and after faith a change of heart, a change of life; in a word, a turning of the whole person to God—body, soul, and spirit—a dethronement of self, and an enthronement of God in the affections, through Jesus Christ; and then, by baptism, to separate them from the world—to introduce them into the family, and church, and kingdom of Christ on earth. "Go ye, therefore, and preach the gospel to every creature," said our Lord, "*he that believeth and is baptized shall be saved.*"

Again, according to Luke, "He said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

The apostles began the fulfilment of their ministry, conferred by the last commission of the Lord, at Jerusalem. They had waited for the promised gift of the Holy Spirit, which was poured out upon the day of Pentecost. And they then stood up and preached, as the Lord had commanded them. He had commanded them, as we have seen, to preach the gospel. And what gospel did they preach? It was the love of God in Christ—Christ crucified, Christ dead, buried, risen from the dead—all for our sins and for our justification, according to the Scriptures. And their preaching, we have said, was accompanied by the demonstrations of the Holy Spirit. A record of these accompanying influences is recorded in the second chapter of Acts. They were audible—they were visible. They conferred upon the apostles, and all the disciples then associated with them, the miraculous powers of speaking languages unknown to them before, and of performing, also, many signs and wonders, which at once struck home conviction on their rational audience, of the truth of their preaching, and caused them to cry out, "Men and brethren, what shall we do?" But for these demonstrations of the Holy Spirit accompanying the first proclamation of the gospel, all their preaching would have been in vain—not a soul would have been converted; for no man can say that "Jesus is the Lord," says Paul, "but by the Holy Ghost."

By the Holy Ghost Jesus had been singled out of the vast multitudes who crowded the Jordan to John, to submit to his baptism, by descending upon his head in the bodily form of a dove, while a voice from heaven was heard to say, "This is my beloved Son, in whom I am well pleased." Thus were the apostles and first disciples of Christ assured of his divine mission, and so enabled to believe on him. And we may add, that by the same demonstrations which were exhibited on the day of Pentecost, and subsequently in the apostles' times—a record of which we have in the New Testament Scriptures—have all since those times, and are we enabled to believe. "These things are written," says John, "that ye might believe that Jesus is the Christ, the Son of the living God, and believing, that ye might have life through his name." *Written*—yes, and so written by so many witnesses, and so confirmed by such testimony, that every

rational person who has ever since had in his hands a copy of the New Testament, by giving heed to it was, and is, enabled as well to believe to the salvation of his soul, as were those who attended on the personal ministry of the apostles, and with their own eyes saw, and with their own ears heard, these visible and audible demonstrations of the Spirit of God.

"He that *believeth*," says our text. The gospel was preached to be believed, and without faith it is impossible to please God. Faith, therefore, stands first. But it stands not alone. No, my dear friends; though faith is absolutely and indispensably necessary, as the first exercise—and is, in fact, the first mental step from the kingdom of Satan to the kingdom of God's dear Son—it stands not alone, and is not the only step; for, in the other testimony which we have quoted, our Lord says, "And that repentance and remission of sins should be preached." *Repentance*, too, is consequently connected as an indispensable prerequisite to the present Christian salvation. Repentance is the second mental step—the next step to faith.

Nor are repentance and faith all that is necessary to the remission of sins. No, for the Saviour did not say—he has nowhere said—that "he that *believeth* shall be saved," or "he that *believeth* and *repenteth* shall be saved." And why not? Because faith and repentance are both mental acts—or, in other words, acts of the mind—acts of the understanding, heart, and will—acts of the spirit and soul; whereas man is composed of a body also—a body that has been defiled by sin—a body that must be redeemed, and presented a living sacrifice to Christ—a body that, with the soul and spirit, must be born again, to enter the kingdom of heaven here; and be born from the grave, too, by a renovating, transforming, and glorious resurrection, to inherit the everlasting kingdom above. Hence said our Lord to Nicodemus, "Ye must be born again;" and "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Mark it. The Saviour here says *not*, your spirit must be born again, but *you*—that is, your whole person. And he says *not*, except the soul or the spirit, or the soul *and* the spirit of a man be born again; but *except a man*—the whole man—spirit, soul, and body—"be born again." And how born again? Not of the Spirit only, but of water and the Spirit. To be born of the Spirit, we must be quickened by it—we must be begotten by it—we must be renovated by it, in the temper and dispositions of our mind, by the word of the truth of the gospel. In a word, we must be so changed by the Holy Spirit as to be ready, willing, and waiting for the commandment, "Arise and be baptized," to arise and obey. And to be born of water, we must be baptized; for our Lord has said, "*He that believeth and is baptized shall be saved.*" Hence the Apostle Peter, on the day of Pentecost, answered the question, "What shall we do?" by "Repent and be baptized every one of you, in the name of the Jesus Christ, for the remission of sins;" and hence, the Apostle Paul prays for the Thessalonians, who had been discipled by believing and obeying the gospel—"that their whole spirit, and soul, and body, might be preserved blameless unto the coming of our Lord Jesus Christ."

"I believe in *heart* religion," says one, and the Scripture is quoted, "Son, give me thy heart." I believe not in *head* religion. But I believe, says the Christian—the well taught disciple of Christ—in head and in heart, in body and in soul religion. I believe in its taking possession and governing the whole man, body, soul, and spirit; for, says Paul, "with the *heart* man believeth unto righteousness, and with the *mouth* confession is made unto salvation." And again, says James, "If any man among you seem to be religious, and bridleth

not his tongue, but deceiveth his own heart, this man's religion is vain." And further, "Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." Here, too, you observe, is *hand* and *foot* religion; for to visit the fatherless and widows, we must walk to and enter their abodes of want, and we must relieve their necessities, by opening and extending to them the hands of our benevolence. "My little children," says John, "let us not love in word, neither in tongue, but in deed and in truth."

What is it to love in word and in tongue? It is, when we hear of any proper object of charity, or such an object presents himself or herself before us, that we only express our pity, and regret, and compassion, by saying that we are sorry for them. It is, as the priest and the Levite loved the unfortunate man, spoken of by our Lord in one of his parables, who fell among thieves, by passing by on the other side; whereas, to love in deed and in truth, is to love like the good Samaritan, who came to him and took him up, and seated him upon his own beast, and brought him to an inn and took care of him, pouring into his wounds oil and wine; and when he departed, he took out two pence and gave them to the host, saying, "whatsoever more he spends, when I return I will repay thee." Here was an exhibition of religion—of pure and undefiled religion! "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Is not this good doctrine, my brethren? Is it not orthodox and sound, according to the teachings of Christ our Lord and his apostles?

I am aware that some present may or might respond, "We have not been taught to embrace baptism in regeneration. We do not believe it to be a saving ordinance, and essential to salvation."

It is an old charge against the Baptists—it was made many years ago, and it has been reiterated, perhaps, a thousand times—that we make too much of baptism! that we make it a saving ordinance! The usual reply to this charge has been, that we baptize no infants, and no adults but believers, or professed believers in Christ; and consequently, that we require all the subjects of our baptism to be justified by faith, before we can receive them to baptism. This answer has been deemed sufficient, but I feel disposed, on this occasion, to answer it more at large.

I answer, therefore, that as Baptists we believe all that, and only that, which the Lord Jesus Christ and his apostles have said on this subject. Our Lord said, "Go, make disciples—disciple, or convert, all nations, baptizing them." He said, "Go, preach the gospel to every creature; he that believeth and is baptized shall be saved." And he said, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Peter said to the men of every nation from under heaven, assembled at Jerusalem on the day of Pentecost, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins;" and he further said, in his first epistle to the twelve tribes scattered abroad, "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ." And Paul to the Romans, "We are buried with him (Christ) by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we, also, should walk in newness of life."

Does not Christ—does not Peter—does not Paul, in these passages of Scripture, make baptism a *saving* ordinance? Then neither do we. But,

I will suppose my hearers now to ask me right out the question, *Do you believe, and mean to preach, that baptism is essential to salvation?*

I answer, We believe that baptism is not what is frequently denominated "a non-essential," "a mere rite of ceremony," "a mere outward bodily act." But we believe it, as I think we have shown it to be, an act of the whole person, soul, body, and spirit—the test act of our faith and change of heart—the act by which we are admitted into the kingdom of heaven on earth—the act which the Apostle Paul calls the *washing* of regeneration.

But still the question returns, *Do you believe, and mean to preach, that baptism is essential to salvation?*

Taking it for granted, now, that the querist agrees with us on what baptism is, according to the definition which we have just given of it, I ask, in my turn, What do you mean by "salvation?" What by the phrase, *essential to salvation?* And how far back and forward would you go? How many embrace, and whom exclude?

Am I answered, We mean by *salvation*, everlasting happiness in heaven; and by *essential to salvation*, we mean *necessary for every individual of the human family?*

I answer emphatically, NO. We do not believe, nor do we mean to preach, that baptism is essential to salvation, in this sense, to every body. For Abel, Enoch, Noah, Abraham, Isaac and Jacob, Joseph, Moses, Joshua, Samuel, David, Daniel, and myriads of others, who lived and died in faith, under the Patriarchal and Jewish dispensations, have all gone to heaven; and we have no testimony, and, consequently, no faith, that any of them were baptized. They have gone to heaven, we say; for our Lord speaks of it as the highest privilege of his elect, that they "shall come from the East, and from the West, and from the North, and from the South, and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven, while the children of the kingdom shall be cast into outer darkness, where shall be weeping and gnashing of teeth."

Am I answered: We mean by "*salvation*," everlasting happiness in heaven; and by "*essential to salvation*," we mean *necessary for all that have lived, and now live, since Christ set up his kingdom upon the earth.*

I answer, NO; for of the human family, there since have been, and now are, many infants, idiots, deaf and dumb persons; and millions in heathen lands, who never heard, and never will hear the gospel; and, consequently, could not, and cannot, believe and obey it, by being baptized. Their not being baptized, consequently, will not exclude them from an entrance into the everlasting kingdom of our Lord Jesus Christ, in a future world.

Am I answered: We mean by "*salvation*," everlasting happiness in heaven; and by "*essential to salvation*," we mean *necessary for all who hear the gospel preached.*

I answer, again, NO; for there have been many who have heard the gospel preached; and there are, doubtless, very many now living, who do not understand that, connected with the gospel, is the command to be baptized. There are many, too, who understanding this, do not understand what baptism is. From the false teachings which they received in childhood and youth, and prior and subsequent to hearing the gospel, they sincerely and honestly believe—(think, or suppose, rather; for where there is no testimony there can be no faith)—that baptism is a sprinkling or a pouring; and under these impressions, have been sprinkled or poured upon for baptism. They have believed with all their heart that Jesus is the Christ, the Son of the living God. They have repented of their sins; they have turned to God. They have loved God; and yet they have died, and they die under these mistakes, unbaptized. I do not, I cannot find it in my Bible, nor in my heart, to shut heaven and exclude from eternal salvation, such persons as these. But,

Am I answered: We mean by "*salvation*," everlasting happiness in heaven; and by "*essential to salvation*" we mean *necessary for all who hear the gospel preached, understand what baptism is, and that it is enjoined upon them, and have the opportunity of submitting to it.*

Before I answer again, I will give you the answer of an aged minister of the gospel, to whom I was introduced at Mentor, on the Western Reserve, in Ohio, when on a visit there in the Summer of 1830. Previous to my introduction to him, I was informed that he had been a Methodist preacher for about forty years; that he had ever had the reputation of being a good man, but a few months previously he had been immersed. I was introduced to him, and he said, "Yes, I have been immersed; and I feel satisfied that I have done my duty. I have thought," he continued, "had the Lord seen fit to take me away before I understood the import of baptism, that he would have pardoned my ignorance and misapprehensions on this, as on other subjects; for I meant to obey him in all things. But after that I was farther enlightened, and became

convinced that nothing but immersion was baptism, and, consequently, that I was unbaptized; had I refused to obey, and died in that state, I think," said he, "that the Lord would have cast me off."

Who thinks otherwise? Who will say, who dares to say, that this man, or that any other person thus enlightened, could disobey the Lord Jesus Christ, in refusing to submit to him by baptism, and yet be everlastingly saved by him? Not I, my friends. No. To conclude otherwise—to preach otherwise, would be joining the ranks of the adversary. As well might we say that faith, that repentance, or that any thing else, which the Lord has commanded, is not essential. As well might we say, that we may disbelieve the record which God has given of his Son; that we may live and die impenitent sinners, and be saved, as to say that any person *knowing* what baptism is, and that it is enjoined on him by the authority of Jesus Christ, may be saved everlastingly, refusing to submit to it.

I answer, therefore, that all such persons must be baptized. It matters not how much faith they have, nor by what name any one pleases to designate it. It matters not what may have been their repentance, if, being instructed into the import of baptism, and understanding that it is enjoined for their observance by the Lord Jesus Christ, they refuse to submit to it; call it a "non-essential," and treat it with neglect, they cannot be saved: or, we see not any where in the book of God, the least ground to hope for them.

Are there any such persons present? I would warn them, as I would the infidel and the impenitent sinner, to flee from the wrath to come; for I could not, I cannot recognize any such as Christians, saints, or the servants of God. No: such they cannot be; for John, the Apostle, has said, "And hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him, verily, is the love of God perfected; hereby know we that we know him."

No, no, my dear friends and brethren, that is a dead faith, and good for nothing—and that repentance, too, is of no account—which do not move the subject of them right forward in the path of obedience. And the more genuine be our faith and repentance, and the more deep-wrought be the work of grace in our hearts, the less will we feel inclined to alter, or, in any respect, modify the divine will, as expressed in the Oracles of Inspiration.

When I hear a young convert (or an old convert, it matters not which) begin to inquire, if any thing which the Lord has enjoined be *essential* to salvation; and, at the same time, manifest a disposition not to obey, or disposed to do something else as a substitute for what the Lord has commanded, I at once stand in doubt of that convert. I fear, my friend, your heart is not right in the sight of God. I cannot now preach baptism to you. No; but repentance. "Repent, and pray God, if perhaps the thought of your heart may be forgiven you." Except you repent you must perish. Not all the waters of the ocean could regenerate you, or wash away your sins, except you repent.

But we have yet another view to take of salvation. If the *querist* means by it, in the interrogation, what our Lord meant by *saved*, in his commission to the Apostles; what Peter meant by "the remission of sins" and by "saved," in the passage we have given from one of his Epistles, where he says, "that baptism saves us;" which is equivalent to "putting on Christ"—forming a union with the church or body of Christ—I answer, YES, emphatically YES; for no where, in the New Testament, do we read of any unbaptized Christians. The chapter and verse cannot be shown us in the Book, where it is affirmed of any as a disciple of Christ, having put on Christ, being in Christ, and recognized by other disciples as a Christian, and in the church of Christ, till he had submitted to baptism. Therefore, we say, *Baptism is essential to salvation, in this sense*; and this is the sense in which we understand the term *saved* to be used by our Lord in his commission to the Apostles, and by Peter. We understand our Lord, too, in his conversation with Nicodemus, as recorded in the third chapter of John, when he says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," to mean the kingdom or church of Christ on earth. And so, I believe, have the Baptists generally understood it. Hence

their restricted communion to baptized believers in Christ, for which they have been and now are so much reprobated by those who practice sprinkling and pouring, and hold to infant membership in the churches. We pass to some

IMPROVEMENT.

And I remark, first : *That this subject addresses itself to every minister of the gospel*, for his most careful, prayerful, and scrutinizing consideration. As under the law, the priests were to keep knowledge, and the people were to learn the law of their mouth, so, under the law of the gospel, they who speak in public for Jesus Christ, are of all men the most responsible. "If any man speak, let him speak according to the Oracles of God." And, "If he speak not according to these Oracles, there is no light in him."

Our business is to hold up and call attention to the Word—to the inspired Word—and to the teachings of the Holy Spirit contained in that Word. We have to do, and only to do, when standing before the public in the character, and professedly discharging the duties of Christ's ministers, with the inspired sense of the revelations of the Spirit of God. "He that hath a dream, let him tell a dream, (said the Lord, by the mouth of one of his old prophets,) but he that hath my word, let him speak my word faithfully." I remark,

Secondly : *This subject addresses itself to all the professed disciples of Jesus Christ.* Our text and context, and the passages of Scripture which stand related to the text, and which being contemplated together, tend to illustrate and explain it, are a mirror, in which all such may look with profit. By this means may we examine ourselves and ascertain our true character.

What kind of disciples are we? How were we made? What have we experienced? What is our constant experience? What are our hopes; and what is the reason of our hopes? Are we Christians indeed; and were we made such by a rational conviction and a cordial reception of the gospel of Christ, and by obedience to it, according to the commission? Is our faith in Christ like that of the primitive disciples, the gift of God, being produced in us by the testimony of God, sealed and confirmed by the Spirit of God; and so a divine faith? Or, is it an undefinable something, of which we have no distinct idea; of which we can give no account as to its nature or its origin?

Have we repented, truly repented of our sins, having turned to God with our whole hearts? Is God, indeed, enthroned in our affection, so that *His will*, and not self-gratification, is the governing law of all our conduct? Have we seen the odious nature of sin, and hated it, and hated ourselves on account of it; because it is against God, against his holy law, and against the interest and happiness of his moral universe? Does our experience make us more and more dissatisfied with ourselves, on account of our want of conformity to God; and so stimulate us to renewed efforts to crucify the old man, with his affections and lusts, and to bring under our body and keep it in subjection?

Have we put on Christ, by being baptized into him? "For ye are all the children of God," said Paul to the Galatian Christians, "by faith in Christ Jesus." How so? "For," he adds, "as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." What more? "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Can you, my brethren, answer all these questions in the affirmative, suggested by the application of this subject to you?

If we be, indeed, the disciples of Jesus Christ, we are Christians, and the children of God—sons and daughters of the Lord Almighty. We were constituted such by *faith*; but not by faith alone. To them who received the Incarnate Word, in the primitive age of the Christian church, were given the power, or privilege, to become the sons of God—"even to such," says John, "as believe on his name." But we are not sons yet. How, then, do we become sons? By being born again. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God." We remark,

Thirdly, and lastly : *That this subject addresses itself to all here present and every*

where, whenever the New Testament is circulated, and the gospel of the love of God in Christ is preached, who are out of Christ.

All unbaptized persons are out of Christ, according to the teachings of Christ and his Apostles, by the dictation of the Spirit of God. How far, my friends, are you out of him? Are you at the farthest remove, in the ranks of the infidel scoffers? Stop—oh, stop, in your mad career to eternal death! The testimony of God is offered to you, confirmed by the demonstrations of the Holy Spirit, to produce faith in you. You believe man: the testimony of God is greater. That God so loved the world as to give his only begotten Son; that Jesus is the Christ, the Son of the living God, God has given you the ability to believe, by the nature and the amount of the divine testimony embodied in the Sacred Scriptures. And the Holy Spirit has come, and he is now in the church, reproving the world of sin, of righteousness, and of judgment. Have you not felt reproved by his sacred influences? O, resist not the Spirit, by turning a deaf ear to the divine testimony!

Are you impenitent? Is your heart hard? Do you feel no compunctions for sin? We preach to you Christ crucified. "Behold the Lamb of God, who taketh away the sin of the world!" Greater love hath no man than this, that a man lay down his life for his friends. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. O comply—fall in with the drawings of the Holy Spirit! Yield to his testimony. Repent and turn to God. To-day, if you will hear his voice after so long a time, harden not your hearts.

Have you believed and repented? Do you now believe and repent? Can you, from the bottom of your heart say, I do, on the testimony of the apostles and prophets, believe that Jesus is the Christ, the Son of God. I have given my heart to God. I would and will serve him to the extent of my knowledge and ability, now and for ever; and the language of your heart now is, "Lord, what wilt thou have me to do?" And yet you have not given your body to the Lord, by being baptized into his church and kingdom on earth. The answer of inspiration to your question is, "Now, why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." This was the Spirit's answer, by Ananias, to the believing penitent, Saul of Tarsus, standing as you now stand. "Who can forbid water," said the Spirit by the mouth of Peter, for Cornelius and his family, "that these should not be baptized?"

LETTERS TO YOUNG CHRISTIANS.—No. VI.

MY DEAR YOUNG FRIENDS,—There is such a volume in the world as the New Testament, and those who do not receive it as do Christians, should be able to give some reasonable account of its origin; to tell us when, and where, and for what purpose it was written; and let the world know the name of its author or authors.

Had this been possible—could its origin have been assigned to any other period than that in which it claims to have been written—or its authorship to other than the men whose names are prefixed or appended to its different books, it would assuredly have been done; but as the case now stands, the apostles and the evangelists possess an uncontested field.

Yet it is urged, May they not have been bad men, and their book a mere fabrication? Let them be judged by what they have written. What immorality have they inculcated? What sin have they winked at? What folly have they flattered? At what virtue have they sneered? Had they been bad men, the evil that was in them would have found a place on their pages; the falsehood and hypocrisy of which they would have been guilty, certainly would not be so strongly condemned as those sins are on the pages of the New Testament. Moreover, bad men are not generally supposed to be the best teachers of morality; yet what good men have ever written a book so full of wisdom and goodness as this? Must we conclude that all the good books, written by good men, have been surpassed by the lessons of virtue and religion in a book written by

abandoned and unprincipled men? No bad men ever could have written such a book as the New Testament; bad men never could have thus labored to make men better; bad men were never known thus to labor and suffer, in order to make others truthful, just, and good. It is a truthful, holy, and pure book, and must have been written by truthful, pure, and holy men. Of its truth, permit me to adduce a few striking proofs — proofs so common as to be overlooked from that very circumstance. Modern chronology dates from an event mentioned in the opening of the Christian narrative; thus, when I place at the head of my sheet, in writing a letter, 1853, I do not mean that the world is only 1853 years old, nor that it is 1853 years since the deluge, since the discovery of this continent, nor since the declaration of independence; but I mean that it is 1853 years since the birth of Christ. This, too, is not the practice of a single, obscure, and illiterate nation, but that of nearly the whole of the population of the globe, who have made any great progress in literature and the arts of civilized life; and yet if the New Testament be not true, the most enlightened nations of the earth are at this moment dating their chronology from a false fact—assuming as true in every letter, in every public and private document, something that never occurred. Can it be possible that the world has been, and is still, thus deceived? Or, is it not more probable that the event from which we date literally took place? Would it be possible to date the discovery of this continent 100 years preceding the event, much less to have a date, and no corresponding event? Again: the first day of the week—our Sunday—has been observed for 1800 years, as a day commemorative of the fact that the Lord Jesus Christ rose from the dead on that day. Now, how can we account for the day, and its observance, unless we admit that Christ did truly rise from the dead?

But further: for 1800 years past there has been a rite in existence called the Lord's supper, in which every one who partakes declares his belief in the Lord Jesus for the sin of the world; and how can we reconcile this observance, on the part of so many of the human family, on any rational principle, save by making the admission, that the event therein represented took place about the time that this rite began?

The English nation celebrate the 5th day of November, as the anniversary of the discovery of the Gunpowder Plot. Now, it was impossible that it should have been commemorated before, as that would have been a celebration without any corresponding event; but the event took place before the commemoration, and its annual celebration is a standing proof of the truth of that which it commemorates. Could it be shown that the English nation could have their 5th of November without a Gunpowder Plot, the American people a 22nd of February without the birth of Washington, an 8th of January without a victory at New Orleans, or a 4th of July without a declaration of independence, then, but not till then, would there be any room to suppose that our modern chronology, the Lord's day, and the Lord's supper, could exist without the birth, death, and resurrection of Jesus Christ. Lastly: there is now in existence an institution called the Christian church. What gave rise to this institution? When, where, and how did it come into existence? These are questions that admit of answers quite as intelligible as they would, did the questions refer to the rise and progress of the government under which we live; and yet, if the Scripture account be rejected, there can be no rational account given of an institution which has exercised a greater influence in the world than any that has ever existed.

Until Christianity, then, is accounted for on other and better than Bible grounds, you are certainly justified in yielding to the evidence now in your possession, and believing, with all your heart, that the Bible is true.

TIMOTHY.

NEVER rest upon any thing you have, unless you see God in it; and *then* be sure you rest not upon the enjoyment, but upon that God who manifests himself by it; for the enjoyment will be quickly gone, but He who is the giver of it will remain.

PROGRESSION.—No. VIII.

BY S. W. IRVIN.

WE have said that man in all ages is the same, and that the superiority of one age over another is to be attributed to extraneous, and not to intrinsic causes. By this, however, it is by no means meant, that the difference that appears between man and man is to be attributed to external circumstances. This is by no means believed—no external circumstances or power of education could make a Clay, a Webster, a Raphael, or a West, out of the mass of men. These superior geniuses are the gifts of nature, which is but another name for the gifts of God, to the race of man. They are intended for the good of all, and although man may either improve or mar them by education, yet human power cannot create. God gives to one man ten talents, to another five, to another two, and to another one. His command to all is, improve these talents—"Occupy till I come"—use them for the good of mankind; and herein lies human responsibility. It extends no further than this. A man is responsible for what he has, and not for what he has not. He may improve the talents that nature has given tenfold, or he may bury them in the earth. All his responsibility lies in the use he makes of what has been conferred upon him.

These gifts of genius, however, have been bestowed upon every age; and so far from man's constitution being naturally progressive, or the laws by which the race is propagated impelling it to slow and gradual improvement, there is no evidence that the race of man is at all superior in its natural constitution now to what it has been in any of the antecedent ages. The superiority of the present age is not to be accounted for by any of the natural laws of the human constitution. In this respect man is not at all superior, morally, intellectually, or physically, to what he was in the days of Virgil or Hesiod, or, indeed, in the ages beyond the flood. What then becomes of the splendid air castles of Messrs. Fowler and Wells? Does Mr. Fowler contend that the present is superior to antecedent ages, in morals? I admit the fact, but answer, that this is an extrinsic, not a constitutional improvement; or in other words, former ages did not enjoy so much of

that light that came down from heaven. We have Christianity—they had Judaism, Paganism, and idolatry. All the moral superiority of the present over past ages, is attributable to the restraining and exciting influences of Christianity and Christian institutions. Man's moral constitution is by no means improved. It is true that Adam and Eve sinned and repented; but the moderns also sin, and some of them repent. It is true, also, that Cain murdered his brother; but, then, we have many modern fratricides. To show a progressive moral improvement in the human constitution, it will be necessary to show that, under the same circumstances, surrounded by the same Christianizing and moralizing influences, the ancient would have been less moral than the modern. And where is such evidence to be found? Not, surely, in the comparison of Abel, and Enoch, and Abraham, with any of the men of modern times. Had these men enjoyed the privileges of Christianity, they would doubtless have been models of Christian, as they now are of patriarchal character. These brilliant stars are scattered all along the moral firmament, and we have only to point to such names as Noah, Job, Moses, David, and Isaiah, to demonstrate the fact, that man is the same moral being in all ages—and the idea of a progressive moral constitution is a dream. But does Mr. Fowler, as we sometimes suspect, prefer the evidence of profane history to that of the Bible—the names of Socrates and Solon, of Cincinnatus and Regulus, are equally to the point. These men were as moral, and patriotic, and self-sacrificing as any that have ever lived, who have not enjoyed superior advantages to theirs.

Equally unfortunate for the theory of Mr. Fowler will be the investigation in reference to the intellectual character of man. That the present nations of Christendom are superior in intellect to any or to all the races of antiquity, cannot be denied. We mean not that there are brighter individual examples of intellect now, but that the mass of the people—the average intellect is superior. But wherein does this superiority consist. Certainly not in any constitutional advantage that the mo-

der enjoys over the ancient, for heathen nations are heathen nations still, and the modern heathen is in no way superior to the heathen of antiquity. Outside of the light of Christianity and its concomitant civilization, man is as debased and degraded in intellect as he has been in any period of his history. The mental superiority of the present age is altogether confined to Christianized nations, and this sufficiently proves that it is educational, and not constitutional.

In order to present the argument fairly, it will be necessary to note the great educational advantages that the mass of men now enjoy in all civilized nations over those of any other age; and when these are duly appreciated they will sufficiently explain our boasted modern superiority. The perfection to which the art of printing has been carried, has placed the means of information within reach of the mass. The hitherto stagnant sea of human intellect has thus been agitated; and whatever excites and agitates, strengthens and improves the human mind. Here is the doctrine of progression. The mind like the body grows and strengthens by exercise, and to this expansive power we know no limitation either in time or in eternity. This law of progression, however, is not peculiar to any age. It is the principle upon which all minds are, and ever have been, constituted; and the only advantage of the present over former times, consists in the amount and kind of intellectual food with which modern minds are furnished. To make this truth still more palpable, it may be noted that when Tubal Cain commenced his experiments and instructions in the uses of iron, he had to rely entirely upon his own experience and his own genius—he had no scientific works, nor museums of art to consult, and no kindred genius to aid him in his investigations. But the modern artist enjoys the advantage of all these auxiliaries. He has the light of all the sciences to illuminate his mind. He has the experiments of all the artists who have lived before him, upon which to base his own; and added to all this, he has the combined genius of the entire artistic world to aid him in his investigations. Let a discovery be made at Washington, at Paris, or St. Petersburg—anywhere, in short—and it is

instantly sent abroad as on the wings of the wind. It is spread out as if by magic before the eyes of all the world—multiplied thousands of minds are directed to the same truth at once, and all are exerted to ascertain to what new truths each new discovery will lead. The modern statesman, too, has the past experience of the world, together with his combined wisdom, to expand his views and to aid his judgment. And the philosopher, the poet, and the man of letters, enjoy equal advantages.

If, then, we conclude from the theory of Mr. Fowler, that we are only to look for intellectual giants in modern times, what shall we say, in the light of these facts, to the statesmanship of Lycurgus and Solon, the eloquence of Demosthenes, or the genius of Homer? Either Virgil, Herodotus, Xenophon, Theocritus, Sophocles, Hesiod, and Homer, are modern writers, or modern intellect is not superior to the ancient. These men lived near to nature. Their genius was illuminated by no borrowed light—their thoughts, their words, their style, were all their own. This originality is the adamant basis of their reputation. This is the spell that has bound the readers of all ages to the classic page, and this power and originality of thought is fatal refutation of all theories of progressive intellectual development.

But the physical history of man is still more unfortunate for this unfortunate theory. Mr. Fowler tells us truly, that the connection between the mind and the body is intricate and mysterious—that the mind is dependent on the body for all its manifestations. That in infancy the mind is as imbecile as the body—that in manhood it waxes strong in proportion to the physical strength, and that in old age it wanes into second childhood—and that in disease the mind is as much debilitated as the body. Now, in fact, most of this is true, but mark how strangely Mr. Fowler's theory when writing on one subject, conflicts with his theory when writing on another. Man's mental capacity, he tells us, is in proportion to his physical strength, and yet he would have us believe that man is constituted on a principle of progressive improvement, and that by necessity the modern is superior to the ancient. In the face of these theories we

present a few facts. It will hardly be denied that the human frame is durable in proportion to the perfection of its organization; or that threescore years and ten are regarded as a great age. What, then, was the longevity of the men of antiquity?

Antediluvian Ages.

Adam	lived 930 years.
Seth	" 912 "
Enos	" 905 "
Cainaan	" 910 "
Mahaleel	" 895 "
Jared	" 962 "
Enoch	" 365 "
Methuselah	" 969 "
Lamech	" 777 "
Noah (in all)	" 950 "

Postdiluvian Ages.

Shem	lived 600 years.
Arphaxad	" 438 "
Selah	" 433 "
Heber	" 464 "
Peleg	" 239 "
Kerr	" 239 "
Serug	" 230 "
Nahor	" 148 "
Terah	" 145 "
Abraham	" 175 "

The above is a family register of ten

generations before and ten generations after the flood. Looking at these ages, and making due allowance for poetic extravagance and Oriental hyperbole, we are prepared to read of the prodigies that were performed in the days when there were giants in the earth. We are not startled when we read in sacred history that Samson carried off the gates of Gaza; or in profane, that Milo sometimes amused himself and his soldiers by carrying a little ox on his shoulder. Mr. Fowler loves better to tell us what man is capable of becoming, than what he now is. His efforts, however, to make man immortal by natural means, will prove as bootless as the employment of the doomed, in the fabled Tartarus, who gape for ever at the same deluding clusters, or pour water into the same bottomless buckets, or pursue for ever on the same path the same recoiling stone. We pray to be delivered from all such dreams—

"For sure, to hug a fancied ease,
That never will, or can take place,
And for the pleasures it can give,
Neglect the facts of real life,
Is madness in the greatest height,
Or I mistake the matter quite."

NOTES OF LECTURES

BY A. CAMPBELL.

No. XXXVIII.—ANALYSIS OF THE TWELFTH CHAPTER OF ACTS.

WE have here a very interesting account of some of the acts of certain apostles. We have the demise of James, the first of the twelve apostles. You can see the verification of the promise Jesus made to the sons of Zebedee, when their mother asked the Messiah if he would give them a place, one on either side of him in his kingdom. He answered them (not her) by asking, if they could be baptized with the baptism with which he was to be baptized? They replied they could. He told them they should be; and we now see the fulfilment of this promise, for James was the son of Zebedee.

We are here told that Herod put his hand to the work. We do not know the nature of the work, further than it was to vex certain of the church, and that in doing this he put James to death by the sword. This was an honorable

death for a martyr. Herod, seeing that this pleased the Jews, and intending to please them still further, seized Peter and threw him into prison, intending to serve him as he did James. You see what catering to popular opinion will do. If the Jews had but frowned at the murder of James, Herod would have sheathed the sword. As it was the feast of unleavened bread—called in the next verse, by anticipation, Easter—he imprisoned Peter, intending, as soon as it was over, to bring him forth as a victim for the people. But the night before he was to be given to the people, he lay bound in chains as a malefactor, and was guarded by four quaternions of soldiers. This was Peter's condition when an angel came, struck him on the side, and his chains fell off. How minutely the angel performed his duty! He appears to be

very well acquainted with Peter's wardrobe. Peter did not know for some time that what he saw was reality. When fully dressed, the iron gate flew noiselessly open of its own accord, as if a host had hold of it. What a sight! A massive iron gate flies open of its own accord. The Jews were luxuriating in anticipation of the day in which they were to offer him up to martyrdom, for they looked upon him as the ring-leader of the new heresy. Peter must have heard all this, for as soon as he comes to himself, he says, (Acts xii. 11) Now I know of a surety that the Lord has delivered me from the hands of Herod and the expectations of the Jews.

What were the friends of Peter doing in the meantime? We are told in the 5th verse, that unceasing prayer was made by the church for him—that the night he was released from prison, his friends had assembled at the house of John, Mark's mother, a place where the disciples frequently met in those days, and were praying when Peter rapped at the gate. Rhoda—or, in English, Rose—went to open the gate; as soon as she recognized the voice of Peter, she did not wait to open it, but was so overjoyed that she ran back into the house and told it. This is human nature acting out itself—this is just what an innocent joyous girl would do under these circumstances. The assembly, although praying for the event, did not believe it, as their simultaneous answer plainly indicates. They say it is an angel. What does angel or spirit mean here? Some suppose this to have reference to spirit, and construe it in connection with the remark the Saviour made concerning children, when he said, "Their angels do always stand in the presence of God." Now if their angels stand in the presence of God, what dignity must they possess! Angel here means a messenger sent from Peter; and in the other passage alluded to, messengers sent to wait upon young converts. But Peter continued knocking until they admitted him. Observing that they were greatly astonished on seeing him, and somewhat noisy, he

beckoned them to hold their peace. He here manifested a great deal of prudence, for he did not know but that the guards were after him, having found out that he had escaped, and would be attracted by a noise at this unusual hour of the night. The men who have had the greatest reliance on divine power, have used all the precaution they could not to expose themselves unnecessarily to danger.

Having entered the house, he tells them how the Lord brought him out of the prison. He does not say a word about the angel, but gives the Lord the glory. The word *Lord*, as used here, has a peculiar signification. A Lord has a right not only to possess, but also to use as he pleases what he possesses. Now the Man who was slain on Calvary is the Lord and Ruler of heaven and earth, and ought to be obeyed by all. Peter, after rehearsing how he had been released, told them to go and tell James and the rest of the brethren what had been done for him. There were two disciples named James—the major and the minor. We are not left to conjecture what was done the next day. When the people assembled to have their expectations realized, what did they hear? Why, that Peter could not be found, and yet the doors were all shut, and the guards at their posts. You cannot imagine a more splendid defeat than the one now under consideration. This defeat chagrined the leaders of the Jews, but overjoyed the hearts of the disciples.

Herod's putting the keepers to death on account of Peter's escape, was an act of despotic power—an act wantonly cruel and uncalled for. This Herod, a short time after, upon a public day, made an oration to the people, who cried out that his voice was the voice of a god. The flattery of sycophants is always a nauseous draught to a sensible man, but it is the food of fools. The slave often kisses the chain that binds him. But on this occasion they transcended the bounds of reason, and Herod suffered for it, for he fell a victim to a very mean kind of a hero indeed—a worm.

Every community, to rise in moral worth, must have intelligible and influential religious instruction.

The glory of a country is a corps of well-qualified teachers of morals and religion.

NOTES AND OBSERVATIONS ON CHRISTIAN PRINCIPLES.

NO. IV.

"For God so loved the world, that He gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John iii. 16)

THE salvation of man embraces eternity. It passes the tomb, and refers to a life beyond it. It depends for its power on man upon this truth. The sentence of death has never been revoked, which was passed on man: so that every man has a personal interest in the truths connected with it. It is, however, only as a partaker of benefits offered by another, and not by any capability of his own to alleviate his own position, that he stands. When that dread event comes, he is helpless either to ward off the blow or describe its character. It is strange that he should be so ignorant of that which is so certain to happen to him. None have answered the question — What is death? Philosophy has gazed, reasoned, and experimented; but, while it has been so engaged, the spirit silently returns to God who gave it. The terrors of the grave are entirely undefined, yet none the less appalling. In it there is the certainty of eternal separation from all our former associations. We cannot also separate the idea of judgment from death. Explanations and searching investigations into our most secret thoughts and motives, seem to be naturally connected with any state of existence hereafter. We feel that falsehood and injustice, persecution and unmerited suffering, will not exist there; and that those who have been guilty of them here, will be in some way visited in accordance with these sins.

It must not be supposed that these ideas rise *naturally* in the mind. Knowledge of death comes with revelation. It is connected with responsibility. When God said, "In the day thou eatest of the fruit, thou shalt surely die," death was revealed to man, and connected with his obedience to truth. When He said, "The seed of the woman should bruise the serpent's head," a future life was associated with it.

Death is placed, then, as the wages of sin. We are not told what the characteristics of this death are. We may very easily be led astray concerning them, for man was not left to suffer it in its fulness, seeing that a way of escape from its eternal consequences

was revealed. We can have no real interest in it, therefore. We have no doubt, however, that physical dissolution was, at least, a part of it; and this is a doom from which we are not released. This does not, however, separate us from God; neither does it hinder the operation of God's plan. The grave need not now become the figure of all man's hopes and aspirations: the calm and healthy sleep of the weary can be substituted in its stead.

All men being thus involved in the consequences of sin, it would be vain for God to look for a saviour of man among men. He might find men who were fit instruments to execute his commands relating to earthly matters — a Noah, an Abraham, a Moses, a David; but these could not be chosen to the great work of guiding man through the valley of death and its shadow, or of bringing life and immortality to light. The salvation of man is the greatest of all spiritual works, as his creation is of material ones. The strong arm of God brought salvation. In that solemn passage in Isaiah, (xlii.) after the Prophet describes the Saviour, he concludes, "I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images." We conclude, then, that not only were the miraculous powers of Jesus divine, but all his mental powers: he was in fact a new creation as regards humanity—an appearance, in human form, of all the truth, love, and mercy of God.

Although we find constant appeals and reference made by Jesus to an invisible Spirit, it is always in the tone of one who is entirely acquainted with, and has proceeded from it. An equality is displayed, which is perfectly incompatible with the idea that Jesus is a mere man. No allowance which we can make for strong language, can explain away the ascriptions of divinity to Jesus which are recorded in the Old and New Testament writings. Indeed were it possible to do so, and to show that Jesus, as a man, had that purity of life he manifested—that he determined to devote himself to the work of reforming his countrymen—or that, in fact, he

had any God-like aspirations — the whole stream of revelation must have flown in a wrong channel, God must have been claiming more for himself than he ought, and we must divide the praises of eternity between God and a man. It is infinitely more difficult to believe this, than to believe that God manifested himself in human form — that he came amongst us in the form and character of an humble son of Abraham — that being found in this lowly state, he submitted to death, even the death of the cross, to accomplish the salvation of man. The reality of his affection and sympathy is more apparent — the estimate we can form of his character more truthful, and the confidence with which we trust and hope in him more perfect — when we look thus at Jesus, than if we regarded him as a mere instrument of, or a coadjutor with God. A deeper knowledge of our state is gained, our reliance on humanity is entirely destroyed, and we become ready more devotedly to accept the means God has put within our reach for our moral and spiritual advancement.

We lament when we hear of the attempts of human reason to disprove these truths — when it is said, if Jesus were God, he, while enduring the agony of the cross, must have been supremely happy; and, therefore, his sufferings were a mockery. If God were enjoying such supreme felicity, and so much above being touched with a “*sense* of our infirmities,” methinks his character is not so lovely as the Word represents. If there is so much joy in heaven when a sinner repents — if God welcomes the entrance of the faithful, as entering into the joy of their Lord — if the church is the fulness of Him who filleth all in all — then we think revelation teaches us, that God feels a peculiar happiness in the welfare of his creatures — that He has done much — and, with all reverence be it spoken — sacrificed much for them. To speak, then, of an independent state of supreme happiness in Deity at this awful hour, is to utter a gratuitous and dangerous speculation. As little do we agree with those who endeavour to fix the moment when the divine spirit left the body of Jesus. They say, that when Jesus cried, “My God, my God, why hast thou forsaken me?” then had the Spirit of God left him. In this we only see Jesus fulfilling, in his suffering, what

was recorded of him in the 22nd Psalm. There the circumstances through which he had just passed are fully recorded, and the forsaking of God has a reference to all of them, and not to the conclusion or commencement. The Roman soldiers did not understand him, but the Jews would, and find the full meaning of the exclamation in that Psalm. We think that the last cry of “It is finished,” was an utterance of the same Spirit which guided him all his life here. His death we are as little able to explain as we are our own. It is the fact in which we are virtually interested, and not the manner or the physiology of it. Because we cannot explain it, is no reason we should not believe it. We are able, however, to trace a fitness and even a necessity in it, if we are to truly enjoy life here and hereafter; and while we claim for Jesus the highest divinity, we see truth, love, and mercy so laboring in human form, and manifesting such sympathies, as makes us feel we can be made partakers ourselves of the divine nature.

In the life of Jesus we see the promise of his resurrection. While he was on earth, there was something at hand which could not come till he was gone. He died finishing his work, but not explaining it. His apostles themselves did not understand his death when it occurred. It needed his resurrection to explain it and fill it with power. When he rose, he did little more than show himself, and thence ascend to his Father whence he came, leaving the world in darkness for a short space. During this portentous period, no communications appear to have been made. His memory was retained, however, by a few, who hoped he would have saved Israel; and when Pentecost was fully come, they were all assembled in one place. A mighty power overshadowed the Apostles, and the truths which the ages had been groaning to see revealed and perfected, and which had been hid till the fulness of times, issued from their inspired lips, in all their divine freshness and beauty.

We have thus briefly, and perhaps loosely, sketched the condition and constitution of man, the character of God, and the relation in which man stands to Him; and shown how God appeared to save man. These, we consider, the first principles of the Gospel. They ought to be patent to all. We

have introduced little or none of the nomenclature of the Law of Moses, which was all powerful with the Jews. There is in the Mosaic institution a complete argument in itself. It is an important study for every Christian, and essential to all who would fully see the bearing and character of God's dealings. But we humbly opine that it has been too much introduced into religious compositions. The Law, and nothing but the Law, has been the theme of our spiritual teachers, till we have been satiated and sickened with the doses. It is true, the stream of revelation has passed through the children of Israel—that they were, in fact, created to be the conservators of the knowledge of God till Christ came. The Law was, however, a super-addition to their duty, requisite in that age on account of their tendency to fall away from their allegiance, to the danger of the knowledge of God. It was given to them, then, as a schoolmaster, as Paul fitly describes it, to lead them to Christ. It was made subservient to the great work, however, and beautifully foreshadows and typifies the gospel facts. The entire spiritualization by Paul of the types, and his declaration that the hand-writing of ordinances which were against the Jews was blotted out, being nailed to the cross, reduces the general importance of a knowledge of the Law, in no slight degree. We are inclined to put the subject in this light:—The Jews could not understand salvation without sacrifices, offerings, and burnt-offerings—it is now a great difficulty to get people to understand what they have to do with it. And more than this: by looking at the Gospel *through* the Law, the sacrifice of Christ is made to assume a cold, legal, and unlovely appearance, having much more of justice than love in its composition. The Law is a study for the Christian—it must be looked at through the Gospel; and I venture to affirm, that we will make little of it until we do, our position being much the same in this respect like the Jews. The veil will be on our hearts till we turn to the Lord. When Paul, in the Hebrews, speaks of the first principles of the Oracles of God, and of the doctrine of Christ, he refers farther back than the Law, even to the time of Melchisedec; and it is by these important first principles that he explains the typical rela-

tion between Melchisedec and Christ. He speaks thus, as it were:—You want a type of the priesthood of Christ, an important thing in Jewish eyes—you find it in Melchisedec. Abraham, in whom you repose so much confidence, was the progenitor of Levi, the father of your national priesthood. Now Abraham, who had before this received the promises, recognized a superiority in Melchisedec, receiving blessing of him. Melchisedec was not of Abraham's house and family; he did not, like your priests, enter on his service at a certain age, and leave it at a certain age, but abided a priest during his whole life; and he, though a personal stranger to Abraham, received tithes of him—what the Levitical priesthood did from their own nation only. Again, Melchisedec was a royal priest, which Levi was not. Now all this would have a wonderfully convincing power with the Jews, and unfolds to the Christian an earlier stage in the plan of salvation. It frees Christ from the entanglements of the Mosaic Law. When Paul is reasoning with the Gentile Christians, as in the Ephesians, we find none of this language, yet no less close reasoning. It is only in the 2nd chapter, when he touches the subject of the uniting of Jew and Gentile, that to reach the mind of the Jew, he introduces the Law. How beautifully and delicately he expresses himself, to avoid hurting unnecessarily the prejudices of the Jews—speaking of the Gentiles as being afar off and then near, yet both having access by the same Spirit unto the Father. That great unity of condition is here admirably declared, both in sin and salvation. The Prophets are here evidently introduced as having foretold the entrance and glory of the universal Saviour, ministering thus to Jew and Gentile in their hours of darkness and sorrow.

The truths which are revealed to us by the coming of the Saviour, may be briefly summed up as life and immortality, and their opposites. The Gospel is either a savor of life unto eternal life, or death unto eternal death. There is something conclusive and terrible about it, however, which must make us regard it with solemnity. On the other hand there is connected with the other everything joyous and attractive. While we designate the one obnoxious to our soul, the other is what it most desires. To attain it, then—to feel the enjoy-

ment of it here—to extract it from the advent of Christ—must be our own labor. We must put all kinds of questions, make all kinds of investigations, till we arrive at the truth. This is a task easily begun, not easily ended. Our knowledge of ourselves tells us that the avenues to our souls, whereby life can enter, are easily clogged—that we often have to begin by raking a vast amount of rubbish out of them, with the help of

the first principles of God's revelation—that when the germ of life has taken root, we have to nourish it, and let the sunshine of God's Word shine continually upon it, manure it well with our experience, and follow its course with watchfulness and devotedness.

This brings us now to the application of these principles to us, which we must defer for the present.

M. K.

THE JERUSALEM MISSION.

LETTER FROM DR. BARCLAY TO A. CAMPBELL.

MOUNT OLIVET, August 27, 1853.

REVERED BROTHER,—When our beloved Brother Pickett passed through this city in the course of his travels, rather more than twelve months ago, he desired me to communicate with him about the expected period of his return to the United States, and address the letter to Bethany, with the request that you would be kind enough to put it in the proper channel for reaching him. I make this explanation by way of apology for the liberty taken in thus devolving such a commission upon you. And although I can scarcely lay claim to the privilege of knowing you personally, and have nothing to submit to your editorial inspection, by way of entitling me to such a consumption of your time, yet, while I have the pen in hand, I take the liberty of still farther taxing your time—however precious—assured that you know full well how to excuse a desire so natural under existing circumstances.

Our success in re-planting primeval Christianity on the soil of its nativity, where it succeeded so triumphantly at first, has neither been commensurate with our desires nor expectations—only twenty-two having, as yet, embraced the truth. But still I trust the objects of the mission are such as to engage your attention, and secure your approbation and prayers. Had mere numerical strength been my object, I could easily have gathered a church of several hundred members; but it has always been my determination to have a pure church or none, so far as it could be secured by the due administration of the apostolic rule for its formation.

But the development of a sordid motive, or improper conduct, has imposed on me the painful duty of refusing the initiating ordinance to many scores, who, apparently, were very sincere and earnest applicants. Circumstances are rather unpropitious at present, and my anticipations of immediate success are not very sanguine; the adversaries are many—opposition of the basest character is powerfully exerted on all sides—and the whole country is in a very distracted condition, as well on account of internal petty wars, as in anticipation of the apprehended overflowing invasion by Nicholas Czar, which is most artfully construed by the Muslim into a religious war. But the Lord reigneth, and the sooner he overturns some of these kingdoms the better. I verily believe that there is not a single spot on the whole face of the earth, where so much error is concentrated as amongst the 30,000 inhabitants of Jerusalem. The spot that the Lord has styled “the city of truth and the holy mountain,” is at once the very focus and radiating point of error of the most abominable and soul-destroying character. But no new-fangled doctrine, be it ever so specious, is half so prevalent and operative as that tenacious old error, first taught eighteen hundred years ago, by certain men who went out from Judea! That this Judaising spirit should have exerted a controlling agency in the fabrication of the systems of Mohammed, the Pope, the Greek Patriarch, and all the oriental sects, is, perhaps, not so astonishing; but that a Protestant mission should allow its converts, of Hebrew extract, to circumcise their children, is a fact so passing strange, that I expect you will scarcely

be able to yield it a ready credence. It is a lamentable fact, that there are not a few protesting Christians in the Holy City who manifest such an interest for the Jews, and such an acquiescence and participation in their ceremonies, feasts, &c. they seem willing to become Jews themselves, in order to induce the Jews to become Christians. Indeed, quite a number have already actually turned Jews, without any *quid pro quo* whatever. I have just heard, also, of the conversion of a Protestant (member of the Evangelical Church of Prussia) to Islamism! I have lately had great pleasure in the translation of two persons into the kingdom of God's dear Son—one a lost sheep of the house of Israel, and the other a Gentile, from the remotest regions of Gomer—who nobly withstood the temptations, and endured the trials to which they were subjected. And at this time, a Romanist is receiving the word with all readiness of mind, and gives good promise of soon yielding a cordial and intelligent obedience to the requirements of the gospel. But these poor, deluded, and ignorant creatures, have so much to *unlearn*, as well as to learn, that it is rather hazardous to urge prompt obedience, lest it should turn out an inconsiderate precipitancy. There is a Musselman here whom I could baptize this very day; and yet I am fully convinced that, under existing circumstances, persuasion to immediate obedience is less proper than such instruction and admonition as will fortify him to brave the storm that will assuredly burst upon him, so soon as it becomes known that he really and practically exchanges the Crescent for the Cross. May the Lord give us that wisdom that cometh from above, and is profitable to direct!

Our proximity to the Bethany of Mary, and Martha, and Lazarus, frequently directs our thoughts and conversation (upon the principle of association of ideas) to its far-off namesake in the New World; and my daughter having often expressed a desire to send you a memorial of this interesting spot, her wish is gratified by the enclosed sketch. Bethany is interesting alone, however, as you can but perceive from the faithful transcript of its present appearance, for its hallowed associations. In the main foreground of the view is

the summit of Olivet, from which, in all probability, the blessed Saviour ascended on high. In the extreme distance is the blue ridge of Moab, from some commanding eminence of which, Moses viewed this very landscape over. Through occasional depressions in the intervening mountains of the hill country and desert of Judea, are seen portions of the upper extremity of the Dead Sea. The village of Abu Dis crowns the top of a neighboring hill, and on the south-eastern slope of the summit; in the foreground, near its base, reposes the Arab village called Al Azariych, on the ever memorable site of the once hallowed Bethany, are clusters of olive, almond, pomegranate, apricot, and carob trees. But not a single triumphant palm, of any species, now graces the "house of Dates." On the left may be discerned an ancient wine-vat, hewn out of the native semi-marble rock, where many a Bethanian lass and lad has merrily trodden the wine-press, shouting the sweet songs of Zion. The village contains about one hundred and fifty inhabitants, all Mussulmans, crowded into about twenty houses, or, more appropriately, *huts*, composed of stone, mud, brushwood, and straw. Their unpretending mosque, marked by its miniature minaret, occupies the middle. The fragmentary pyramidal ruin of stonework at the upper end, is all that now remains of a once towering fortress, or castellated convent, erected by the too Quixotic spirited crusaders of the Knights Hospitalers order. The rock wall in which you perceive a dark doorway, is erected in front of the reputed sepulchre of Lazarus. It is altogether within the limits of the town, though the sacred narrative plainly intimates that it was some distance off; and there are certainly many caves all around, possessing much stronger claims to the honor of entombing Lazarus, than this. The house most distant is a wely or tomb of a Mohammedan santan, or saint—a *character* who, though one would judge by the abundance of mausolea, was once by no means rare, is certainly, at this time, rather a *rara avis in terris*! On the extreme right is the everywhere visible Frank Mountain (doubtless the telegraphic Beth-haccerem of yore) rearing its lofty head. The view is taken from a spur of Olivet, projecting southward of the *supposed* mount of as-

cension. But *apropos* of this *traditional* place of ascension

In a long and not uninteresting conversation which I had with a Franciscan friar, sometime ago, he frequently appealed to the "*fact*," that we are indebted to the tradition of his church for our knowledge of nearly all the "sacred localities," as a proof that she is, by divine authority, the grand repository of truth. Aware that this favorite idea of Romanists had been greatly influential in converting to Popery two very interesting Episcopalians of Boston, and an officer of some renown, belonging to the same church in England; and knowing, also, that these "localities," having generally been designated by ignorant, superstitious, and designing monks, are egregiously mislocated, I have investigated such traditions in a few instances, and will give you the result of my investigation in reference to this site. You are aware, no doubt, that Dr. Robinson, the great Biblical geographer and archeologist, (his criticism on "the baptism of the *eight thousand*, to the contrary notwithstanding,) has conclusively shown that the present "church of the Holy Sepulchre"—for the honor of guarding which kingdoms and empires have long been contending—is most certainly misplaced. But tradition is not a whit more at fault in locating the present church of the *anastasis*, than in assigning this spur of Olivet, nearest Jerusalem, as the point of ascension, as I shall now demonstrate from the sacred premises and data recorded by Luke.

From this indisputable authority, we learn that the spot whence the Saviour ascended was on Mount Olivet—that it was from a portion of it situated a Sabbath-day's journey from Jerusalem—and that this spot was "as far as to Bethany." Now, the place to which Romish tradition awards the honor of being the last to receive the impress of our Divine Master's feet, is on Mount Olivet, it is true, (and so are many other elevations just as eligible,) but it is neither "a Sabbath-day's journey from Jerusalem," nor is it "as far as to Bethany." The spot now venerated as the place of ascension, over which a portion of the monumental church of the Empress Helena still stands, and which, to the dumb-founding of all cavilling gain-sayers, is attested to by the veritable foot-print and impress of

the staff, is only about one thousand and thirty-five yards, or rather more than half a mile, from St. Stephen's gate, by the path usually travelled, and the same distance from the "golden gate" in the Harem wall, now closed; and it is evident from Josephus, that the city wall ran still nearer eighteen hundred years ago, than it does at present: so that, reckoning from the city wall, or even from that of the Temple, by the nearest route, the two places would fall within less than half a mile of each other. Now, this is less than half the usual estimate of a Sabbath-day's journey—four times less than another computation, endorsed by many eminent scholars, and considerably less than the smallest computation made upon any data whatever. Authorities decidedly preponderate in favor of the general estimate of rather less than a mile, as the length of a Sabbath-day's journey. We must, therefore, look for some spot on Mount Olivet thus distant from the wall of Jerusalem; and several such places can be found, both North and South of the present accredited station. But the sacred narrative requires that it should be even *unto* Bethany. Now, it so happens that there is not a more decidedly marked prominence on all Olivet, than the hill impending over Bethany, to the top of which is exactly one mile from St. Stephen's gate, the present place of egress from the city to Bethany, and from the golden gate in the ancient temple wall; but the present pathway is needlessly circuitous, and, if properly located, would be shortened a little. The secluded shelter afforded by one of the large projecting rocks that crown the top of this sterile, desolate eminence, is just such a retired spot as it might be supposed the great Teacher would select for the delivery of his last charge to the Apostles. This eminence is entirely unprofaned, too, by the hands of man—there being no commemorative monument on it, nor (strange to say) a sepulchre within it, nor the mark of the sculptor's tool upon any part of it! And—as if the Lord would preserve so sacred a spot from sacerdotal desecration—the hand of tradition has never yet rested upon it; and this, with me, is a fact of no little significance, for it does seem that this *ignis fatuus* of Rome has rarely ever exhibited its lambent flickering flame

but to mock and bewilder. Remaining foundations of houses in the scarped rock, just below the South-East brow of the hill, which is rather precipitous, indicate that the suburbs of Bethany once extended rather farther towards Jerusalem in this direction than at present, so that the traveller on foot would almost reach it at the end of a mile; while to go round the broad road, he must travel nearly two miles, for the distance is, as of old, just fifteen furlongs. In the expression, "*eos eis Bethaniam*," Luke, therefore, exhibits his usual accuracy and minuteness of expression, instead of having committed a serious blunder, as some conclude that this heaven-guided Christian historiographer has done.

The summit whence I suppose our dear Redeemer to have ascended, is within a hundred yards of the direct road leading from Jerusalem to Bethany, but yet is quite retired and out of the way. Instead of being directly and in full view of all Jerusalem, like the site now reputed the place of ascension, it is entirely out of view of the present city, and could never have been seen from any part of ancient Jerusalem—except, perhaps, a small portion of Mount Zion. *Here*, a meeting with his disciples would have been altogether in consonance with the custom he seems to have observed after his resurrection—of appearing *only* to his *disciples*, and to *them* only in the recesses of the mountains, on the retired sea shore, or in closed rooms. But such retirement could never be found in such a fertile, prominent, and public spot as that now regarded as the place of ascension. I never feel better assured that I am occupying ground once trodden by the adorable Redeemer, than when I am here, and particularly when passing over the narrow neck of land which connects this elevation with the main body of Olivet; for over this thin isthmus he must have passed many an evening and morning, in journeying between the two places, as his custom was—unless, indeed, we suppose (contrary to all that either the volume of Revelation or of Nature records of him) that he was regardless of the proper adaptation of means to ends, and in going to any given place with his disciples, would traverse an extended semicircular path, instead of the equally available chord, thus travelling twice

the requisite distance without an adequate cause.

You thus perceive that the physical features of the neighbourhood concur with the testimony of the inspired eye-witnesses, to prove that in this instance (as well as in others, when tested by reason and Revelation) Romish tradition is as groundless and unreliable as "the baseless fabric of a vision;" for if Luke knew anything of the matter, it is utterly impossible that the site pointed out by Romish tradition can be the true place of ascension.

To invalidate a matter so fruitful of evil as this bolster of Romanism is daily seen to be in this latitude, is certainly a matter of some importance; but I must really apologise for consuming so much of your valuable time on a matter so unprofitable, and I fear so uninteresting to you, though certainly deserving the attention of the advocates of ecclesiastical tradition; and but for this consideration, I should be content to leave the poor pilgrim in undisturbed possession of all the enjoyment arising from his blind devotion.

I have twice written to our much loved Brother Pendleton without receiving a reply. Will you be kind enough to stir up his pure mind to a remembrance of us? I have made a collection of such rocks and minerals as are to be found in the portion of Palestine I have visited, with the intention of sending them to Bethany College cabinet, but have found no one, as yet, willing to take charge of it.

Miss Williams removed to the gardens of Jaffa several months ago, in company with the American agricultural party, where, I understand, she has several Germans under instruction.

Under a deep sense of our great indebtedness to your pen for that full assurance of faith which imparts such heartfelt joys, we all beg leave to express to you the profound esteem and sincere affection we cannot but cherish for you. Will you be kind enough, also, to present our names, in all Christian affection, to your endeared family? May I not indulge the hope, that you feel sufficient interest in this effort to reinstate primitive Christianity in the Holy City—however humble—to implore the Divine blessing upon it? If the great Apostle who preached "in demonstration of the Spirit and of

power," had occasion to request the prayers of the brethren, how much more importunately should I beg an interest in the fervent effectual prayers of all the righteous!

May the Lord long protract your life

of usefulness, and permit you to see the work of your hands still more extensively prospered; yea, the work of your hands, may He establish it.

Most sincerely, yours in Christ,

J. T. BARCLAY.

NOTES OF A TOUR TO ILLINOIS.—No. II.

IN LETTERS ADDRESSED TO MRS. CAMPBELL.

MY BELOVED WIFE, — From Springfield we made our way by the rail cars, a distance of 35 miles, to Jacksonville, and took up our abode with Brother Bruce. We had calls from brethren at a distance immediately after our arrival, amongst whom were Brethren Foster, M'Pherson, Ross, and Gordon. This is quite a flourishing and a beautiful village, with a population of some 4000 souls. In it are three very humane and benevolent State institutions — one for the blind, one for the mutes, and one for the insane. These are all tenanted. The insane is the largest and most populous, the deaf and dumb next — the blind being the most recent, has the fewest inmates. It is also well supplied with schools. Here stands the Illinois College, with its 80 students. It is under Presbyterian and Congregational superintendence. Here, too, is the Methodist Female College, with its 150 students; the Jackson Female Academy, with its 80 students; and the West District School, with its some 400 pupils. This is one of the moral causes that explains the phenomena of the rapid growth and political influence of the free States. "*Knowledge is power.*"

On our arrival in this village — conveyed to this place under the guidance of Brother Bacon, of Louisiana, Mo. — our team being wearied, we were furnished with fresh horses by Brother Coffman, by which means we met our appointment at Springfield. Before leaving that city, we had the contribution for Bethany College raised to the sum of two thousand dollars, by the liberal donation of three hundred dollars from Judge Logan, on account of his Christian wife and daughters.

We had here, in Jacksonville, as liberal a hearing, and quite as liberal a subscription, as at Springfield. After our first address, and by the strong appeals of Brethren Happy and Kane, the citizens of this village of public institutions, taxed though they be for so

many benevolent purposes, gave their bonds for 2000 dollars for the endowment of the chair for Illinois. We have assigned to them the Chair of Chemistry, now filled by Dr. Richardson. Our second appointment was at Princeton, 11 miles from Jacksonville. This town is just on the margin of Cass county, but our congregation was, for the most part, made up of the citizens of Morgan and Cass. After our address, and one from Brother Happy, they liberally subscribed 1125 dollars. They, too, had just finished a very neat and comfortable meeting-house, and are liberal in the cause of evangelical labors. Having partaken of the hospitalities of Brother S. T. Callaway, the evangelist, and formed an acquaintance with his very interesting family, we returned the same evening to Jacksonville. While in this flourishing village, we enjoyed the Christian hospitalities of our venerable brother, Peter Hedenberg, formerly of Lexington, Kentucky. He was one of the little group of six persons who, in Lexington, Kentucky, first stepped off the platform of the Old Baptists and planted his staff on that of the Reformation. Migrating to this place in 1830, he also led the way under the banner of Original Christianity, and has lived to see the cause greatly triumphant in this portion of Illinois. We also spent a very pleasant evening with Brother Happy and Brother Kane, at their respective dwellings, and an evening with Brother Pyatt, formerly of Pittsburgh.

Amongst the contributions made in Morgan county for the creation of a gospel ministry, under the auspices of Bethany College, nothing affected me more than to hear the soft whisper of a sister's voice, offering a subscription of 100 dollars from the *Mite Society* of the church of Jacksonville. Night dews fall not more gently to the ground, nor weary, worn out winds expire more softly on the listening ear, than did—

"one hundred dollars for the Mite Society of Jacksonville." This society of the mite sisterhood of Jacksonville church, have laid their delicate and tasteful hands on the pulpit and the pews of said new church, and have displayed in these instances as much good taste as Christian benevolence.

We delivered two addresses in Jacksonville, to large and attentive audiences, and before leaving, received an additional subscription of 100 dollars from Sister Susan P. Coffman.

From Jacksonville we proceeded to Winchester, and there dined with Brother L. Harlan. Having addressed a waiting assembly on Ephesus iv. 1-16, we received a subscription of 675 dollars. Tarried that same evening with Sister Haxby, and thence proceeded to Carrollton. Finding, on our arrival, a large waiting assembly, we addressed it on the *Commission*, as reported by the Apostle Matthew. There we enjoyed the Christian hospitalities of D. W. Woodson and W. P. Marmon. Having met in the Methodist chapel, the largest house in the village, we had the pleasure of forming an interesting acquaintance with Elder W. J. Rutledge, the Methodist minister in charge. He is a very able and efficient Methodist teacher, and about to remove to Bloomington. At night, we heard a part of his Valedictory Address to his charge. It was a very appropriate and able address. After my morning address in his own house, he asked permission to say a few words in aid of my special mission. He made a very appropriate and effective, though short address. It had two capital points. In urging liberality in the cause of education, he appealed to our brotherhood on their own premises, exhorting them to carry out their superior faith and doctrine by a superior liberality. He added, also, a very piquant argument—that if they would not educate their youth in their own way, they would be educated in some other way; for in this age and country, they were bound to be educated under some of the public and partizan establishments of the age and States. We received a subscription at this point amounting to 1015 dollars.

On the 7th day of this month we travelled from Carrollton to Milton, a distance of 25 miles. At Milton we enjoyed the Christian hospitalities of Brother Charles Bolin, and next morn-

ing hastened 10 miles to Pittsfield, where we again enjoyed the Christian hospitalities of Brother Hudgens.

Hitherto I have been able to meet all my appointments, and, though much indisposed and debilitated by my long journeies in getting here, and especially by travelling at night, (a custom which I have resolved to abandon,) I have retained my voice and utterance as clear and as distinct as any time in my life. We have large congregations, and my first seven public addresses have averaged one thousand dollars each in subscriptions to the endowment of the Illinois Chair of Chemistry in Bethany College. It is, however, probable that I have already passed over the richest field of liberal Christians in the State. But I owe, perhaps, more to the appeals of Brethren Happy and Kane, than to my own efforts. These brethren have a well-earned reputation, not merely because of their superior eloquence and power in pleading the great principles of Christian benevolence and liberality, but because of their moral and Christian excellencies and well-earned popularity, both in the church and in society at large. Brother Happy will, the Lord willing, accompany me through the tour. He is a host in himself; but Brother Kane was obliged to give the parting hand at Jacksonville, and attend to his pastoral duties. My loss of his aid will, no doubt, be a gain to the cause which he so ably and faithfully sustains in his own proper field of labor. We want a hundred such men in this great State of Illinois; for here, indeed, as well as every where in my observation and knowledge, the harvest is truly great, and the laborers, the choice laborers, are few, very few.

You, my dear wife, will be pleased to learn that the cause I plead has the smiles of all the good sisters in all places. Some of them, who have means, cheerfully and liberally subscribe. If they cannot preach in person, they are resolved to preach by proxy. They all believe that he or she that winneth souls is wise, and that the Lord loveth a cheerful giver, whether male or female. Like yourself, they are intent on having, as far as they can aid the cause, a well-educated ministry. They will not sacrifice piety for education—but they desire sanctified, talented, and educated preachers and teachers.

In passing through Morgan county, one cannot but admire the luxuriance of the corn and the exceeding fertility of the soil. I presume to say, there is not a county in America—at least I have never seen one—richer in soil than this county. This, I learn, is the opinion of all who traverse it.

In the most fertile section of it there lives a Mr. —, the largest farmer in the State, perhaps in the United States. His homestead is a farm of 18,000 acres. He has one field enclosed with board fence, containing 6000 acres—the richest, as well as the largest, field in the Union. He sometimes has from two to three thousand cattle upon his home premises; and as to hogs, he furnishes immense droves. He is a splendid proof of the unsatisfactoriness of all earthly possessions. He has not time to sleep or eat as other men. Indeed, his oppressive cares, and his anxieties for increasing his lands, his flocks, and herds, were once such as to paralyze his reason, and to compel his relatives and friends to place him for six months in an insane hospital. This condition was wholly superinduced by his passion for wealth. He carried with him his daily rations in his portmanteaus, and performed his sleeping operations on his saddle, in his ardent pursuit of wealth. He has for many years controlled the beef market in St. Louis, and the price of cattle in all the surrounding country. Still as insatiate as ever, though on the environs of the spirit world, and less

prepared to live or die than he was when commencing his career on a few dollars. He is the tallest pyramid in the valley of the Mississippi—the most illustrious monument of the *diva* phrenzy in the annals of mammon, that has ever come under my notice. Of him it will soon be said—

“There’s not a dungeon slave lies buried
By the high-way side, unshrouded and un-
coffined,
But lies as soft, and sleeps as sound as he.”

What a sorry pre-eminence is such a fortune, for such a man!

Let our son William read this case, as containing a moral illustrative of the folly, or insanity, of seeking either honor or happiness in any earthly possession, however large; and to enforce the wholesome, though unfashionable truth, that godliness, with a competence, is greater riches than the possession of all the beasts and cattle on a thousand hills, without a heart to use them for the glory of God and the happiness of man. But, for the present, I must close. Our meeting for to-day was held in the court-house—our meeting-house here is not yet finished. We had a good audience, followed by a subscription, which I expect this evening will amount to 1000 dollars.

My kindest remembrances to my father and all our household. Your’s ever, in all conjugal affection,

A. C.

Pittsfield, Illinois, Nov. 9, 1853.

ADDRESS BEFORE THE AMERICAN BIBLE UNION,

BY REV. ELON GALUSHA, OCTOBER, 1858.

MR. PRESIDENT, — The origin and progress of the American Bible Union deserve from every Christian a careful study. They afford a remarkable illustration of a fundamental principle in the progress of the divine kingdom—a principle seen in every enterprise, and visible at the base of every reform which God has accomplished by human agency. In all the reform movements on earth, the men whom the world has rejected have been chosen of God. The means which the world has despised have been blessed by Him, and have proved mighty to the destruction of the strong-holds of Satan. God always accomplishes His purposes in such a

manner as to secure all the glory to himself, by showing that the power is not of man. *He will not give His glory to another, nor His praise to graven images.* By what men regard as the most unpromising beginning, and the most contemptible means, He achieves the most glorious ends. He takes a worm to crush a mountain, but not a mountain to crush a worm. God has a place for the mighty and the wise, but He never puts them in the front of the battle. They come to duty when the crisis is past, and then only to follow up the victory, and aid in obtaining subsequent triumphs.

God does not employ honored in-

struments until He has abased them. Proud Saul of Tarsus was not taken from the feet of Gamaliel to the ranks of the disciples of Jesus, until he had first been stripped of all his armor of self-righteousness, and could come a trembling suppliant to the foot of the cross of the despised Nazarene.

Some oppose the enterprise of the American Bible Union because, *as they say*, it did not commence with the right men. Its prime movers are unlearned and ignorant. Our doctors of divinity, our college professors, our presidents of universities, and other leading men, have not believed in it. They have not counselled nor countenanced it. They have been opposed to the entire movement of revision. They have frowned upon it from one end of the land to the other; and *they add*, there could not have been such a universal chorus of condemnation from the dignitaries of the church, if the enterprise were right.

Moreover, it is affirmed that we cannot succeed. Such an enterprise as this, to be successful, it is said, should have originated with the *literati*; its advent should have been heralded by all English Christendom. The wise and the learned should have been first in such an important movement. But why forget the divine plan? *Not many mighty, not many noble, but God hath chosen the weak things of the world to confound the mighty.*

When Jehovah selected a leader for his ancient Israel, He sought him not among the princes of Egypt, in the palace of her kings, but among the despised captives of Judah. He looked not upon the son of royalty, but upon the sleeping babe lying in an ark among the rushes on the brink of the Nile, placed there by the careful hand, watched by the tearful eye, and sustained by the trembling faith of one of the daughters of Levi.

When, in signal combat, Jehovah would confront the giant of Gath, He sought not in the most valiant tribe the tallest and bravest warrior, in steel-clad armor, with helmet and shield, and sword and spear; but from among the shepherds He selected the stripling David, whose only defence was the smooth pebbles from a brook and a leathern sling. Thus armed, with a simple twirl and a faith-directed aim, he laid the vaunting, God-defying champion lifeless on the plain.

And when the God of the Bible selected a man whom He would delight to honor in the work of giving His Word to the benighted millions of India, He spurned alike the mitre and the crown of England. He passed by her proud national church, with all its wealth, and learning, and splendour—He passed by her colleges and universities, her bishops and prelates—He passed them all by, and sought from the smallest and humblest of the tribes of modern Israel, one of her most obscure sons—a cobbler on his bench. This man, unhonored and unknown to the world, was the chosen one. God trained him for six years by hard labor and hard study, graduated him from an indigo factory, and made him one of the most distinguished linguists of his age—one of the most successful translators of the sacred Scriptures in the whole world. At the commencement of his career, he thought that if he should live to finish a translation of the New Testament into one of the languages of idolatrous India, he would be satisfied; but he was enabled to do more than this. He lived to translate the inspired volume into forty different dialects of the East. He was thus enabled to give the whole or parts of the sacred Scriptures to millions of perishing heathen.

The British and Foreign Bible Society, embracing Protestants and Dissenters, Baptists and Pædobaptists, united for about twenty years in circulating his translations by thousands, without questioning their fidelity to the divine original. But at length, when Yates revised Carey's New Testament in the Bengali, acknowledged by the best scholars to be the most faithful extant, a sectarian spirit arose in the Calcutta Committee, which required, as the terms of further co-operation, a sacrifice of principle on the part both of the translator and the reviser. Yates and Carey had in all cases translated faithfully every word of the original Scriptures, *not excepting baptizo*. But now a compromise version was demanded, in which the word *baptizo* should not be translated. The TRUTH must thenceforth be obscured, in order to accommodate sectarian interest.

Three members of the Calcutta Committee solicited the Parent Society to withhold further patronage of these versions, unless *baptizo* should be left untranslated; and at length that noble

institution, so long true to the authority of God's inspired word, resolved not to grant aid to such translations as do not conform to "the practice resorted to in the English and other versions;" that is, to transfer from the Greek words relating to baptism. Then it would seem that truth had fallen in the streets; that God's purpose, to give His entire word to the benighted nations, was thwarted. But Jehovah is wiser and stronger than man. When one class of His agents prove recreant to their high trust, He raises up another. In this country, he has already raised up the American Bible Society, which had allowed the translator to be true to his conscience and his God, and honestly to render every word from the inspired original.

In the meantime Judson, the pioneer of American Missions to the East, an able and learned Pedobaptist, had been sent to India. He might have given to the Burmans a transfer or compromise version of the Sacred Scriptures. But the God of the Bible prevented it by converting him to the truth while on his voyage, and causing him to give them a full and faithful translation. This the American Bible Society put in circulation; and the friends of truth in India were encouraged to apply for aid in circulating also Yates and Carey's versions, so mercilessly rejected by our English brethren. In the petition to the American Bible Society, the fact was distinctly stated, that the Bengali translation of Yates was made upon the same principle as Judson's Burman version, which the Society was patronising. This roused up the lion of American Sectarianism from his lair, and after the example of his English fellow, he pounced upon his prey. The battle for truth and right was a long and hard fought battle; a contest in which he who now occupies the position of President of the American Bible Union, the venerable Cone, with his associates Maclay and Colgate, received many a cruel blow. They bear the scars of that conflict still, and will continue to bear them down to their graves. Nay, more, they will bear them as marks of honor to the world of glory. But the force of sectarian influence prevailed. The Board of the noble American Bible Society, which had hitherto manifested so catholic a spirit, after repeated meetings and protracted discussions,

on the 17th of February, 1836, decided by a vote of thirty to fourteen, no longer to aid in the distribution of copies of the sacred Scriptures in which all the words of the divine original are faithfully translated. They adopted, among others, the following resolution:—

"Resolved,—That in appropriating money for the translating, printing, or distribution of the sacred Scriptures in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English version; at least so far as that all religious denominations represented in this Society can consistently use and circulate said versions in their several schools and communities."

The advocates of the above fatal resolve in the Board, found a semblance of an excuse in the fact, that it had been prepared by Dr. Wayland, one of the leading Baptists in the United States, with the approval of Dr. Sharp and Hon. H. Lincoln.

Let that resolution be studied—let it be committed to the memory of every lover of a faithfully translated Bible. Examine it. No versions are to be "encouraged" unless they "conform, in the principle of their translation, to the common English version; at least so far as that all the denominations represented can CONSISTENTLY use and circulate them." Consistently with what? Why, with their denominational peculiarities, their ordinances and doctrines, their practices and predilections. In other words, they resolved to patronize no version which, in the principle of their translation, should be conformed to the mind of the Holy Spirit, regardless of all denominational interests. The revealed will of God, as expressed in the original Scriptures, must be faithfully translated, "*at least*" in all such cases where it might not conflict with denominational consistency. The version "encouraged" by that resolution must make the Babel of English Christendom appear symmetrical in all its parts. It may exalt the authority of King James where it can; but when the consistency of religious denominations is jeopardized, the authority of King James, the prime mover in the production of the "common English version," must be obeyed.

Alas for the attempt of Jehovah to give his Word in its purity to the nations! The individual whom he seem-

ed to have converted, while on his way to the heathen, for this very purpose, appeared to have been converted in vain. In vain had Judson toiled, and prayed, and suffered for twenty years in Burmah. In vain had he knelt with the last leaf of the Burman Bible in his hand, bedewing it with tears of inexpressible joy, while his heart was swelling with the grateful thought that he could now say, "Hear, O Burmah, the Word of the Lord!" Stay thy tears of gratitude, beloved Judson, for the American Bible Society have resolved "to encourage only such versions as conform, in the principle of their translation, to the common English version; at least so far as that all the religious denominations represented in it can consistently use and circulate them." The Bible Societies of Christians, in England and America, can neither of them encourage your version, though you have endeavored, by earnest prayer and diligent study, to ascertain the exact meaning of the Holy Spirit in the original, and have permitted yourself to transfer no words which are capable of being literally translated. The great Bible Societies of the earth, supported by the different denominations of Christendom, have resolved that so far as they are concerned, no nation upon the globe shall ever have a full and unobscured translation of the Divine Oracles, at least so far as such translation may serve to expose the inconsistency of religious sects. Man has issued his decree, and what, Judson, canst thou do?

This was a fearful crisis for the friends of truth. But God is always jealous of his Word, and his purpose. To give that Word unobscured to the nations, He will not abandon. There is no enchantment against Jacob, neither is there any divination against Israel. The greatest human extremity is God's chosen opportunity. He always has a remnant in reserve, who have neither bowed the knee to Baal, nor worshipped his image. When all other denominations deserted the true principle of translation, the Baptists, with all their apparent weakness, came to the rescue. They seized the falling flag-staff, and nailed their colors to the mast. They flung out their banner, and inscribed upon it their motto, "THE BIBLE FAITHFULLY TRANSLATED." A new Society was formed. The masses

in this country and in Great Britain rallied to the call. The struggle was fearful and painful; but in the end, the American and Foreign Bible Society was formed, and it took a strong hold on our affections. Opposition from Pedobaptists was natural; but it was not more cruel or desperate than opposition from a few leading Baptists; for at its birth they sought to destroy it—and failing in this, they robbed it of its consistency and crippled its energies, inducing its best friends to acquiesce for a time in a compromise resolution—a resolution which precluded the application of the principle, for a season, to the English Scriptures. This was our error; and contrary to the expectation of its founders, its early friends and supporters, we were summoned to a new conflict, in which the entire force of opposition was from among those of our own household.

At the annual meeting of the American and Foreign Bible Society, held in May, 1850, the proposition to apply to the English Scriptures the same heaven-approved principle, which had been so nobly and successfully vindicated in its application to translations made for the heathen, was overwhelmingly rejected. It was said to be unnecessary and impossible, even in our strength, to do for Christendom, what in our weakness, through God, we had done for the heathen. The majority of the valiant host revolted. They declared that it was neither expedient nor desirable to go up and take complete possession of the land. The Anakims dwelt there. Their cities were walled up to heaven. What could such a puny race expect to achieve in attacking their impregnable fortresses? The Common English Version, they affirmed, was made by men of giant learning. It was established by royal authority. It is venerable in the sanction of successive generations. It is fortified by the pious regard of millions, who venerate its very form and feature. To attempt a revision and correction of its faults in translation, will unsettle their faith in the Book as a whole. Whatever be its imperfections, they declared, Baptists are not the people to remove them. Under the influence of such views, that Society for which we had long toiled, and in the vindication of what we had regarded as her own glorious foundation principle we were willing to die,

determined upon a course of future action which bruised our hearts and well-nigh crushed our hopes. To our astonishment and grief, in spite of the tears of the aged and the earnest pleadings of the young men who were present, it rejected by an overwhelming vote the resolution—

“Resolved,—That it is the duty of this Society to circulate the Sacred Scriptures in the most faithful versions that can be procured;”

and adopted instead the following:

“Whereas, by the constitution of this Society, its object is ‘to aid in the wider circulation of the Holy Scriptures in all lands,’ therefore,

“Resolved,—That it is not the province and duty of the American and Foreign Bible Society *to attempt, on their own part, or to procure from others,* a revision of the commonly received English version of the Sacred Scriptures.

“Resolved,—That the Society, in its issues and circulation of the English Scriptures, be restricted to the commonly received version, without note or comment.”

But the God of Sabaoth was not to be discomfited. He had still a remnant, whose hearts were not faint, and whose hands did not hang down. They were not intimidated by threats, nor seduced by flatteries. They could not be silenced by frowns, dismayed by ridicule, or disheartened by reason of their fewness of numbers. They stood firm and united. They remembered the children of Israel at the Red Sea, how they were surrounded by difficulties, to human forecast perfectly overwhelming. Untried waters rolled before them—impassable mountains stood on either side. A mighty army was behind them. And yet God redeemed them out of all their troubles. The friends of a pure Bible for all lands remembered this and took courage.

On Monday, the 27th of May, 1850, in compliance with an invitation from Brethren S. Cone, W. H. Wyckoff, William Colgate, and E. S. Whitney, a few friends of the Bible met at the residence of Deacon William Colgate, No. 128, Chambers-street, New York, for the purpose of consultation as to present duty. Their names and memories will be fondly cherished in the ages to come, and associated with all the triumphs of God's pure Word over the errors of man. They were—Spencer S. Cone, Stephen Remington, Herman

J. Eddy, Thomas Armitage, John Richardson, William Colgate, Samuel R. Kelly, John B. Wells, William D. Murphy, James H. Townsend, Sylvester Pier, James B. Colgate, William S. Clapp, Orrin B. Judd, A. C. Wheat, William H. Wyckoff, Alexander M'Donald, George W. Abbe, James Farquharson, Edward Gilbert, Henry P. See, Lewis Bedell, James Edmunds, E. S. Whitney.

One who was present, Brother T. Armitage, thus describes the meeting:—“The exciting and unfortunate anniversary of 1850 was over, and the brethren had returned to their homes; but they left the churches enveloped in the pillar of cloud, without one mitigating ray from the pillar of fire. When the day arrived, those who had been invited to attend the conference, in a drenching rain, wended their way from different points in these three cities (New York, Brooklyn, and Williamsburgh) to the place of meeting. I never went to a meeting in my life with a heavier heart. The ark of God was removed, and my heart trembled for it. Truth seemed to have fallen in the streets, and no triumphant assurance said, ‘Though I fall, yet shall I rise again.’ We met, but O, how we felt. The moment the eye of the more youthful pastors met the eye of the aged, each countenance seemed to ask, ‘What shall we do?’ The moment one layman took the hand of another, the quivering lip interrogated, ‘What does God require?’ The meeting was called to order, and prayer to the Lord God of Sabaoth was proposed. Deacon Colgate, as the oldest in the company, was called upon to address the Throne of Grace. We knelt down, and if I were in that room, I could point to the very spot on which I bowed. I can never forget it while I live. All was silent. The venerable man of God was too much overcome even to lead in devotion, but his emotion found vent in sobs and tears. And there, Sir, the whole company knelt, weeping for several minutes, in solemn silence before God, save as, now and then, some struggling sigh was heard. When he was able to offer vocal prayer, he asked God to direct us aright; if it were our duty to form another society, to give us a clear sense of duty, and to open our way; but if not, to permit confusion and hesitancy, and to throw a hedge about us on every

side; with much more of earnest supplication. After prayer, a long time was spent in free conference as to our duty, and it was unanimously resolved, that but one path was before us. That path was taken."

Beyond the frowning cloud of man's displeasure, those brethren, few and feeble, saw a guiding pillar illumined by the presence and pleasure of God. Above the thunder of man's unfeeling denunciations, they heard the voice of I AM saying, "Go FORWARD." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." That small beginning has proved mighty in its results. It is not irreverent to say, that the stone which the builders rejected has become the head stone of the corner.

The following was unanimously adopted at that meeting:—

"Whereas, a Bible Society is bound by imperative duty to employ all the means in its power to insure that the books which it circulates as the revealed will of God to man, should be as free from error and obscurity as possible; and whereas there is not now in this country any general Bible Society, which has not more or less restricted itself, by its own enactments, from the discharge of this duty—therefore:

"Resolved,—That it is our duty to form a voluntary Association, for the purpose of procuring and circulating the most faithful versions of the sacred Scriptures in all languages.

"Resolved,—That in such an Association we will welcome all persons to co-operate with us, who embrace the principles upon which we purpose to organize, without regard to their denominational positions in other respects."

In accordance with these resolutions, the necessary arrangements were made, and on the 10th day of June, 1850, the American Bible Union was organized. It declared, with a firmness never before witnessed in Bible Societies, its purpose in these words: "Its object shall be to procure and circulate the most faithful versions of the Sacred Scriptures, in all languages, throughout the world."

Under circumstances of discouragement, scarcely ever before equalled in the progress of the divine kingdom, it commenced its labors. Pulpits were barred against it—churches refused to hear it—associations and conventions allowed it no defence, but denounced it as a terrible calamity, pregnant with the most disastrous consequences to

the cause of the Reformation—and the columns of the leading religious presses, with scarcely a single exception, were either ominously silent, or avowedly closed against any appeals which might be offered in its behalf. But notwithstanding all this, it entered upon its work, in humble reliance upon him who hath promised to his disciples, "I am with you always, even unto the end of the world."

It has often been said by those who have opposed the enterprise, that if the whole of the Baptist denomination had been united in the work—or if all religious denominations, as such, had taken hold of the cause—then it could not fail of success. But it should be asked, when and where has God ever commanded any great, thorough reform in such a manner? "Not by might, nor by power, but by my Spirit, saith the Lord." Why did Jehovah exalt Moses to be a leader to his people? Because he had the meekness to give him the glory. Why did he select the stripling David, to humble the Philistines? Because he had the faith requisite to triumph. Why did He summon a Carey and a Yates as pioneers in the work of biblical translation? Was it not because they had the inflexible principle necessary to ensure fidelity? Did He not convert our Judson before He employed him in this work, because in practice, he had not before exemplified the principle of *entire* obedience to the divine authority? And will it be presumptuous to suggest that God moved the Baptists, and *only a portion of this people*, to carry out the true principle of biblical translation, because he knew that, like Joshua and Caleb, they would follow him fully in that work? As it is not the policy of God to commence His work in high places, but in Nazareth, so He does not usually commence it with large numbers.

The triumph of Gideon over the immense host of the Midianites, was both glorious and instructive. The foe lay like grasshoppers, for multitude, along the valley; and their camels, like the sands by the sea side, were without number. But the army of Israel was small, numbering only two and thirty thousand. Yet the Lord said, "The people are too many for me to give the Midianites into their hands, lest they vaunt themselves, saying Mine own hand hath saved me." And so he com-

mandated that all who were fearful and faint should go back. Two and twenty thousand departed, and there remained only ten thousand. But even then Jehovah said to Gideon, "The people are yet too many: bring them down to the water, and I will try them there. Every one that lappeth of the water as a dog lappeth, him set thou by himself. And the number of them that lapped was three hundred. And the Lord said unto Gideon, By the three hundred I will save you, and let all the other people go every man unto his place." Trusting in God, these lowly-minded men, having each a trumpet, a pitcher, and a lamp in his pitcher, came at midnight to the camp of the foe. They blew their trumpets and broke their pitchers, and held forth their shining lamps, shouting 'The sword of the Lord and Gideon! And the Lord set the sword of every man against his fellow throughout all the host; and they ran, and cried, and fled, and fell."

And in like manner, when the God of the Bible would establish the true principle of Bible translation, He declared in his providence that the united host of English Christendom were too many for him. He allowed all that were fearful and faint-hearted to go back. The British and Foreign and the American Bible Societies, two and twenty thousand, receded. The remaining ten thousand, the Baptists in our American and Foreign Bible Society, were still too many; and God would not allow us to move on "as a denomination" in the work, lest we should say, "Our own hands have done it." And so He sifted us down, and separated from the body a mere handful, His three hundred, who *could* lap the waters of bitter trial, and reproach, and persecution—men who would rather die than surrender the principle, "The Bible faithfully translated for all nations."

The triumphant joy in all the tribes of Israel at the victory of Gideon was universal. Not only the *ten thousand*, but the *two and twenty thousand*, were glad and gave glory to God. So now, we find thousands of our modern Israel rejoicing in what the American Bible Union has already achieved, and they are beginning to rejoice with us. They begin to see that this work is of the Lord, and that it will prosper. They begin to understand that the Union means to prosecute its holy mission,

not only to give the Imperial Word faithfully translated to other nations, but especially to those speaking the English language—that it will go on until every family on earth shall have presented to them a copy of the Scriptures, made according to the inspired pattern from the Almighty. They begin to see that from the thirty or forty revisers in its employ, chosen as they are from seven or eight different religious denominations, pledged to give every word a faithful rendering, the guiding hand of the Author of the Bible—they begin to see, in all this, that the work will be done as well as man by prayer and study can do it. They see this and rejoice, nor would they have the work cease. They would not blot from the page of history the brilliant career of the Bible Union, though they may not have sympathized with its humble and persecuted founders in the beginning. Were its work to cease for lack of aid, theirs would be a grief as bitter as our own.

Then let all who love the Bible, and who see in the progress of this glorious Bible Union the power of God, rejoice together. Let the ten thousand and the two and twenty thousand vie with each other, as they shout from the valleys and hill-tops, saying, "We have gained the victory." We will not upbraid them, because they did not come up earlier to the battle. We will not claim the honor before them, as though our own hand had saved us. We are not the light, but we are to hold it forth. Obscured it may have been for ages—observed let it be no longer. Let it break forth in undimmed splendor upon the midnight slumbers of a dark and sin-ruined world—let it dispel the errors of corrupt systems of religion—let it chase from the church of the living God all her traditions, her sectarianism, and her bigotry—let it bind together, as the truth only can bind, all the redeemed of the Lord into one fold; and let there be but one Shepherd, while we all unite devotedly in giving to Him all the glory.

Christians, the American Bible Union needs your aid. Let it not languish for the support which you can give. What your conscience approves, what your heart loves, and what your hands find to do, those things do with all your might.

TO THE ELDERS OF CHRISTIAN CHURCHES.

NO. II.

In my first number I presented a plan — a system of raising means for God's work—to your consideration. If there be one solid objection to it, I cannot find it.

It will be some trouble, it is true, but I have yet to find anything valuable, earthly or heavenly, without trouble. But, admitting that it will require some thought and attention on your part, will it not be very insignificant indeed compared with the good that is likely to result?

1. Like the weekly commemoration of Christ's death, it will be the means of frequently reminding each Christian that he has a work to perform—that he must become part and parcel of the great renovating movement in God's religion — and that he must prepare himself for so doing.

2. It will save the employment of agents, at considerable cost. It is a great misfortune that Christians require so much expenditure of time and money to keep them alive, while the good Word of God is so easy of access — while prayer, the vital air of the Christian, can so easily be breathed by all. But so it is. Without pastors the churches will starve—without discipline they will go to destruction. Just so it is in regard to benevolent operations. While elders and evangelists should do the work, and see that contribution is made — and means for spreading the Gospel should be abundant—it has become necessary, among all parties, to send out agents at much expense, to remind those who have the care of the churches of their duty, or to do their work in this respect for them.

Brethren, this ought not so to be. And it need not be so, if you will only do your duty. I do not expect, by any means, to get all of you even to consider these suggestions, much less to put them in practice among the congrega-

tions; but if I can be the means of getting only a few congregations to commence the plan in earnest, I shall do much, very much good. It will show beyond any controversy, that such congregations both give more, and take greater interest in the spread of the Gospel.

3. It will not interfere with district co-operations, for these works are the very same for which District Associations were formed. The funds given in contribution can be sent to the District Board, if there be one, with instructions to expend it within the district, or be by them forwarded to the Missionary or Bible Society.

4. I would again entreat you to consider well the importance of system. Systematic doing good is just as beneficial as systematic evil doing is injurious. Active religious employment is as vital to Christianity, as active physical exercise is to bodily health. If we are not doing good, we are certainly doing evil. If this work is not going forward, the great blame lies at your door.

5. Let us try and stir up the special interest of our preachers and writers to this work. They are the great movers and power in religious matters; and unless they take an active interest in any reform and progress, much is not often accomplished. You are the only persons who can supply the deficiency at all. If they will not work, let us try and set them an example worthy of their imitation. But, more than this—let us call on them, earnestly and repeatedly, to help us. Our importunity may obtain their aid, when other motives fail. But they are generally men who are deeply interested and alive to such matters, and only want to be often reminded, to come to the work. In the name of our Master and his noble cause, I beseech you, brethren, to take a hasty interest in this matter.

U. B.

To most persons, years seem to grow shorter as they advance in life. We used to dally with life, but now that life has become a real business, play days are gone for ever.

Out of our earthly sorrow and bereavement, arises the true hope and joy. The very instincts of afflicted humanity appropriate by necessity the promises of religion.

ON BAZAARS AMONGST RELIGIOUS DENOMINATIONS.

BY W. M. HUTCHINGS.

[We have received the Essay which follows from Brother T. Coop, of Wigan. In communicating it, he writes:—"I send you an Essay on Bazaars which, I think, would be suitable for the pages of the *Harbinger*. It was read a few evenings ago, at a Young Men's Christian Society, of which I am a member, in connection with the Independents. Our brethren have full liberty to speak in these meetings. Several very important questions have been discussed at them, and it gives us an opportunity of bringing out Christian truth we never had before. If you can so arrange, I shall be glad to see it in the next *Harbinger*."]]

THE great truth enunciated thousands of years ago, by a divinely inspired prophet, that "the heart is deceitful above all things, and desperately wicked," receives daily confirmation. We find melancholy illustrations of it, not only amongst those who are openly vicious and profane—not only amongst deluded idolaters, and reckless transgressors of human and divine laws; but if we look carefully into the character and conduct of multitudes of professing Christians—if we investigate their creed, and scrutinize their practices, we shall find *there* still more convincing evidence—still more irresistible proof that the heart of man is thoroughly and universally depraved. And it would seem that sin, while it has hardened the heart and seared the conscience, has, at the same time, blinded the understanding and perverted the judgment of the human race, so that they are no longer able to distinguish, with certainty, between right and wrong. It would seem that the natural perception of good and evil, which existed in the sinless heart of Adam ere he fell—that instinctive aversion to wrong and attraction to right—has been entirely destroyed; and now, although his descendants have the light of reason to guide them, that reason is but a dim, uncertain, and flickering flame, and resembles rather the *ignis fatuus* which lures the traveller to destruction, than the bright shining sun which will guide him safe on his way.

It is singular, too, that this perversion of judgment exists only in matters of religion. In other things man's reason will guide him aright—in this it is continually wrong. Unaided reason can compute the distances, measure the circumference, and estimate the specific gravity of yonder distant worlds. It can dive into the bowels of the earth, and from the fossil and organic remains it there finds it can calculate, with some

degree of precision, the number of ages (countless though they be) which have elapsed since the original creation of this world of ours. Unaided reason has taught man to span the ocean with his fleets—to encircle the earth with his railways—to subjugate the elements to his will, and bind the lightnings to his purpose; but unaided reason never yet gave to man one bright idea of his God—never taught him one single lesson in divine things—never once brought him, with child-like simplicity, to cry, "Lord what wilt thou have me to do?"

But there is one thing even more surprising still—a thing which would appear utterly incredible, but that we have constant and unequivocal evidence of its truth—and that is, that men who have the Word of God in their hands, and profess to be guided by its precepts, notwithstanding the clearness of the truth it teaches, are so often found believing doctrines and following practices in diametrical opposition alike to its spirit and letter. That men who reject the Bible as a cunningly devised fable—that men who deny its inspiration and question its authority—that they should fall into error is a matter of no great wonder; but that those who profess to believe, love, and obey it—that they should wander so far astray, is utterly unaccountable, upon any other principle than that to which we have already alluded—the utter, hopeless, helpless depravity of the human heart.

And yet so it is. There are many practices not only tolerated, but recognized and sanctioned by Christian churches, from which the apostles would have recoiled in horror, and against which Christ would have launched his severest anathemas. The fact is—and it cannot be too plainly spoken—the fact is, that in these days of outward religious prosperity, when Christianity is

no longer that persecuted despised thing it once was, its professors have become too refined, too respectable, to follow implicitly the plain, homely, and honest directions of poor tent-makers and illiterate fishermen. The unadorned, earnest, enthusiastic religion which did very well for them, would shock some of their modern followers; and hence there must be more regard paid to appearances, more deference shown to the world's opinion, and so they array religion in splendid garments, and decorate her with costly jewels; but, alas! the life—the vital energy—the soul converting power, is gone. There is all that can dazzle the eye, please the fancy, and excite the imagination; but, after all, there is rottenness at the core—after all, it is but a *corpse* arrayed in bridal garments, and rendered only the more ghastly and revolting by the pomp and ornament that surround it.

Amongst many others, there is one practice recognized by the religious world, and not unfrequently adopted, which we regard as utterly unchristian, and that is the raising of money for religious objects by means of bazaars.

Now let us, first of all, look at the bazaar as it is. Money is wanted for a religious object. All that can be obtained by voluntary offering has been gathered in, and still a large amount is wanting. Where shall we get it? How shall this money be raised? We look down our list of donors to ascertain if any one can, with decency, be called upon a second time to subscribe—but there are none. Then we tax our memory to find some rich gentleman or kind hearted lady who has been overlooked in our begging visits—but our begging brethren have only done their pleasant work too well, and none such can be found. We are just going to despair, when a bright idea strikes us. Ah! Yes! That'll do! Its just the thing! What a wonder we never thought of it before! Why we'll have a bazaar, and surely by this means the money may be raised. So we seek out a lot of our most active young people, and set them to work at once. All preliminaries being arranged in a satisfactory manner, and all of us being most sanguine as to the result, we announce that in the course of a few weeks there will be a bazaar held for such a purpose, and that contributions

thereto are solicited from any kind friend disposed to send them. And now busy fingers are at work, and young ladies begin to manufacture all manner of ingeniously constructed articles—as beautiful as themselves. Fly catchers (ultimately intended, perhaps, to catch something else), book marks, watch guards, table mats, and a host of articles too numerous to mention, are speedily produced and transmitted to the proper parties. And those whose skill and industry are insufficient to induce them to send articles of home production, make purchases of various matters and forward them to the same authorities. At last enough has been contributed (and it takes a great deal to make that same enough), and now the printer must be called into requisition. An enormously large placard (like a harlequin's coat), printed in red, blue, and black letters, is prepared and posted on the walls. A large quantity of circulars are sent out, and advertisements are inserted in all the local papers, to inform the public that at such a time, in such a place, for such an object, a bazaar will be held. Meanwhile, great exertions are being made, to judiciously lay out and tastefully decorate the rooms. The joiner erects stalls, and the upholsterer hangs festoons, and all is hurry and bustle. Carts and porters innumerable are employed to convey the various articles to their destination, and arrange them in their respective places; and all this continues up to the latest moment, and even sometimes beyond the time appointed for the opening. At last the work is done—all is ready for the reception of the visitors. The band strikes up a lively tune—the doors are flung open—and in there rushes a crowd of eager gazers. All is life and activity now—the merry laugh—the constant tramp of feet—the unremitting hum of voices, mingled with the deafening sound of the musical performance, have an overpowering effect. The business done is immensely great and incredibly profitable. The dazzling beauty of the lady sellers, combined with the bewildering effect of the noise, renders the young gentleman purchaser quite oblivious to the real value of the article he buys, utterly reckless of the price he pays for it. Articles whose real marketable value may perhaps be 2½d. are easily disposed for half a

crown or half a guinea, according to the seller's skill or the buyer's ignorance. Having sold, at these prices, either till all the saleable articles are gone, or till the purchasers grow weary of spending, another means is resorted to in order to dispose of the remainder. So raffles are got up. Twenty members at sixpence each for this article. Fifteen members at one shilling each for that. And now commences a scene more suited to a gambling house than to a religious assembly.

Yes, gambling for the glory of God—gambling to erect a house of prayer—gambling to build a Sunday school—gambling to extend Christ's kingdom—gambling to save immortal souls—gambling in the sacred name of religion! Oh! ye saintly patrons of bazaars, tell us, if you can, why the dice box in a gaming house is morally wrong, and the raffle at a bazaar is morally right. Tell us in what consists the difference, and explain the method by which, with a quiet conscience, ye swallow the camel in one case, and stand choking at the gnat in another. Is not the bazaar raffle worse, infinitely worse, than the gambler's dice—worse, because the sacred name of Christianity is profaned—worse, because God's truth is blasphemed—worse, because it is hid under the meagre threadbare cloak of a professed religion.

Mighty God! Is thy cause so weak—are thy resources so limited—thy friends so lukewarm, that such means as these are needed to erect thy sanctuaries or spread thy cause? Dost thou require—wilt thou accept such offerings as these? Are not the cattle upon a thousand hills thine? Are not the gems of the mountain—the cedars of the forest—the pearls of the ocean—thine? Are not the gold and the silver thine? Is not the earth and its fulness thine? And shall the disciples of the Great Teacher of truth and morals, in order to spread the truths he taught, resort to means against which morality revolts and from which common honesty hides itself? God forbid! Let the church be poor as it once was—let its preachers be illiterate as they once were—let its only temples be the mountain top—the hill side—or the rude barn where our fathers met their God; any, all of these, rather than build stately and commodious edifices with money raised

by questionable means; any, all of these, rather than hold a bazaar for the erection of an house of prayer.

These bazaars are insulting to God! Every offering made to him which he has not sanctioned is an insult to his majesty. In all matters of religion—in the means adopted for its spread, as well as in the doctrines believed and ordinances administered—in all, the command of Christ is the Christian law. And to refuse obedience to his commands is no more offensive or insulting to him than to set up fresh commands, and go beyond the directions he has given for his service. Doing too much, and doing too little, are alike and equally criminal; and the man who offers *strange* fire on the divine altar, is as surely under the divine displeasure as he who scornfully refuses to bring thither his oblation.

And so far from bazaars being sanctioned by divine command or apostolic practice, we challenge any man to show that the apostles ever received a fraction of pecuniary aid in support of religion from any but professing Christians; or that the early church ever allowed the unconverted to cast one mite into the Christian treasury. The directions given by the apostles on this point are plain, simple, and beautiful. Each Christian is commanded on the Lord's day to dedicate a portion of his substance to his Master, as God has prospered him during the preceding week. This is the Christian method of giving—this is the true voluntary principle. Alas! that it should ever have been departed from.

Bazaars are equally degrading to man. The highest position which a man can aspire to is, that of being a "fellow-worker" with God. The noblest emotion he can feel, and the most dignified action he can perform, is spontaneous and disinterested benevolence—and the highest form of pecuniary benevolence is the dedication of substance to God's cause. But the bazaar implies that this spontaneous benevolence is inadequate; and that man is so thoroughly selfish that he must needs be cajoled, and cheated, and deceived ere he can be induced to part with gold for a good object. The noble work of aiding in a good cause because it is good, is set aside, and the bazaar is substituted for the free-will offering; thus proclaiming to the world, that

unless the bitter medicine of generosity is coated and disguised in honey, it will not be swallowed by the Christian world.

Love to God, gratitude to Christ, sympathy with the distressed, are arguments of no weight. *They* will not open their purse strings, or call forth a liberal donation; but the bustle—the delusion—the trickery of a bazaar will, succeed where the others failed.

Now all this evil arises from a mistaken notion of the relations which exist between the kingdom of God and human wealth—from a mistaken idea that, in order to be extensively useful the church must possess large resources and an immense revenue. But money is not the hinge of the divine economy. It may add to a man's importance in this world's estimation, and enable him to maintain many luxuries and conveniences, but it will not—it never did—

it never can, purchase the divine favor. The brightest days of the church were the days of her poverty—when the pulpit was her stake, and her only sanctuary the prison-house. Then her love was warm—then her zeal was great—then the smile of God rested upon her laborious efforts for his glory, and thousands were converted to the truth. But when she became rich, and increased in goods—when she possessed ample revenues and large territories, then her love waxed cold—her zeal was quenched. Corruptions multiplied—her sleek and well paid clergy became mere hireling shepherds—Ichabod was written on her gorgeous temple—the Shekina departed from her midst—her locks of strength were shorn, and she became enervated, a mere wreck of what she once had been. Then angels wept over her—God hid his face from her, and devils held a carnival on earth over souls doomed to destruction.

WORSHIP—IN FORM.

It is doubtless the fact that prayer is the language of nature—that worship, of some kind, is offered by all the diversified classes of our race. While the worship which God enjoins—which he accepts—is rendered alone by those on whom his Spirit has been breathed; yet prayer, from different motives, is offered by nearly all the human family.

There is the prayer of instinct—the natural out-going of the spirit after some object of devotion. This development of the religious element of man's being, which marks alike the savage and the sage, is usually no more the effect, nor under the guidance of reason, than is the infant's cry for help and nourishment. Let sorrow oppress—let sudden and confounding calamities overwhelm—let difficulties and dangers, inextricable and destructive, surround—and prayer will be uttered, and the cry for aid will ascend from the heart, however steeled by obduracy. The Infidel in a storm on the ocean, where destruction seems inevitable, realizes the presence of a God, and invokes his aid. It is the voice of Nature, the cry of instinct; yet it is not prayer—the worship which God accepts.

The mere prayer of instinct will cease with the circumstances by which it was awakened. Let the storm subside—let

the darkness disappear—let the danger pass over, and the voice of prayer is hushed, and the soul settles down in its usual heedlessness; so that whatever earnestness may characterize such prayer—whatever tears may accompany it, or sighs express it—in the eyes of heaven it is destitute of all that constitutes the effectual fervent prayer.

There is also the worship of custom. This is the use of vain repetitions, as the Heathen do—*vain*, not because it is a repetition, but because there is a destitution of principle in its promptings, and of delight in its exercise. The Pagan and the Pharisee go through the formalities of devotion “decently and in order,” frequently and constantly—why? Is it from a burning love to God? Is it from an ardent desire to please Him? A constant anxiety to secure His blessing? No. From infancy up he has been taught to *say* his prayers; his associations have accustomed him to attend public worship. Regular may be his devotions, and constant may be his attendance on divine worship, in the family, or the closet; and yet, no real prayer be breathed from his heart, or fall from his lips, or enter the ears of the Lord of Sabaoth.

There is, also, the prayer of conscience. When it is aroused—when

the violated law speaks out its thunders, and the man feels that the sudden vengeance of God is about to be poured upon him—he will pray—utter a selfish cry for mercy—will implore with trembling and tears—yet there may be no real sorrow for sin—no hatred of vice—no ardent desire for purity—no spirit of prayer.

As Christians and Christian ministers, we ought to ask ourselves, do we ever pray? Are we not often prompted really by instinct? Do we not often pray because custom expects it from us, or habit has made it a matter of course? Is it not often the effect of conscience, which drives us to the dreaded task, in which we take no real delight.

What can be a sadder sight than to see an intelligent, accountable being, enter the presence chamber of the Eternal with solemn sounds on his lips, while his heart is cold, and lifeless, and distant—with no delight in the exercises in which it is engaged, and no ardent desire for the object professedly sought.

We confess that public worship, especially in our large cities, appears to us to have much of the form of worship, and but little of the power. Where the prayer of the public minister is listened to without interest, by an audience whose position is not changed, whose eyes are not closed, and whose wandering thoughts are not hushed by the name and character of the Being whose presence is invoked. Where praise, which should flow in songs of gratitude from every living soul, becomes a mere artistic display, in which a chosen few have the ability to engage, and the swell of music is substituted for the outburst of spiritual joy. In all this there may be form, fashionable and decent—but the spirit of devotion, is it there? The cheering presence and blessing of God—is it sought for, expected, or enjoyed in circumstances such as these? We must return to the simplicity of our ancestors—we must have more of the spirit of the gospel—we must have a spiritual worship—or all is vain and all is lost.

THE TESTIMONY OF JESUS AND HIS APOSTLES.

NO. III.

It is through the medium of sense—in the words we hear, the books we read, and the observance of things by which we are surrounded—that we obtain all our knowledge of God, of ourselves, and of time and eternity. Words and things are the appointed channels by which ideas are conveyed into the mind. They are means to an end. Hence the vast importance, when endeavoring to ascertain the will of God taught by his Holy Spirit, through or by his Word, or by the example of Jesus and his Apostles, that the moral image thus presented should be received, or written on our hearts. "Let these sayings," said Jesus, "sink deep into your hearts." Could this be realized in perfection, the result would find us like-minded on all subjects with the Saviour. If, therefore, we are desirous of knowing and possessing, in some degree, the spirit which actuated the Sa-

viour and his Apostles, regarding any particular subject or principle, we must receive our impressions through the appointed medium; and when truth is perceived by the understanding, then a humble, teachable, and believing disposition should be cultivated, by which to reduce to practice all the commands of Christ and his Apostles.

It must be obvious, then, that no audible or inaudible communications, such as "spirit rappings" or "secret teachings," are made by God, for the conversion of sinners or the edification of saints. "Faith cometh by hearing, and hearing by the Word of God:" so that where there exists no well-established testimony respecting life and death, time and eternity, there can be no faith. But when divine testimony is supplied in support of any principle or position, then, whether it be fully or only partially comprehended by us, it

is matter of faith, and should be received into the mind of every disciple.

In our remarks in a former number, (page 73-6) we presented six passages from the New Testament which refer to the spirit in man and an intermediate state of happiness between death and the judgment for every child of God; or, in other words, an existence of felicity for every true-hearted servant of the Most High. How might we all rejoice before God, were these truths received into the heart in humble faith as the teachings of Holy Writ. But, to ensure this enjoyment, we must give more earnest heed to the records of divine wisdom.

We now proceed to adduce further passages in illustration of the position we then assumed.

1. The Mount of Transfiguration is the scene to which we would transport the mind of the reader. Let it be remembered, that Jesus had propounded to his disciples the character of the mission which had brought him from heaven to endure suffering amongst men, to be put to death, to descend into the grave, and having rose from the tomb, ascend to his throne of universal dominion in heaven. This picture of ignominy, drawn by the Messiah himself, was incomprehensible to the disciples: it was hidden from them by reason of their misconception of the truth. The Evangelist Luke, in narrating the account, says — "And it came to pass, that Jesus took Peter, and James, and John, and went up into a mountain to pray: and as he prayed, the fashion of his countenance was changed, and his raiment became white and glistening. And behold there talked with him two men, who were Moses and Elijah: *who appeared in glory*, and who spake (or conversed) of the decease which he should accomplish at Jerusalem" (Luke ix. 28-36.) From this narrative we are clearly instructed upon three particulars:—1, We learn that there are saints *already in glory*; 2, We are enabled to

comprehend, imperfectly though it be, something of the original dignity and majesty of Messiah, and of the character of a future state; and 3, That the death of Christ, and the design of it, would be accomplished at Jerusalem. "Ought not Christ to suffer these things, and to enter into his glory?" Now if, as some allege, there is no state of glory for the departed saint previously to the resurrection of the body, how are we to account for the appearance in glory of Moses and Elijah upon the Mount? We know, it is true, that Elijah, like his illustrious predecessor Enoch, was translated at once from earth to heaven; but of Moses it is recorded, that he died in Mount Nebo, and, like his brother Aaron, who died a short time before on Mount Hor, was gathered to his own people. Without pausing to inquire in what sense Moses and Aaron were gathered to their own people, if not in an intermediate state, we arrive at the testimony of inspiration, which is matter of faith, that some 1500 years after God buried him, Moses appeared in glory on the Mount of Transfiguration! There are writers who do not hesitate to assert, that Moses was at once translated to heaven; but the inspired record informs us that he "died, and God buried him, and he was gathered to his people." Other writers state, that Moses was raised from the dead for the occasion, and then sent back to the grave, to sleep on until the general resurrection; otherwise, they add, Christ would not have been the first to rise from the dead. But why should there be these attempts at reasoning to maintain a theory, when the testimony of divine truth is so plain, and so fully established, in direct antagonism to such theory, both in the Old and New Testaments?

The passages which we are about to cite, are in addition to the former illustrations from Scripture, in support of the position we have assumed. We recommend their careful examination.

2. 2nd Corinthians v. 3, "But though our outward man is impaired, the inward man is renewed day by day."

3. 2nd Corinthians, v. 3, "*While at home in the body, we are absent from the Lord; but we are desirous rather to be absent from the body, and present with the Lord.*"

4. 1 Corinthians xv. 44, "*There is a spiritual body.*" Hence departed saints will be raised in spiritual bodies; but, as the natural body alone is not the natural man, neither is the spiritual body alone the spiritual man. As the animal body is not *the sinner*, so the spiritual body is not *the saint*, but the habitation of a pure spirit. If, then, the saints have spiritual bodies at the resurrection, the inhabitants of these spiritual bodies must be distinct beings; for, as the natural body without the spirit is dead, so the spiritual body without the spirit would be imperfect also.

5. In Hebrews xii. Paul speaks of the *spirits of just men made perfect*, which is in direct opposition to the notion, that man is only a compound of flesh, blood, and bones, and has no being independently of its fleshly tenement.

6. Hebrews xii. "We have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection to the *Father of our Spirits and live?*"

7. Revelation xxii. : "And one of the seven angels talked with me, saying unto me, Come hither, I will show you things to come." At the conclusion of this unveiling of the future the Apostle adds:—"And I, John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things. Then he saith unto me, see thou do it not; for I am thy fellow-servant, and of thy brethren the Prophets, and of them who kept the sayings of this book: worship God."

We have doubtless omitted many passages of the New Testament which might have been selected in further il-

lustration of this subject; but the six previously adduced, with the seven now referred to, must suffice for the present. The destiny of every person is fixed at death. This life is the seed-time for eternity, and "whatsoever a man soweth, that shall he also reap." "It is appointed for man once to die, and after death the judgment." "There will be a resurrection of the just and of the unjust." These are solemn realities, appertaining to the whole human race.

But passages are quoted from the Old Testament Scriptures, which seem to some minds to justify an opposite belief. This antagonism, however, is only apparent; and would entirely disappear, if we had a more perfect translation, and the passages were read in connection with the context. Select, for instance, the passage from Ecclesiastes, "The dead know not anything respecting the things of this life; all that is doing under the sun, is nothing to them;" and then read it as translated literally by Dr. Boothroyd, as we now give it. The meaning is so obvious, that it is almost impossible to put a wrong construction upon it.

The living, indeed, know that they must die,
But the dead know not anything;
And they have no more reward on earth:
And the memorial of them is forgotten.
Both their love, and their hatred,
And their envy, have already perished:
Nor have they a part any more for ever,
In whatsoever is done under the sun.
Go, then, and eat thy bread with joy,
And drink thy wine with a cheerful heart,
For God now accepteth thy works.
Let thy garments be at all times white,
And let not thy head want ointment.
Live joyfully with thy wife;
Love her all the days of thy vain life
Which God giveth thee under the sun:
For this is thy portion in life, and in thy labor,
In which thou laborest under the sun.
Whatsoever thy hand findeth to do, do with thy
might;

For there is no work, or device, or knowledge,
Or wisdom, in the grave whither thou art going.

J. W.

CORRESPONDENCE.

TESTIMONY OF JOB, DAVID, ISAIAH,
AND PETER.

NO. III.

MR. EDITOR, — In considering the inquiry whether the Christian after death enters into a state of consciousness or unconsciousness, you presume to examine six passages; but are not these of very doubtful interpretations as applied by you? With me it has long been a rule, that no solitary or obscure passage can be interpreted in opposition to the concurrent testimony of the Book of Revelation; if, therefore, those portions that plainly and openly treat of the state of man after death, clearly hold out and manifestly imply that there is no work, knowledge, nor device in the grave — that the dead know nothing, neither is there any more a remembrance — that they are not awakened out of their sleep until the heavens be no more — these are plain unequivocal testimonies, and cannot be set aside otherwise than by something equally clear, and a reason also as to the cause of such change, as it is most evident they directly oppose *the view given*. Your reasoning about the difference between the Jewish and the Christian dispensation, we presume not to object to, but must affirm that it cannot apply to a subject which involves constitutional principles, seeing it is plain that if these testimonies are to be relied upon, man is so constituted as to be incapable of conscious existence in a separated condition; but we withhold conclusions till we further notice for the present Paul's testimony on this matter. We are informed (2 Timothy, ii. 17-18) that Hymeneus and Philetus had erred concerning the truth, saying that the resurrection was past, and overthrew the faith of some; from which it appears evident, that a subversion of this doctrine was fatal to right conceptions of truth, and to right apprehensions of the salvation which is through faith in Christ Jesus. In 1 Corinthians xv. the Apostle is evidently addressing himself to the views embraced by that church of those who said there was no resurrection of the dead; but, before examining his arguments, it may be well to ask, how we may conclude they viewed this subject? — I mean those who said there was no resurrection.

The reader needs not be reminded of the views held by the Heathen long before Paul's day, that every man possessed an immortal undying spirit — that this body was only the outward shell, which, falling off at death, allowed the immortal soul to escape to the Elysian fields, to be satiated with all the carnal pleasures to which they were naturally disposed. Swedenborg does not wish to be understood to say that there is no resurrection, but affirms that it takes place at death — that this inner

man is the real man, which, immediately on its departure from the body, according to its character, enters into such a state as is suited for it. Universalism evidently takes its stand on this sentiment; being horrified at the idea of eternal torment for immortal beings, it has endeavoured to torture the Scriptures, seeking to make out a case to justify the hope of the final salvation of all. The last we have to mention is perhaps among the professors of Christianity the more general, but evidently closely allied to those already given. It views all as possessed of this immortal soul: it is concluded, that upon death, heaven or hell is the immediate portion of all. Now taking a retrospect of all these sentiments, what is the difference? In our view they are all the same. The Heathen differs as to the kind of enjoyment after death, but all agree as to the constitution of man; and it is easy to perceive in such a view there is no need for a resurrection — all are adjudged at death, all enter into their enjoyment, and consequently we may readily perceive that Swedenborgianism is the resuscitation of the sentiments embraced at Corinth and elsewhere, at the very time of the Apostle's writing this letter, to which we now turn our attention. Addressing himself, as we have said, to the error embraced on this subject, he begins by calling attention to the Gospel he at first preached: how that Jesus Christ died for our sins, that he was buried, and that he rose again. This last item he closely pursues, calling up to view all the witnesses who saw him after his resurrection; and if we inquire into the design in view in leading the mind to such a course, we need only to be reminded of the work they had to be engaged in, to be witnesses of the fact that the same Jesus that was crucified, even him had God raised up from the dead. Thomas's unbelief confirms what we are endeavouring to present; and John, in order to oppose the Gnostic sentiments of his day, begins his Epistle by affirming, "That which was, from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and *our* hands have handled of the Word of Life," &c. Here is manifestly, then, the establishment of the real identity of the person that was crucified, dead, and buried, but whom God had raised up. Having established this point, he proceeds to ask, how some could say there was no resurrection of the dead? If, says he, there be no resurrection of the dead, then Christ is not raised; and if so, our preaching is vain, your faith is vain, you are still in your sins, we are found to be false witnesses, and they who have fallen asleep (died) have perished. It was predicted of Jesus, that his flesh should not see corruption. This was necessary, as we have seen, in order to identity.

But here, in the view of the Apostle, it went further, being the evidence, on the part of God that as He rose, it was the first fruits — the harvest at his coming. The first fruits, then, are the model of what will follow: it is true, however, that we must see corruption, that flesh and blood cannot inherit the kingdom of God. In verse 54, however, Paul says, "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed." Thessalonians iv. 15, "We which are alive and remain, shall not prevent them which are asleep." Philippians iii. 21, "Who shall change our vile bodies, and fashion them like to his glorious body." Here we see that Jesus did not see corruption, and so rose in that identical body in which he was crucified; but it is a glorious body, the likeness of that which all his are to possess. This, it is manifest, must have taken place with Jesus after he was taken out of the sight of the Apostles; for, as we have seen in order to identity, it was indispensably necessary that he should appear as they had formerly seen him, possessing flesh and bones, whereby Thomas was constrained to say, "My Lord, and my God."

Paul's answer to the objector now claims our attention. But some men will say, How are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened except it die," &c. Now what we are endeavoring to present must be manifest to the reader, that as he had rested his argument upon the identity of the body of Jesus, so he rests himself in reference to our resurrection, and like a sound philosopher, proves what we know of all seed sown in the earth, that it must die before it is quickened; and we all know that although it die, yet we recognize it to be the same grain. So our bodies, though returning to our native dust, are recognized by Paul as the same bodies, being such as God sees fit to give, which Paul calls spiritual:—"It is sown an animal body: it is raised a spiritual body." Thus he clearly proves, that as the same body that had been crucified was raised, so the same (or that body which God will give, which must be a germ from the original) body must be raised; or, as he further reasons, "What shall they do who are baptized for the dead, if the dead rise not at all?"—or, in other words, if there be no resurrection, Christ is still in the grave, his claim to be the Son of God is unsubstantiated, and why be baptized for a dead Saviour, and why do we Apostles endanger our very lives? If the dead rise not at all, let us eat and drink, for to-morrow we die. Verse 54, "So when this corruptible shall have put on incorruption, this mortal shall have put on immortality." To die, in the foregoing sentence, evidently means, to be no more, to perish: God's salvation is to rescue from this perishing state, and to bestow, as the reward of fidelity, eternal life. The time when this glorious reward will be be-

stowed, in Paul's view, will be when the trumpet sounds, when the dead are raised, and the living are changed; then will incorruptibility and immortality be bestowed, and not till then. Here we must observe, the course pursued by the Apostle is in perfect unison with all the testimonies to which we have referred, proving from the identical resurrection of Jesus, the identical resurrection of all who shall partake of such glorious grace, and that without such divine intervention, man must perish. But if man was so constituted, as that he could possess a conscious existence after death, he could then live, and have no need of a resurrection. More in our next. J. BLACK.

London, February 8th, 1854.

JESUS AND JUDAS.

DEAR BROTHER,—I am sorry to say, that your rejoinder to my brief note is by no means satisfactory. I am not aware that we have anything to do with the case of Judas Iscariot. Our Divine Redeemer, while on earth, could personally forgive sins, without any ordinances—could work stupendous miracles, and tolerate known sins, until moral disease was fully ripe for the final manifestation of his glory in accomplishing great purposes; but we cannot imitate our Divine Saviour in any of these particulars. Since his ascension to heaven, we have nothing for our guidance but the laws which he left behind him. We are not law-makers. There is but one legislator, and it is both our duty and our privilege to see that his laws are administered in purity and solemnity. As you have expressed your sorrow that our Scottish brother, now resident in Bethany, should trouble himself with the practice of the church, suffer me on the other side to express my sympathy with—and my decided approbation of the conduct of our brother. He has evidently carried his conscience with him to America—(a thing not always done) and is not able to fellowship with those who break acknowledged laws, and those who outrage apostolic practice. All our power hitherto has arisen from our ability to say, "Thus saith the Lord"—from our readiness in pointing to the manifest practice of congregations set in order by inspired men—or precepts which were delivered as oracles from heaven. Once let us begin to tolerate or justify a practice unknown to primitive churches, and all our power vanishes. Ichabod—the glory is departed. We shall give the lie to all our former pleadings and labors, and in the room of murdering the apostacy, commit suicide upon ourselves. As to the members of a scriptural church shifting their responsibility to the unbaptized who are seeking communion, it is simply ridiculous. I am a farmer, and can understand how a bundle of hay can be shifted from the shoulders of one man to those of another; but the burden of responsibility for pure church

fellowship does not hang so loose, and cannot be transferred in any such method. Where God has laid it there it will cleave, and woe to the unfaithful. I would have replied to your's sooner, but for two reasons; first, I expected some of our more talented brethren would have taken up the subject; and second, that some of the leading brethren at Bethany would have given us more light. I trust the brethren will speak out on this question, for much depends upon it. Sincerely your's,

ALEX. HUTCHINSON.

Old Mills, Feb. 4, 1854.

REMARKS BY THE EDITOR.

It is quite possible that neither Brother Hutchinson nor myself have anything to do with Judas Iscariot, either in his principles or in his practices. We hope not. But if we are not mistaken, we ought to have something to do with the conduct and spirit the Saviour manifested towards him. Jesus knew perfectly the motives and character of Judas; and yet he continued to instruct and show kindness to him, and empower him to work miracles like the rest of the disciples. Nay, the Saviour even washed the feet of Judas, and allowed him to sit at the table and eat with him, when, probably, the thirty pieces of silver, the price of his Lord and Master's blood, were in his possession! Who was personally responsible in this case? Judas, to be sure, for his perfidy; and Jesus for his fidelity, forbearance, and love toward him. Every thing had been done that even the Omniscient himself might morally do, to convince Judas that neither his heart nor his practice was right in the sight of God. But all to no purpose. At last, sin being perfected in him, it brought forth death, and he became a traitor and a suicide.

Now let it be distinctly understood: this case is not introduced to show that the unbaptized *ought* to be admitted to the Lord's table: far otherwise. We have often said it, and now repeat it, that there is neither apostolic precept nor example to justify an unbaptized person partaking of the Lord's supper. But in this simple declaration, we only stand on the same platform as the Independents, Episcopalians, Methodists, and Roman Catholics. They all affirm the same thing, and from the same Bible; and some of them even make much more of their baptism than we do of ours. It is true none of them, nor the Baptists either, lay so much stress as we do upon immersion, which, after all, is the only true baptism under

heaven given among men. Immersion, however, they reject as mere theory obnoxious and offensive in their eyes; and especially, immersion for the remission of sins. If we had a correct translation of God's holy word, and implicit faith in all that is testified therein, then our redemption and eternal salvation, and that of thousands beside, would easily be apprehended.

J. W.

ANCIENT SPIRIT OF THE GOSPEL.

DEAR BROTHER,—With much pleasure I observe a few remarks made in the *Harbinger* of this month, on the "Ancient Spirit of the Faith," see page 35. This I have frequently been painfully convinced, was much wanted in many of our churches; and as our brother in London remarks, "We look around in vain for that active love, that earnest brotherly kindness, which should be found animating our churches." There has been too much of the outward forms of formality shown in many of the brethren; not that such have been intentionally done to the overlooking of those other most pointed exhibitions of the fruits of our profession, which should lead us to show our love one towards another, as was truly exhibited amongst the first Christians in the apostolic days. When we consider such examples, and the many express injunctions to observe them from our Saviour and his apostles, we must confess, that there is indeed a necessity of having our minds stirred up so as to lead to examination if we have not been wanting in these. Look to what our Lord and Saviour says in Matthew xiv. from verse 34 to the end. Apply this test to ourselves, and what must our feelings be? Can we trust to be received by him at last, by having done these things or not? My beloved brethren, let us be found alive to this great and important fact. On taking a glance at the sufferings and privations of our fellow-men, and the want of this spirit amongst the many churches around us in this boasted land of ours, I tremble for the fate of such at that great day, when all things shall stand open for condemnation, &c. Observe the language of our Saviour. Many, on that day, will be expecting to be received because they lay claim to being his followers; yea, and of having been very active in his service. See what our Saviour says in Matthew vii. from the 18th to the 24th verse—which should certainly satisfy all, that it is not merely professing to be his followers, but letting this be made manifest by our love to all the brethren who may require our aid and sympathy, and who may be in distress of any kind. How often do we hear it said, this one and that other one can give good admonition what should be done, but does he act up to such? This is the *point*; let one and all see

to the answering of this question. When thus making a few remarks on this all-important matter, let me say that in giving expression to our regard for our distressed brethren, let it be done in such a way as to give as little pain as is necessary. I speak from what I have observed, having been many years attending to such duties. Want of this has often been the cause of suffering. If we know and are satisfied that distress of any kind is requiring our aid, let us act at once in the spirit of our Saviour, giving our aid with that feeling which soothes and imparts consolation, and impresses our brethren with the sincere love for them. They thus are led to rejoice more and more, in the truth, and to acknowledge the source from which all our comforts come. Thus will we be found weeping with those that weep, cheering the drooping soul, strengthening the feeble mind, and pouring consolation unto the desolate, who may have passed through the furnace of afflictions. How consoling is this to us, when under such afflictions—how soothing is it, none can feel but those who have felt it. When, and so long as we are in this state, there is much opportunity of exercising ourselves in such good deeds. Let us, therefore, see that we are truly impressed with the importance of these duties, and that the churches shall not overlook them, seeing they are of so vital importance to the best interests of all. I hope that some of the more talented brethren would take up this subject, so as to have it brought forward with greater force. Such a subject, in my opinion, is of the *greatest import*—all others being worthless, if wanting in this.

Allow me to say, that I by no means undervalue many of the articles that appear in the *Harbinger*; yet, I would say, there are still some that might be out of it. Let us have subjects tending practically to operate on all, so as to cause us to become more and more the children of God, in the midst of the many evils around us in this world; and thus making us ready for the blessed inheritance of the saints in life, when we have done with this state of existence. Your's in the glorious hope,

W. F.

Paisley, January 14, 1854.

LETTER FROM AUSTRALIA.

DEAR BROTHER WALLIS, — Almost at the eleventh hour of the departure of the Great Britain for Old England, I have thought of sending you a few lines, and without having an opportunity of conferring with the brethren, I have taken upon myself the responsibility of its contents. You are doubtless aware that we have now a little band residing in this colony, who feel it to be a privilege, and experience the enjoyment of coming together to hold sweet communion with each other and with our Lord and Master on his own day.

There are about a dozen of us in this locality, who meet for the breaking of bread and attending to the apostles' doctrine, &c.; and it is pleasing to inform you of constant additions to our numbers. We have recently had an addition in the person of Brother Service, from Glasgow; on the 31st of October, Brother and Sister Dickens, from the church in Lark-row, Victoria Park, London, presided over by Brother Warren. Brother D. procured employment immediately at his trade, and is doing well; both himself and wife are delighted with the change. I have just had a letter from my friends at home, informing me that our dear Brother Warren would sail in a few days in the Tubal Cain. I now anxiously await his arrival, and we shall be glad to hail him when he arrives. It is more than probable that he will get work at the same shop with Brother D. he having spoken to his master about him. The ship that Brother D. came to Australia in, called at Adelaide on her way, where Brother and Sister D. had the pleasure of being welcomed by our Brother and Sister Magarey, who laid themselves out to make their visit delightful to each other. Brother Magarey wishes to correspond with the brethren here, which we hope shortly to do.

I now come to the main object of my letter to you, which is to ask the favor of your sending out some *Harbingers*, Hymn Books, &c.; the latter we are much in want of. I would thank you to forward one dozen or one dozen and half of *Harbingers* for January, 1854, and each succeeding month. I think those will be enough for the present, as some of the brethren get them by post. Please to set them down to my account, and I will forward you a bank draft for the amount. Should you have any volumes of the *Harbinger* previous to 1851, I should much like to have them, as I am minus of these. I have occasionally sent you some of the *Argus* newspapers, which I hope have come to hand. I have sent one this week that will pay for the perusal, it being an accurate description of the state of the colony. The march of improvement is almost incredible. I have been here just thirteen months, and the change for the better, according to things at home, is more like the work of thirteen years. The works now in embryo are of a vast magnitude, and combined with our free constitution, also in embryo, will, I have no doubt, produce an effect that the History of the World would not be able to produce a parallel.

My soul almost shudders at the thought of futurity, when I see the Mother of Harlots and her daughter in the ascendant, with the sectarian satellites becoming tributaries, to make the light which cometh down from above the more obscure. As it is a law that large bodies attract the smaller, and if there be an affinity in the less for the great, the co-

hesion will be the firmer; notwithstanding the lesser possessing some little power of repulsion, it must give way to that of the greater. Oh, brother, what an awful thought! for who knows but what they all will become submerged into the original elements of apostacy. What anxiety ought it to awaken in us, who have come here professing to be the disciples of him who said, "Ye are the light of the world!" God forbid we should seek to hide ourselves, but become living witnesses of the truth as it is in Jesus; and having experienced the blessings arising from faith and its obedience, may we seek to extend its influence, and secure the happiness of those by whom we are surrounded, by pointing to the Lamb of God, who has died that they might live. I have no desire for the publicity of this, from not being able to cater for the instruction of my brethren.

I find by the letter of mine published in the *Harbinger* for July, there is an omission either on your part or on mine, in the paragraph at the eighth line. I am made to say that I was

sorry to find Brother Warren still wishing to come out, (what I meant to have added was) from not having the means, and would gladly have forwarded them had I known it. In conclusion, my desire is that we may enjoy that peace arising from the answering of a good conscience towards God; for the more we contemplate the life and character of our Master, the more shall we become assimilated to him, and thus wait to enjoy the felicity which he has prepared for those who love him.

Remaining yours in the hope of the gospel,
T. S. LYLE.

St. Kilda, near Melbourne, Victoria, Australia, December 8, 1858.

[It is known to most of the brethren in England, that Brother Warren, with his wife and four small children, left England for Melbourne, if we mistake not, at the end of September, or the beginning of October last. We hope shortly to hear of their safe arrival at their expected new home. May peace be with them now and for ever.—J. W.]

QUERIES AND REPLIES.

TERAH AND ABRAHAM.

"ARE we to understand that Terah was only 70 years of age when Abraham was born?—for it says the days of Terah were 205 years, he died in Haran, and Abraham was 75 when he left Haran. Would it not appear that Abraham was the youngest son, for if he was the oldest, he would be 135, making 60 years difference."—INQUIRER.

The difficulty regarding the age of Terah at his death, in connection with the age of Abraham at his departure from Haran, has been variously accounted for. The two most plausible solutions are as follow:—1st, That an error has crept into the Hebrew text, which instead of 205, should read 145, Terah's age according to the Samaritan version of the Pentateuch. The other and more likely solution proposed by Bishop Lloyd, and adopted by Dr. A. Clark is, that although in the enumeration of Terah's sons Abraham is mentioned first, yet that he is so by way of dignity rather than priority of birth, and that in all likelihood Haran was the eldest and Abraham the youngest; just as in the case of Noah's three sons, Shem the youngest, is first mentioned, and Japhet the eldest (Gen. x. 21.) last.

If this solution is correct, Terah must have been 70 at the birth of his eldest, and 135 at the birth of Abraham his youngest son.

W.

THE THRONE OF THE APOSTLES.

MR. EDITOR,—“Will you be so kind as to name the passages of Scripture which have convinced you that the Apostles of Jesus have been for more than 1800 years seated on the throne promised them by the Lord? I have never been able to come to such a conclusion, however much I desired it. If I could be thoroughly convinced of this, it would save me from much mental anxiety. As there may be others in the same state of mind, your answer may also benefit them.” * * *

We cannot, for various reasons, give at any length in this number, our convictions on this much litigated subject. That Jesus, as the Son of Man, is now seated on the throne of glory which the Father promised him, as the reward of his condescension and suffering, is what, in the first place, we firmly believe.

2. That the twelve tribes were in existence when the Saviour was invited to take possession of the throne of his glory, is another feature of our faith, we freely confess.

3. In prospect of this event, Peter inquired with emphasis, “Behold we have left all, and followed thee; what shall be for us? Jesus said, I tell you, that in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also who have followed me, shall sit on twelve thrones, judging the twelve tribes of Israel; and every one who hath forsaken houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive for them an hundred fold; and shall (finally) inherit eternal life.” We hope to return to the subject.

ITEMS OF NEWS.

WIGAN.

HAD we no hope beyond the grave, our only wisdom would be, to seek all the pleasure and comforts of this life. Were there no reward for virtue, no punishment for vice, we might eat and drink, as creatures of a day. Blessed be the God and Father of our Lord Jesus Christ, who has revealed unto us a glorious immortality, and given assurance to Jew and Gentile, in the fact of the resurrection of Jesus, by faith in whom the principle of eternal life is implanted in the soul, and a hope of immortal glory realized. All is secured in Christ, to them who by patient continuance in well doing, seek for glory, honor, immortality, eternal life. Though Christ was manifest to take away sin, and on him was laid the iniquities of us all, yet we are to work out our salvation with fear and trembling, for it is God that worketh in us to will and to do of his own good pleasure. God wills our sanctification. "For the grace of God that brings salvation has appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present life: looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." May we never be ashamed to speak these things, exhorting and rebuking in love and patience. Though the Apostle's mission was to the world, so far as converting sinners to Christ, yet the care of the churches seemed to be no light matter. The elders of the churches were to consider themselves responsible to God for the doctrines they taught, and for their walk and conduct before the church and the world.

With fear and trembling we introduce the young and inexperienced into the society of Christians, anxious to see them walk orderly, being ourselves warned to walk circumspectly. Since I last wrote you, three young females have been baptized into the name of the Father, Son, and Holy Spirit. As they have given themselves to the Lord, we pray that they may be sanctified, body, soul, and spirit.

G. SINCLAIR.

[This Item of News was omitted last month for want of space.]

BIBLE UNION AND JERUSALEM MISSION.

The annexed statement shows the sums contributed by the different places mentioned. The amount was transmitted to the care of D. Monroe, Esq. New York, on the 18th of February, and we have no doubt will be faithfully appropriated to the benevolent objects to which it has been devoted. How soon we shall be put in possession of a correct translation of the Word of God, without the interference or sanc-

tion of monarchs, lords, or worldly bishops, is not for us to say. But we are entitled to ask, ought there not to be a greatly enlarged contribution for this purpose, by all the true hearted sons and daughters of the Lord Almighty? The existing circumstances of the church and of the world say "Yes!" and who will dare to say "No?"

		Bible Union.			Jerusalem Mission.		
FROM BRETHREN AT		£	s.	d.	£	s.	d.
Ashford	...	0	7	6	0	7	6
Auchtermuchty	...	8	12	0			
Banff	...	2	15	0			
Bathgate	...	1	6	5			
Bedlington	...	0	10	0	0	10	0
Birkenhead	...	0	10	0	0	10	0
Carlisle	...	8	0	0			
Crossgates	...	1	0	0	1	0	0
Cupar	...	2	4	0			
Dumfries	...	1	0	0			
Dundee	...	0	19	8			
Dungannon (Ireland)	...	8	6	6			
Fraserburgh	...	0	15	6	0	15	6
Glasgow	...	5	0	0	1	10	0
Hammersmith	...	0	10	0	0	10	0
Huddersfield	...	7	5	0			
Hull	...	1	10	0	0	10	0
Kebholes	...	0	10	0	0	10	0
Kirkcaldy	...	2	14	0			
Liverpool	...	1	5	0			
Maidstone	...	0	10	0	0	10	0
Moree (Ireland)	...	5	0	0			
New Pittsligo	...	1	0	0			
North Shields	...	0	15	6			
Nottingham	...	10	0	0	10	0	0
Penrith	...	0	10	0	0	10	0
Saughall	...	1	2	6	1	2	6
Sheffield	...	0	2	6			
Shotts	...	0	15	4	0	15	4
Shrewsbury	...	0	10	0	0	10	0
Stanley	...	0	10	0			
Stockport	...	0	15	0	0	15	0
Sunderland	...				0	10	0
Turriff	...	1	0	0			
Whitehaven	...	0	10	0	0	10	0
Wilbury	...	8	16	0			
FROM							
A Sister at Auchtermuchty					1	0	0
W. Godson, junr.	...	1	0	0			
Fife Evangelical Association	...	5	0	0			
Friends and Members of the Particular Baptist Church, Wrexham	...	1	18	4			
Sunday School Teachers and Scholars of ditto		0	14	8			
		72	10.	0	22	5	10

NOTTINGHAM.

We had the pleasure, in January last, of immersing an individual into the name of Jesus, who, for twenty-four years lived as an avowed infidel. Prior to his residing in Nottingham, he went to hear a Baptist minister lecture on the Evidences of Christianity, when he was convinced of his error. We hope that now, in the decline of life, his conduct will ever be in harmony with the teachings of divine truth. Two others have also been immersed, and added to the church.

NEWARK.

The church at Newark is now progressing, notwithstanding the many impediments it has had to contend against. Five have been baptized into the name of Jesus, for the remission of sins, and one restored. Two of the above were Methodist preachers, one of them of 14, the other of 3 years' standing. Our meetings are crowded, and if we increase a few more, we shall be under the necessity of erecting a small meeting-house. J. H.

THE NEW HYMN BOOK.

We are gratified in receiving honorable testimonials in favor of the New Hymn Book, recently published, and adapted to worship in the dispensation under which it is our privilege to live. It was not to be expected that every Hymn should be equally applicable to public worship. Some will be read with profit in seasons of affliction, and at other times, which perhaps may never be sung, unless it be in the social circle. Other Hymns are intended for hours of private meditation, in presence of the Heavenly Father. We think no congregation, however small the number of disciples, will long delay adopting this book of Christian Psalmody. The following are a few of the expressions of approval received during the month:—

"Please accept my thanks for the New Hymn Book. I am, indeed, well pleased with it, and

consider you have done good service to the churches by its publication. I do think, as a whole, it is the best book of the kind I have seen. I find some errors, which, however, may be easily corrected with the pen."

E. J.

"I have read, with edification and delight, nearly every psalm, hymn, and song which your new book contains, and in my humble judgment it is the best, indeed the very best, selection I have yet seen. The arrangement is admirable, the variety numerous, the sentiment excellent, the themes scriptural, devotional, and joyous, full of praise to him who has loved us and has washed us from our sins in his own blood; and the poetry, with but slight exceptions, good. I purpose proposing to the brethren here that it be at once adopted, and that every poor member be gratuitously supplied from the funds of the church. In case of unanimous assent, we shall require about forty copies for distribution, and about as many more for sale. It will be matter of surprise if the different churches in England, Scotland, and Ireland, do not, after due examination, hail it as a boon, and as the thing that has been long wanting. The time and labor of perusing, selecting, and rejecting must have been a trial of great patience, and the brethren, individually and collectively, will be indebted for your liberal and disinterested exertions.

"Yours, &c.

J. H."

These testimonials might be considerably multiplied; but any person sending twenty-four penny stamps direct to the Editor, can be supplied with a copy, free by post.—J. W.

OBITUARY.

ELDER THOMAS CAMPBELL,

father of Alexander Campbell, made a triumphant exit from this world of sin and death on Wednesday evening, the 4th of January, in the 93rd year of his age. He retained his self-possession to the last.

POETRY.

A PRETTY THOUGHT.

THE Night is mother of the Day,
The Winter of the Spring,
And ever upon old decay
The greenest mosses cling.

Behind the cloud the starlight lurks—
Through showers the sunbeams fall:
For God, who loveth all his works,
Has left his hope with all.

TO MY HEART.

I FEAR the company you keep
Occasions all my grief,
And makes me often sadly weep
In searching for relief.

Come now, I pray thee, hear me—
Dismiss these hence, I pray,
And take Faith, Hope, and Charity.
And let them with you stay.

APRIL, 1854.

CHRISTIAN MORALITY.

AMID the strifes and contentions of the apostate religious world, there is danger of forgetting or neglecting the great principles of a sound morality. That moral purity and excellence are the only distinctions worth possessing; that they are the sublime end of the gospel of Christ, cannot be doubted. To educate and unfold the moral power of man—to re-impress him with the image of his Creator, and to make it shine in him as the noblest treasure—the grandest development—is the simple design of the Christian religion. To this great purpose every thing in revelation is subordinate. The ordinances, the public and private worship of God; in a word, every means of grace, has for its object the moral perfections of the human soul—its transformation into the likeness of the character or mind of Christ.

Hence, to be united to Christ—not formally only, but by moral accordance of sentiment—is the most precious gift that can be bestowed on man. It is the most glorious enjoyment of which he is capable. Having this moral or spiritual fellowship and communion with God, man is rich, though destitute of any worldly comfort. And without it, he is poor indeed, though he may possess princely treasures, and wear the titled grandeur of a world-wide fame.

Moral goodness is the only thing in the universe which an intelligent spirit can truly love. The mere attachments of the flesh are not love, in the true and noble sense of that word. The beasts possess them as well as men. But the perception of goodness, whether in the Creator or his creatures, and that instant delight in it and attachment for it which every heart feels, except those whose noblest feelings have been destroyed by sinful indulgence, *is love*. We love God because he first loved us. In the Supreme Being there is more of goodness than in any creature. All his attributes are perfect. And hence it is that those who can best appreciate the Divine Being, love him more than any earthly or heavenly object. But still it is truth, mercy, justice, benevolence, and eternal righteousness, &c. which render him so transcendent and worthy of the soul's full adoration. A bad being, however seraphic in mental vigor, is not an object of moral delight. To us, a throne occupied by malignity, is a gloomy object of dread. But moral goodness attracts to itself and fills with the purest bliss, with the highest raptures, every well regulated mind. To perceive it in its simple glory and truth, is to love it with the honest energy of a pure spirit. To see it, is to be gathered to it, to live in it and upon it, and to place it in the future as the most precious image that can dawn upon us.

It is not strange, then, to hear a good man talk of the love he bears to God. It is not wonderful that the Scriptures should so often speak of it as embracing every principle of virtue—as the grand key-stone of morality, and the sublime proof of purity in man. To love God, is to love the moral qualities that make him good. It is the foundation, and the only foundation, for the exhibition of the principles of morality, since morality is only a name for qualities of which God is the true fountain. Every virtue is an emanation from him who filleth all in all.

The great elements of Christianity exist in the human mind. There is nothing in the Christian religion with which we do not feel an instant sympathy, when viewed with candor and sincerity. Its voice is not strange to our ears. Its great leading ideas come home with a spontaneous welcome. When it speaks of purity, of fidelity, of righteousness, of love to God and man, of equity and un-

flinching moral perseverance, there is so rapid a comprehension of them all by our minds, that they appear like objects of long and familiar acquaintanceship. The human mind everywhere bears within itself the great signatures of the hand of God. Its divinity, its immortal lineaments, are but the germs of the great principles of piety and humanity, which constitute the spirit and life of the Christian religion.

God has not only manifested himself to us in a book—he *was manifested in the flesh*. In the person of Jesus of Nazareth, God is to be seen and apprehended more clearly than through any symbol. Jesus Christ lived, and spoke, and acted among men. In him is the fulness of the Godhead. But it is not a Godhead with which man can feel no sympathy. His glorious perfection, the brightest glory of God, is not a solitary and unapproachable exhibition. In reading the simple narratives of the evangelists, who is there that does not feel that Christ is just such a person as he had long sought for among men, but had sought in vain? With him we can feel instant sympathy. We can approach him with a freedom and confidence that may be felt, but not described. We can venture to confide to him our most secret sins and sorrows. We *feel* that he will not spurn us because we are sinners—that he will not despise human tears—that he will not rudely thrust from him the heart broken with a thousand storms. But we believe that he will hear the throbs of wounded hearts, and listen to the trembling notes which are breathed from broken spirits, and pour upon us the generous comforts of his love.

And why is this the case? Because we possess the germs of his moral grandeur. We are the *children* of his Father; and though fallen and degraded, yet in us slumbers the likeness of God; capacities which, when developed and perfected under his own great hand, re-unites us to heaven, and to him who fills it. He came into the world to quicken our fallen powers—to attract us to himself—to educate us for a nobler world, by developing our moral sentiments. He came to establish an accordancy of feeling between himself and the mind of man; to breathe into it a knowledge of its great powers, of their value, and of their destiny. He came to quicken us by his teaching—to impart to us his own thoughts and feelings, and enable us, amid the conflicts of life, to speak and act as he *would* speak and act, were he passing through the same circumstances. The Christian is the image of his Master. Spiritually they are *one*—1st, There is an identity of feeling subsisting between them. I say *identity*, for such is the fact. The mind of the saint, his feelings of justice, rectitude, fidelity, and love, are identical with those of Christ in kind. It is not contended that the humble disciple is as perfect as his Lord. No; but yet in kind, the mind of the disciple is identical with that of his Teacher, in the great thoughts of truth and virtue which compose it.

Jesus Christ proposes to impart his own mind to his followers. He shares with them no glittering honors of a worldly kingdom. He promises no fleshly triumphs—no fading, perishing, treasures. But he offers that which is far better—the imperishable virtues and honors of his own transcendent and peerless mind. Those grand and glorious moral distinctions which separated him from all who overcame before him, which pointed him out as the bright image of God, unstained by a single blot, and which have endeared his great name to his followers through centuries of persecution and blood, he proposes to make common property with every believing son of man. In this way he writes his name upon the intellectual and moral countenance of his brethren, which is their passport to immortality and eternal life.

Let no man deceive himself. Every one that doeth righteousness, is righteous. And he who lacks the moral qualities of Christ, is none of his. To confess the name of Jesus is one thing—to be baptized in his name is one thing—to belong to a society of professed Christians is one thing; but to bear in the soul the commanding attributes of the great Lord of all, is another. As obedience ministers to the growth, and expansion, and perfection of the heart in the love of God, it is valuable. But where a profession fails to do this; where it rests in attendance upon outward forms alone, it is of no worth. The Spirit of the mighty God must animate a profession of religion, to make it what it ought to be. Otherwise it is a dry, and withered, and lifeless form.

Christian morality is, then, not a set of speculative rules, deduced by the reasoning of men from a theory of the mental constitution. Christian morality is the righteousness of Christ—his unspotted moral purity. It is of the Spirit, not of the flesh—of God, not of man. It is what God approves concerning us in the present life. Jesus is the Exemplar of the Christian morality. In his life, his words, and actions, are contained the principles wherewith man should regulate his conduct. No other standard is of any authority. The world has its standard of honor. And to it let those bow who know not God. But what disciple of Christ proposes such standard to himself? Be not conformed to this world, is the monitory voice of man's best friend. But be you transformed, by the renewing of your mind, that you may *approve* the *will* of God. Thus we are commanded. The Christian standard is as much above that of men in the flesh, as heaven is lifted up above the earth. And Christians are called to emulate each other in conforming to this high standard. Among them there is no ambition, except the ennobling ambition of excelling in the glorious distinctions of goodness—in approaching nearest to him who is chief and Lord of all worlds. The Christian standard is as much above that of the world, as the character of Christ is superior to that of men. I say again, the Christian morality is the righteousness of Christ and of God. It is but a transcript of their views and feelings touching the duties of this life. To conform to it, to approve it, and consequently, to delight in it, is to receive Christ into our hearts—to be united to him, to dwell in him, to bear in our own persons his honor and happiness, and to confide in him with the love that casteth out fear.

If these views be correct, it is quite a task to master this great subject, so as to apply its principles to the busy scenes of life. To read the Bible in the ordinary way in which it is read, is not enough. It must be studied so profoundly as to reveal Jesus to us, warm and living, as he was amongst men. We must be enabled to apprehend and appreciate his feelings in the scenes recorded of him. It is not enough to read so as to remember his words. We must enter into his sympathies and objects, and feel the motives that influenced him under the circumstances in which he was an actor. In this way we must catch his spirit and comprehend his sentiments. We must *know* him. The generous and sublime principles of his glorious life must be made a part and parcel of our own being, that in any set of circumstances the suggesting principle of our minds may furnish us with a righteous rule of action. This is to know Jesus, and this is to understand the Christian morality.

The laws of the Jewish religion were written on tables of stone. But under the Christian economy, God's laws are written in the *hearts* of his children. I do not believe that a mere committing Christ's commandments to *memory*, is what is meant by the phrase, "written in the heart." The heart is not the memory; and though doubtless the memory is concerned, yet it is not the only

recipient of the divine laws. There is within man a moral feeling that instantly approves what is right, and as instantly disapproves of what is wrong. And to this moral emotion the laws of God are addressed in an important sense. Upon this, then, it seems to me, the Christian morality is written. Doubtless the memory serves an important office in the processes whereby the suggestions of the mind become charged with moral principle, which, like some outward and commanding divinity, directs through sunshine and storm, the feet of the weary pilgrim. It is the conscience, or the moral emotion of approbation, that claims the high prerogative of ruling authoritatively the conduct of man. And it is this principle, or capacity, on which the laws of God are written, through that docile and patient process of being turned to God by the gospel.

An enlightened conscience seems to be all that is meant by the declaration, that under Christ the law of God is written on the heart. That the term heart is at least once used in the same sense as the term conscience, is plain from the following words of John: "And hereby we know that we are of the truth, and shall assure our hearts before him. For if our hearts condemn us, God is greater than our hearts and knoweth all things. Beloved, if our hearts condemn us not, *then* have we confidence toward God." The idea of condemnation or approbation by our heart, is simply what we express by the phrase, "voice of conscience." Of every action which we perform, it is the province of our heart or conscience to decide whether it is right or evil. Unenlightened, this voice within our breasts often leads us in vicious paths. But when truly instructed and developed by the Christian religion, it contains the will of God to be applied at any time to the scenes in which we are called to act.

But surely, the man who merely remembers the words of Scripture, without drinking them in, to be appropriated as a part of the inner man, cannot be said to have the laws of God written on his heart. The man whose memory alone is exercised, is the cold formalist, repeating daily what he neither feels nor comprehends; while he whose conscience is illuminated by the teaching of God's Spirit, and is subjected to the authority of his conscience, is the sincere Christian, acting from a warm and living consciousness of duty, and voluntarily, as though his mind were fed by native instincts.

The great design of Christianity is to lead men to a knowledge of themselves. It directs the mind to itself, to its moral condition, to its vast powers, and its habits of action. It touches the great springs of action within, and inspires peace and purity of mind. It gives to man the largest freedom, in that it instructs him in the untrammelled use of the best and noblest powers. The great lessons it teaches are fortitude, piety, humanity, uncorruptness. Its great concern is to make a man superior to the world, to trial, to affliction, to pain, and scorn. It elevates the intellect and heart over all outward things, and inspires serene composure in the face of peril and suffering. It gives happiness, even the purest raptures. But it is the happiness which springs from a mind reconciled to God, and inseparably attached to right doing; a happiness that depends on no outward condition or worldly circumstance, but on the harmonious action of the soul in its moral progress and fellowship with its Divine Parent. Growth is its fundamental law. Hence its high standard. The great and unmeasurable heights above, stimulate to exertion by the very difficulty of reaching them. Its solemn mysteries, its great promises, act upon the mind more powerfully than familiar truths, and produce that yearning and energy of spirit after religious good, that issues in spiritual enlargement.

But is this the common view of the Christian religion? Of its morality—of

its effects upon man? No one acquainted with society can answer in the affirmative. With thousands, religion consists in the reception of a set of philosophical opinions. It has been reduced to a stiff technicality—to a sort of human science, interspersed with Scripture language. These rigid creeds have been adopted for Christianity. These withered forms have been bound on men's shoulders, in the hope that they would reach the heart. But ages have proved them impotent and evil. Men do not need philosophy, but a profound acquaintance with God and Christ. They require to be brought nigh to the Saviour, to receive his Spirit and truth into their minds, that they may become one with him—one by accordancy of sentiment in doing good, and in entertaining the spirit of a pure and large benevolence. The great truths of Christianity alone, unmingled with the speculations of human reason, are the only means of human salvation. I have as much faith in the ordinary progress of human society, as I have in the power of the metaphysical theology of Christendom. Both are of man. It requires God's power to elevate society to a true position.

Again : it seems to me that an outward profession of religion is the highest view entertained by many. Church membership is the one thing needful with multitudes. It is a great privilege to belong to the church of God. But if a profession refine us not—if it do not minister to an inward enlargement—if it do not lead us to piety, justice, and mercy—in a word, if a profession do not ennoble the mind, and make it heavenly in its temper, it surely cannot be of any real worth. I measure the value of a profession by the moral good it produces. There is no secret charm in a name. The forms of religion exert no mystic influence on the mind. Apart from the great facts of which they are the symbol, they are nothing. Aside from the faith and moral earnestness of the believer, they are powerless. They are religion exhibited to the senses. But unless the mind send its comprehension to their moral relations, unless their symbolic meaning is understood, they cannot renovate and heal.

It is impossible to look over religious society without sad and melancholy feelings. To see professed Christians, tenacious for *public* worship, making gain their God—manifesting towards others a harsh and censorious spirit—lending themselves to the idle gossip of society—taking up evil reproaches, and circulating them with avidity and joy—indulging in evil speaking, and joining with others in calumny and slander, is enough to make angels weep. I have much faith in human virtue, but I have learned to distinguish between a profession and piety—between a professed faith and morality—between charity and maliciousness—and finally, between the institution of Christianity and societies claiming to be churches of God.

If ever there was a time when a moral reform was loudly called for, now is that time. Never before was Christianity more lost in the mere taste and fashion of a wicked world. Those who *teach*, who lead the community, who minister to men of the bread of life, should see to it, that the morality of the gospel, in all its purity and clearness, be taught; that a proselyting spirit give way to the wants of righteousness; that *numbers* be sacrificed to purity, and the fashion of the world to the authority of the Christian religion. Ministers should make the moral growth of their flocks the supreme end of their labors. They should dispense the gospel in such a manner as to reach men's souls, so as to nourish piety, and correct the abuses of society. To do this, a technical theology must be set aside, and the pure doctrine of the Christian Scriptures employed in its stead. The great facts of the gospel, the great principles of human nature, must be profoundly penetrated and earnestly communicated. Man must no longer be

treated as a machine or a brute. But he must be regarded as a moral being, capable of moulding his own destiny and cumulating his own happiness. As such he must be preached to—as such instructed and persuaded in his duty. When I listen to the cold, foolish sermons of a human philosophy, or the perpetual presentation of the gospel in the form of a ritual only, I cannot wonder at the delinquencies of the church. When I see the importance which is attached to creeds, or human opinions, and to the *numbers* that embrace them; how that Christianity is reduced to dry, formal rules, and dispensed with a gloomy, forbidding spirit, I cannot wonder that the church is carnal. A return to the words and spirit of Christ is required as a condition of moral progress—as a remedy against the evils of Christian society. The effectual and practical moral reformer, who shall direct men's minds to religious truth, and the great powers of spiritual growth contained in their souls; who shall lead the church from philosophy to Christ, and direct its energies in unfolding a pure spirit of love and beautiful actions of morality, will deserve more of this world's true admiration than all the heroes of war. His is the proudest throne in human history, and the sway which he wields the noblest influence that can be exerted. It is an influence that quickens other spirits—that elevates other hearts—that consecrates and sanctifies other minds to the generous and divine labors of faith, and hope, and love. To acquire the truth and communicate it, to exemplify it in action and in spirit, to bring other spirits under its great power, in the checkered pathway to heaven, is to accomplish the sublimest end, and to live to the noblest purpose.

J. W. Cox.

LETTERS TO YOUNG CHRISTIANS.—No. VII.

MY DEAR YOUNG FRIENDS, — There is no duty more obvious than that of reading the Scriptures: for they, we are told, are able to make us wise unto salvation. To read them with the greatest profit, however, we must not suppose that the sacred writings are a mere collection of proverbs or truisms, to be read at random, without any reference to the dispensations under which they were uttered, or to the condition of the people to whom they were addressed. Each particular book in the volume subserves a particular purpose. Thus, by the Book of Genesis, we are borne back to the dawn of time, and become witnesses of the marvels of creation; while the Book of Revelation opens up to the eye of the soul, the scenes upon which it shall enter when heaven and earth have passed away. Exodus supplies us with the history of that law proclaimed from Sinai's summit, for the trembling multitude that thronged its base: angels and a human mediator stand between the throne from whence that law proceeds and the nation to whom it was given, while darkness, tempest, and the trumpet's awful clangour, are its accompaniments. But we must go to the Book of Acts, if we would learn when, and where, and how the law of Christ went forth, not as a law of terror and condemnation, but a law of pardon, and life, and peace, proclaimed to guilty men by the chosen ones upon whose heads sat the tongues of flame, and who spake as the Holy Spirit gave them utterance. To the Old Testament we must go for type, shadow, and prophecy; to the New for the anti-type, substance, and fulfilment.

If we would understand the mission of Moses, we must refer to the first five books of the Jewish Scriptures; but the evangelists must be our guides, if we would learn the mission of him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.

The Jew found his law of pardon in the sacrifices and observances prescribed in the book of Leviticus, but the man would now greatly err, who would seek and expect to find pardon through the bloody offerings and ceremonial purifications of the Jewish ritual. Pardon must now be sought, and can only be found, by an entire submission to the terms proposed by the apostles of Jesus Christ, when, in accordance with the command of their Master, they went forth into all the world and preached the gospel to every creature. The Old Testament is indispensable to the understanding of the New. It abounds with wholesome lessons, godly examples, remarkable prophecies, and songs, which are the warm effusions of pious hearts; but it contains not the full development of the Christian religion, unfolds not the scheme of redemption, the establishment of the church of Christ, gives not the laws of admission into that new institution, contains not its laws, prescribes not its ordinances, forms of government, and officers; in a word, the great governing name in the Old Testament is Moses—while, in the New Testament, the central thought, the governing name, is Christ.

To teach us, then, who Christ is, we have the testimony of the evangelists, the object of which is to rivet upon the soul the conviction, that he is a divine being—the Son of the living God. The Acts of the Apostles give an account of the establishment of his kingdom, and the terms upon which men are permitted to become the citizens of that kingdom; while the epistolary writings have reference alone to those who have already legally become members of the church of Christ; and the Book of Revelation appropriately closes the volume, by giving an account of the future fortunes and ultimate triumph of the cause of the Redeemer. This brief view would indicate the manner in which the volume should be read. When we read what, in the Old Testament, is particularly addressed to the Jews, it would be manifestly improper to apply it to ourselves under the name of Christ; and in the New Testament, when we find a command given, or a promise addressed especially to the Apostles, it would be wrong to make it apply to the entire body of those constituting the church of Christ. Any one, therefore, who has never made a surrender of himself—body, soul, and spirit—to the Lord Jesus Christ, can certainly lay no just claim to those promises which are made to Christians alone.

He who is an unbeliever, or doubter concerning the truth of Christianity, must consider all the testimony adduced by the writers of the gospel, as addressed to him in order to produce faith in his mind. When full conviction of the truth of the claims of Jesus Christ is established, and a desire springs up in the soul to serve him, then the teachings of the Apostles in the Book of Acts clearly point out the way of obedience; and he who acts as did the three thousand on the day of Pentecost, as did Saul of Tarsus, the Ethiopian eunuch, and the Philippian jailer, will, like them, become entitled to all the honors and privileges of the church of Christ upon earth.

But it is only the Christian who can feel himself addressed in those Epistles, which were anciently written to the faithful in Christ Jesus; and they only who are living in the honest and conscientious discharge of their Christian duty, can apply to themselves those great and exceeding precious promises which God has given in his word, to animate the hearts of his people by lifting their hopes to heaven.

Whether, then, what we read in God's Word be applicable to us or not, depends on the position which we occupy with reference to it. If living in neglect of its teaching, its threatenings are levelled against us; but if humbly and earnestly striving to do his will, its promises are ours.

TIMOTHY.

BE ZEALOUS.

IT IS GOOD TO BE ZEALOUSLY AFFECTED ALWAYS IN A GOOD THING.

[The following article, (says the *Millennial Harbinger* for December) we select from the *Beauty of Holiness and Sabbath Miscellany*, a monthly, edited by the preachers of the Pittsburgh Annual Conference of the Methodist Episcopal Church. The article is replete with good sense and sound scriptural doctrine; upon a subject, too, which needs to be urged upon the attention of Christians, especially at the present time, when the theory of Christianity is so far in advance of a practical exhibition of its power upon the lives of its professors. The writer, while he urges the necessity of a greater zeal, utterly repudiates that misguided and false zeal for any precept, ordinance, or practice, not according to knowledge; and he repeatedly cautions his reader to beware of substituting earnestness and zeal for anything in religion, for which the worshipper "cannot bring chapter and verse out of the Bible for its foundation. Any zeal but this is a false fire. It is not lighted by the Holy Spirit." There is no church, in our opinion, whose members have evinced a more becoming zeal in their efforts to save men from the impending vengeance coming upon the ungodly, than the church with which the writer stands connected. And if their zeal has not always been according to knowledge, in the means adopted for the accomplishment of this great and good work, the writer has certainly hit upon the great principle of a true and commendable zeal, which, when carried out in practice, cannot fail of perfecting those who wish to flee the city of destruction. Her ministers will then stand as the indices, pointing the way to the Celestial City. A. W. C.]

READER, there is a subject before your eyes of vast importance. I mean the subject of religious zeal. It is a subject, like many others in religion, most sadly misunderstood. Many would be ashamed to be thought "zealous." Many are ready to say of zealous people what Festus said of Paul, "They are beside themselves—they are mad" (Acts xxvi. 24.)

But it is a subject which no reader of the Bible has any right to pass over. If we make the Bible our rule of faith and practice, we cannot turn away from it. We must look it in the face. What says the Apostle Paul to Titus? "Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works*" (Titus ii. 14.) What says the Lord Jesus to the Laodicean church? "*Be zealous and repent*" (Rev. iii. 19.)

Reader, I say plainly, I want to plead the cause of zeal in religion. I am not afraid of it. I love it. I admire it. I believe it to be a blessing. I want to strike a blow at the lazy, easy, sleepy Christianity of these latter days, which can see no beauty in zeal, and only uses the word "zealot" as a word of reproach. I want to remind Christians that "zealot" was a name given to one of our Lord Jesus Christ's apostles, and to persuade them to be zealous men.

Come, now, and give me your attention, while I tell you something about

zeal. Listen to me for your own sake—for the sake of the world—for the sake of the church of Christ. Listen to me, and by God's help I will show you that to be zealous is to be wise.

I. Let me show you, in the first place, *what is zeal in religion.*

II. Let me show you, in the second place, *when a man can be called rightly zealous in religion.*

III. Let me show you, in the third place, *why it is a good thing for a man to be zealous in religion.*

1. First of all, I propose to bring before you this question, "What is *zeal in religion*?"

Zeal in religion is a burning desire to please God, to do his will, and to advance his glory in the world in every possible way. It is a desire which no man feels by nature—which the Spirit puts in the heart of every believer when he is converted; but which some believers feel more strongly than others, that they alone deserve to be called zealous men.

This desire is so strong, when it really reigns in a man, that it impels him to make any sacrifice—to go through any trouble—to deny himself to any amount—to suffer, to work, to labor, to toil—to spend and be spent, and even to die, if only he can please God and honor Christ.

A zealous man in religion is pre-eminently *a man of one thing*. It is not enough to say that he is earnest, hearty, uncompromising, thorough-

going, whole-hearted, fervent in spirit. He only sees one thing—he cares for one thing—he lives for one thing—he is swallowed up in one thing—and that one thing is to please God. Whether he lives, or whether he dies; whether he has health, or whether he has sickness; whether he is rich, or whether he is poor; whether he pleases man, or whether he gives offence; whether he is thought wise, or whether he is thought foolish; whether he gets blame, or whether he gets praise; whether he gets honor, or whether he gets shame; for all this the zealous man cares nothing at all. He burns for one thing, and that one thing is to please God, and to advance God's glory. If he is consumed in the very burning, he cares not for it—he is content. He feels that, like a lamp, he is made to burn, and if consumed in burning, he has but done the work for which God appointed him. Such an one will always find a sphere for his zeal. If he cannot preach, and work, and give money, he will cry, and sigh, and pray. Yes! if he is only a pauper, on a perpetual bed of sickness, he will make the wheels of sin around him drive heavily, by continually interceding against it. If he cannot fight in the valley with Joshua, he will do the work of Moses, Aaron, and Hur, on the hill. If he is cut off from working himself, he will give the Lord no rest till help is raised up from another quarter, and the work is done. This is what I mean, when I speak of zeal in religion.

You know the habit of mind that makes men great in this world—that makes such men as Alexander the Great, or Julius Cæsar, or Oliver Cromwell, or Peter the Great, or Charles XII. or Marlborough, or Napoleon, or Pitt. You know that they were all men of one thing. They threw themselves into one grand pursuit. They cared for nothing else. They put every thing else aside. They counted every thing else as second rate, and of subordinate importance, compared to the one thing that they put before their eyes every day they lived. I say that the same habit of mind applied to the service of the Lord Jesus Christ, becomes a religious *zeal*.

You know the habit of mind that makes men great in the sciences of this world—that makes such men as Archimedes, or Sir Isaac Newton, or Galileo,

or Ferguson the Astronomer, or James Watt. All these were men of one thing. They brought the powers of their minds into one single focus. They cared for nothing else besides. And this was the secret of their success. I say, that this same habit, consecrated to the service of God, becomes religious zeal.

You know the habit of mind that makes men rich—that makes men amass mighty fortunes, and leave millions behind them. What kind of people were the bankers, and merchants, and tradesmen, who have left a name behind them, as men who acquired immense wealth, and became rich from being poor? They were all men who threw themselves entirely into their business, and neglected everything else for the sake of that business. They gave their first attention, their first thoughts, the best of their time, and the best part of their mind, to pushing forward the transactions in which they were engaged. They were men of one thing. Their hearts were not divided. They devoted themselves, body, soul, and mind, to their business. They seemed to live for nothing else. I say, that if you turn that mind to the service of God and his Christ, it makes religious zeal.

Now, reader, this habit of mind, this zeal, was the characteristic of all the apostles. See, for example, the Apostle Paul. Hear him when he speaks to the Ephesian elders for the last time: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry that I have received of the Lord Jesus Christ, to testify the gospel of the grace of God" (Acts xx. 24.) Hear him again, when he writes to the Phillippians: "This one thing I do—I press towards the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13.) See him from the day of his conversion, giving up his brilliant prospects, forsaking all for Christ's sake, and going forth to preach that very Jesus whom he had once despised. See him going to and fro throughout the world from that time—through persecution, through oppression, through opposition, through prisons, through bonds, through afflictions, through things next to death itself, up to the very day when he sealed his faith with his blood, and died at Rome a martyr for the gospel he had

so long proclaimed. This was true religious zeal.

This, again, was the characteristic of the early Christians. They were men "everywhere spoken against." They were driven to worship God in dens and caves of the earth. They often lost every thing in the world for their religion's sake. They generally gained nothing but the cross, persecution, shame, and reproach. But they seldom, very seldom, went back. If they could not dispute, at least they could suffer. If they could not convince their adversaries by argument, at any rate they could die, and prove that they themselves were in earnest. Look at Ignatius, cheerfully travelling to the place where he was to be devoured by lions, and saying as he went, "Now do I begin to be a disciple of my master, Christ." Hear old Polycarp before the Roman Governor, saying boldly, when called upon to deny Christ, "Fourscore and six years have I served Christ, neither hath he ever offended me in any thing; and how then can I revile my King?" This was true *zeal*.

This, again, was the characteristic of Martin Luther. He boldly defied the most powerful hierarchy that the world has ever seen. He unveiled its corruptions with an unflinching hand. He preached the long-neglected truth of justification by faith, in spite of anathemas and excommunications, fast and thickly poured upon him. See him going to the Diet at Worms, and pleading his cause before the Emperor, and the Legate, and a host of the children of the world. Hear him saying, when men were dissuading him from going, and reminding him of the fate of John Huss, "Though there were a devil under every tile on the roofs at Worms, in the name of the Lord I shall go forward." This was true *zeal*.

This, again, has been the characteristic of all the greatest missionaries. You see it in Mrs. Judson, in Carey, in Morrison, in Schwartz, in Williams, in Brainerd, in Eliot. You see it in none more brightly than in Henry Martyn. This was a man who had reached the highest academical honors that Cambridge could bestow. Whatever profession he chose to follow, he had the most dazzling prospects of success. He turned his back upon it all. He chose to preach the gospel to poor benighted heathen. He went forth to an early

grave in a foreign land. He said, when he got there and saw the condition of the people, "I could bear to be torn in pieces, if I could but see the eye of faith directed to the Redeemer!" This was *zeal*.

But, reader, look away from all earthly examples; this, remember, is pre-eminently the characteristic of our Lord and Saviour Jesus Christ himself. Of him it was written, hundreds of years before he came upon the earth, that he was "clad with *zeal* as with a cloak," and "the *zeal* of thine house hath eaten me." And His own words were, "My meat is to do my Father's will, and to finish his work" (Psalm lxxvi. 9; Isaiah lix. 17; John iv. 34.)

Where shall we begin, if we try to give examples of his *zeal*? Where should we end, if we once began? Trace all the narratives of his life in the four gospels. Read all the history of what he was from the beginning of his ministry to the end. Surely, if there ever was one who was ALL *ZEAL*, it was our great Example—our Head—our High Priest—the great Shepherd of our profession, the Lord Jesus Christ.

Reader, if these things are so, you should not only beware of running down *zeal*, but you should also beware of allowing *zeal* to be run down in your presence. It may be badly directed, and then it becomes a curse; but it may be turned to the highest and best ends, and then it is a mighty blessing. Like fire, it is one of the best of servants; but like fire also, if not well directed, it may be the worst of masters. Listen not to those people who talk of *zeal* as weakness and enthusiasm. Listen not to those who see no beauty in missions—who laugh at all attempts at the conversion of souls—who call societies for sending the gospel to the world useless—and who look upon city missions, and district visitings, and ragged schools, and open air preaching, as nothing but foolishness and fanaticism. Beware, lest in joining a cry of that kind, you condemn the Lord Jesus Christ himself. Beware, lest you speak against Him who has "left us an example that we should follow his steps."

Alas! I fear there are many professing Christians who, if they had lived in the days when our Lord and his apostles walked upon the earth, would have called him and all his followers enthu-

siasts and fanatics. There are many, I fear, who have more in common with Annas and Caiaphas—with Pilate and Herod—with Festus and Agrippa—with Felix and Gallio—than with St. Paul and the Lord Jesus Christ.

II. I pass now to the second thing I proposed to speak of—*When is a man truly zealous in religion?*

There never was a grace of which Satan has not made a counterfeit. There never was a good coin issued from the mint, but forgers have at once coined something very like it. It was one of Nero's cruel practices first to sew up Christians in the skins of wild beasts, and then bait them with dogs. It is one of Satan's devices to place distorted copies of the believer's graces before the eyes of men, and so to bring the true graces into contempt. No grace has suffered so much in this way as zeal. Of none, perhaps, are there so many counterfeits abroad. We must, therefore, clear the ground of all rubbish on this question. We must find out when zeal in religion is really good, and true, and of God.

1. Reader, if zeal be true, it will be *zeal according to knowledge*. It must not be a blind, ignorant zeal. It must be a calm, reasonable, intelligent principle, which can show the warrant of Scripture for every step it takes. The unconverted Jew had zeal. Paul says, "I bear them record that they have a zeal of God, but *not according to knowledge*" (Rom. x. 21.) Saul had a zeal as a persecuting Pharisee. He says himself, in one of his addresses to the Jews, "I was *zealous towards God*, as ye all are this day" (Acts xxii. 31.) Manasseh had zeal in the days when he was an idolater. The man who made his own children pass through the fire—who gave up the fruit of his body to Moloch, to atone for the sin of his soul—that man had zeal. James and John had zeal, when they would have called down fire on a Samaritan village. But our Lord rebuked them. Peter had zeal when he drew his sword and cut off the ear of Malchus. But he was quite wrong. Bonner and Gardiner had zeal when they burned Latimer and Cranmer. Were they not in earnest? Let us do them justice. They were zealous, though it was for an unscriptural religion. The members of the Inquisition in Spain had zeal when they tortured men, and put them to horrible deaths,

because they would not forsake the gospel. Yes! they marched men and women to the stake in solemn procession, and called it "an act of faith," and believed they were doing God service. The Hindoos, who used to lie down before the car of Juggernaut, and allow their bodies to be crushed under its wheels, had not they zeal? The Indian widows, who used to burn themselves on the funeral pile of their deceased husbands—the Roman Catholics, who persecuted to death the Vaudois and Albigenses, and cast down men and women from rocks and precipices, because they were heretics—had not they zeal? The Saracens, the Crusaders, the Jesuits, the Anabaptists of Munster, the followers of Joanna Southcote, had they not all zeal? Yes! Yes! I do not deny it. All these had zeal, beyond question. They were all zealous. They were all in earnest. But their zeal was not such zeal as God approves—it was not a "zeal according to knowledge."

2. Furthermore, if zeal be true, it will be a *zeal from true motives*.

Such is the subtlety of the heart, that men will often do right things from wrong motives. Amaziah and Joash, kings of Judah, are striking proofs of this. Just so a man may have zeal about things that are good and right, but from second-rate motives, and not from a desire to please God. And such zeal is worth nothing. It is reprobate silver. It is utterly wanting when placed in the balance of God. Man looks only at the action. God looks at the motive. Man only thinks of the quantity of work done. God considers the doer's heart.

There is such a thing as zeal from *party spirit*. It is quite possible for a man to be unwearied in promoting the interests of his own church or denomination, and yet to have no grace in his own heart—to be ready to die for the peculiar opinions of his own section of Christians, and yet to have no real love to Christ. Such was the zeal of the Pharisees. They "compassed sea and land to make one proselyte, and when he was made, they made him two-fold more the child of hell than themselves" (Matt. xxiii. 15.) This zeal is not true.

There is such a thing as zeal from mere *selfishness*. There are times when it is men's interest to be zealous in religion. Power and patronage are sometimes given to godly men. The good

things of the world are sometimes to be attained by wearing the cloak of religion. And whenever this is the case, there is no lack of false zeal. Such was the zeal of Joab, when he served David. Such was the zeal of only too many Englishmen in the days of the Commonwealth, when the Puritans were in power.

There is such a thing as zeal from *love of praise*. Such was the zeal of Jehu, when he was putting down the worship of Baal. Remember how he met Jonadab, the son of Rechab, and said, "Come with me, and see my zeal for the Lord." Such is the zeal that Bunyan refers to in the *Pilgrim's Progress*, when he speaks of some who went "for praise" to Mount Zion. Some people feed on the praise of their fellow-creatures. They would rather have it from Christians than have none at all.

Ah! reader, it is a sad and humbling proof of man's corruption, that there is no degree of self-denial and self-sacrifice to which men may not go from false motives. It does not follow that a man's religion is true, because he "gives his body to be burned," or because he "gives his goods to feed the poor." The Apostle Paul tells us that a man may do this, and yet have no true charity. It does not follow, because men go into the wilderness and become hermits, that therefore they know what true self-denial is. It does not follow, because people immure themselves in monasteries and nunneries, or become sisters of charity and sisters of mercy, that therefore they know what true crucifixion of the flesh and self-sacrifice are in the sight of God. All these things people may do on wrong principles. They may do them from wrong motives—to satisfy a secret pride and love of notoriety—but not from the true motive of zeal for the glory of God. All such zeal, let us understand, is false. It is of earth, and not of heaven.

3. Furthermore, if zeal be true, it will be a zeal about things according to God's mind, and sanctioned by plain examples in God's Word. Take, for one instance, that highest and best kind of zeal—I mean zeal for our own growth in personal holiness. Such zeal will make a man feel incessantly that sin is the mightiest of all evils, and conformity to Christ the greatest of all bless-

ings—feel that there is nothing which ought not to be done, in order to keep up a closer walk with God. It will make him willing to cut off the right hand, or pluck out the right eye, or make any sacrifice, if only he can attain to closer communion with Jesus. Is not this just what you see in the Apostle Paul? He says, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." "I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark" (1 Cor. ix. 27; Phil. iii. 13, 14.)

Take, for another instance, zeal for the salvation of souls. Such zeal will make a man burn with desire to enlighten the darkness which covers the souls of multitudes, and to bring every man, woman, and child he sees to the knowledge of the gospel. Is not this what you see in the Lord Jesus? It is said that he neither gave himself nor his disciples leisure so much as to eat (Mark vi. 31.) Is not this what you see in the Apostle Paul? He says, "I am made all things to all men, that I might by all means save some" (1 Cor. ix. 22.)

Take another, for instance, zeal against evil practices. Such zeal will make a man hate every thing which God hates, and long to sweep it from the face of the earth. It will make him jealous of God's honor and glory, and look on every thing which robs him of it as an offence. Is not this what you see in Phineas, the son of Eleazer? or in Hezekiah and Josiah, when they put down idolatry?

Take, for another instance, zeal for maintaining the doctrines of the gospel. Such zeal will make a man hate unscriptural teaching, just as he hates sin. It will make him regard religious error as a pestilence which must be checked, whatever may be the cost. It will make him scrupulously careful about every jot and tittle of the counsel of God, lest by some omission the whole gospel should be spoiled. Is not this what you see in Paul at Antioch, when he withstood Peter to the face, and says he was to be blamed? (Gal. ii. 11.) These are the kind of things about which true zeal is employed. Such

zeal, let us understand, is honorable before God.

4. Furthermore, if zeal be true, it will be a zeal *tempered with charity and love*. It will not be a bitter zeal. It will not be a fierce enmity against persons. It will not be a zeal ready to bear the sword, and to smite with carnal weapons. The weapons of true zeal are not carnal, but spiritual. True zeal will hate heresy, and yet love the heretic. True zeal will long to break the idol, but deeply pity the idolater. True zeal will abhor every kind of wickedness, but labor to do good even to the vilest of transgressors. True zeal will warn, as St. Paul warned the Galatians, and yet feel tenderly, as a nurse or a mother, over erring children. It will expose false teachers, as Jesus did the Scribes and Pharisees, and yet weep tenderly, as Jesus did over Jerusalem, when he came near to it for the last time. True zeal will be decided as a surgeon dealing with a diseased limb; but true zeal will be gentle as one that is dressing the wounds of a brother. True zeal will speak truth boldly, like Athanasius, against the world, and not care who is offended; but true zeal will endeavor in all its speaking, to speak the truth in love.

5. Furthermore, if zeal be true, *it will be joined to a deep humility*. A truly zealous man will be the last to discover the greatness of his own attainments. All that he is and does will come so immensely short of his own desires, that he will be filled with a sense of his own unprofitableness, and amazed to think that God should work by him at all. Like Moses, when he came down from the mount, he will not know that his face shines. Like the righteous, in the twenty-fifth chapter of St. Matthew, he will not be aware of his own good works. Dr. Buchanan is one whose praise is in all the churches. He was one of the first to take up the cause of the perishing heathen. He literally spent himself, body and mind, in laboring to arouse sleeping Christians to see the importance of missions. Yet he says in one of his letters, "I do not know that I ever had what Christians call zeal." Whitfield was one of the most zealous preachers of the gospel the world has ever seen. Fervent in spirit, instant in season, out of season, he was a burning and shining light, and turned thousands to God. Yet he says,

after preaching for thirty years, "Lord, help me to begin, to begin!" M'Chord was one of the greatest blessings that God ever gave to the church of Scotland. He was a minister insatiably desirous of the salvation of souls. Few men ever did so much good as he did, though he died at the age of twenty-nine. Yet he says in one of his letters, "None but God knows what an abyss of corruption is in my heart. It is perfectly wonderful that ever God could bless such a ministry." Ah! reader, where there is self-conceit, there is little true zeal.

Reader, I ask you particularly to remember the description of true zeal which I have just given. Zeal according to knowledge, zeal from true motives, zeal warranted by scriptural examples, zeal tempered with charity, zeal accompanied by deep humility; that is true, genuine zeal, this is the kind of zeal which God approves. Of such zeal, you and I need never fear having too much.

I ask you to remember the description, because of the times in which you live. Beware of supposing that sincerity alone can ever make up true zeal; that earnestness, however ignorant, makes a man a really zealous Christian in the sight of God. There is a generation in these days which makes an idol of what it is pleased to call "*earnestness*" in religion. These men will allow no fault to be found with an "*earnest man*." Whatever his theological opinions may be, if he be but an earnest man, that is enough for these people, and we are to ask no more. They tell you we have nothing to do with minute points of doctrine, and with questions of words and names, about which Christians are not agreed. Is the man an earnest man? If he is, we ought to be satisfied. Earnestness, in their eyes, covers over a multitude of sins. I warn you solemnly to beware of this specious doctrine. In the name of the gospel, and in the name of the Bible, I enter my protest against the theory that mere earnestness can make a man a truly zealous and pious man in the sight of God.

These idolaters of earnestness would make out that God has given us no standard of truth and error, or that the true standard, the Bible, is so obscure that no man can find what truth is by simply going to it. They pour con-

tempt upon the Word, the written Word, and, therefore, they must be wrong.

These idolaters of earnestness would make us condemn every witness for the truth, and every opponent of false teaching, from the time of the Lord Jesus down to this day. The Scribes and Pharisees were in earnest, and yet our Lord opposed them. And shall we dare even to hint a suspicion that they ought to have been let alone? Queen Mary, and Bonner, and Gardiner, were in earnest in restoring Popery, and trying to put down Protestantism, and yet Ridley and Latimer opposed them to the death. And shall we dare to say that, as both parties were in earnest, both were in the right? Devil-worshippers and idolaters at this day are in earnest, and yet our missionaries labor to expose their errors. And shall we dare to say that earnestness would take them to heaven, and that missionaries to the Heathen and Roman Catholics

had better stay at home? Are we really going to admit that the Bible does not show us what is truth? Are we really going to put a mere vague thing, called "earnestness," in the place of Christ, and to maintain that no earnest man can be wrong? God forbid that we should give place to such doctrine! I shrink with horror from such theology. I warn you solemnly to beware of being carried away by it, for it is common and most seductive in this day. Beware of it, for it is only a new form of an old error—that old error which says that a man "can't be wrong whose life is in the right." Admire zeal. Seek after zeal. Encourage zeal. But see that your own zeal be true. See that the zeal which you admire in others be a zeal "according to knowledge;" a zeal from right motives—a zeal that can bring chapter and verse out of the Bible for its foundation. Any zeal but this is but a false fire. It is not lighted by the Holy Ghost. J. C. R.

THE TEMPERANCE QUESTION.

THE great movements and tendencies of society are interesting to the Christian for two reasons:—1st, They indicate the plans and purposes of the providence of God; and 2nd, They involve important duties, which the Christian, as a member of the great family of man, is bound to perform, and by which society is carried forward.

The direct effect of Christianity is to regenerate the mind and heart, and to form a society distinguished for every moral excellence. But the indirect effect of the gospel is to improve the world in its moral, social, and political relations. Civilization—the gradual progress of art and science, of social manners and customs, and the development of a growing virtue or morality, are subordinate to the power and influence of the Christian religion upon the church, and through the church upon the world. Hence the steady advances of society are matters of the deepest interest to every one capable of feeling and exercising an enlarged philanthropy and benevolence. And certainly there can be no doubt of the fact, that Christians are responsible for the manner in which they act with regard to the moral progress of mankind. A good man's sphere of action is the world. It is upon so-

ciety, defective as it is, cursed with multiplied evils, that he is to act. It is upon erring man, as a brother, driven by his fierce passions, and made miserable by his crimes, that he is to exert the power and strength of love and righteousness. It is upon a world dead in trespasses and sins, without God and without hope, that a Christian is to apply the light of a pure virtue, and lift the voice of warning and instruction. He it is, more than any other, who should be foremost in every moral reformation of the species—who should be heard pleading for social order, public and private virtue, and who should strenuously employ every honest and virtuous means in ameliorating the social condition of men.

The efforts of the present day, to rid society of the unspeakable evils of intemperance, are, in the opinion of the soundest and best minds, a work calling for the co-operation and personal services of every enlightened Christian and philanthropist. By universal consent, intemperance is the mammoth evil of society. In its influences upon education, morals, religion, government, and social prosperity, it stands alone—a deadly upas—striking with destruction every interest of man. The cause of

Christianity, the cause of civilization—in a word, the great cause of humanity—demands that this inexhaustible source of temporal and eternal ruin, be removed from a people possessing Christian privileges and the benefits of political institutions.

For nearly forty years philanthropists and eminent Christians have been toiling in this work. They organized associations, pledging their members to total abstinence from all intoxicating liquors; and by perseverance through a world-wide opposition, arising from depraved appetite, and avarice, and ignorance, have gained steadily upon the public mind. Perhaps no simple investigation has been so fruitful of important facts as the temperance movement. Scientific men of the medical profession seized upon it, and the result was a vast improvement. Alcohol was not only demonstrated to be a poison, but it was shown, both by physiological investigation and morbid anatomy, that the daily introduction into the system of even small quantities of ardent spirits, is highly detrimental to the health of man. Dr. Rush, in another age, will be hailed as among the first who caught the truth on the subject of temperance; and his solemn refusal to be stimulated, in his last hours, on the ground that he desired the full possession of his mental faculties at the moment he was summoned to the presence of his God, will be recognized as the result of the religious action of a great intellect. But he was born too soon to make his principles of strict temperance much felt in society. Dr. Sewall devoted his great talents to the physiological investigation of the effects of ardent spirits upon the human economy. Under his scalpel the secret was revealed, in the altered, thickened condition of the stomach of the drunkard, and also of the moderate drinker. His plates, accurately exhibiting the changes produced in the stomach, and other viscera of the body, of all who used ardent spirits, astonished the world. Henceforth the fact that, in health, stimulating beverages were a slow poison, became established in medical science.

It is a bold undertaking, to abolish the cherished and established usages of society. And especially is this true of the drinking usages. The depraved appetites of the intemperate—appetites that sacrifice every temporal and spiritual interest to their indulgence, rise up

in stormy defence of the sinful practice. And the lust of money, which is so preternaturally developed in those who sell and manufacture this detestable article of woe and misery, utters a fierce cry of opposition to the principles of total abstinence. And hence it is, that temperance societies, and especially their leaders, have ever been the objects of persecution.

But there has been a steady advance of truth, notwithstanding the curses and prophetic denunciations of the great masses of men. And now, every where the temperance enterprise is recognized as a thing of truth, justice, and mercy. Public sentiment and intelligence are so refined in several States, as to enact and put into effect a law prohibiting the entire traffic in intoxicating liquors. To what is this owing? What has brought about this great change in the moral and political views of those States which have adopted the Maine Law principle? Can any one doubt that this change has been effected by the temperance societies—through their lectures, practice, and writings? Here is one great good of temperance associations. They have inspired investigation, have been foremost in scattering abroad the great truths and facts of the history of intemperance, and have thus kindled in society a fire destined to consume the last pillar on which hangs the political right of manufacturing and selling the means of drunkenness. And is not this a work worthy of great and good men? Where is there a greater or nobler work than this—a work of the first importance to the social, literary, moral, political, and religious well-being and progress of society? If the assertor of political rights and privileges—of a nation's freedom—deserves the respect and gratitude of mankind—if those who, through peril and war, conduct a great principle of human happiness and civilization to triumph and victory, and give to millions the benefits of liberal institutions, be rightly honored by the praise and admiration of posterity, what higher praise is due to the moral reformer, who rescues higher interests from destruction—who chastens and inspires a people's virtue, by removing from them the temptations and sources of their degradation! And this merit is due to those invincible moral heroes who have pleaded the cause of the so-

cial reformation of temperance, in the face of scorn and insult, stripes and the opposition of society and government.

I make no comparison of any social and moral reformation and Christianity. By no means. Let the religion of Christ stand alone, amid the ruins of time, a monument of the philanthropy and wisdom of the great God. But the truly moral progress of society is not opposed to Christianity. If they are not identical, they are not opposed. There are interests purely temporal, and one of these is the morality of society. And in elevating human morals, I think I see the beautiful work and action of the sincere Christian. Like his Divine Master and Exemplar, he throws abroad a better spirit, fresher truths, more quickening influences, and thus aids in making the world better than it was.

But what is the duty of the Christian with regard to the temperance movement? This is an important inquiry, because it is an inquiry touching duty, that grandest thought of men. It is often said, that because the Bible says nothing about those moral enterprises of society, that, therefore, the Christian has no duty to discharge towards them. But this is a narrow view of human responsibility, and a still narrower one of religion. Almost all morality—I had like to said, religion—consists in, and grows out of, man's relation to his fellow-man. His duty is identified with the species in their various conditions, efforts, and projects. Virtue, or that which is right, is the great rule by which a Christian is to be governed; and in the multiplied changes of society, every thing right and proper of itself should engage the attention and the energies of a good man.

What sort of book would the New Testament have been, had it prophetically announced every benevolent enterprise in the world's history, and given minute injunction in reference to each? Who could ever have read it through? "The world itself could not have contained the books that would have been written." The New Testament is a book of principles, and of great all-comprehending truths. It deals with supernatural facts, and impresses upon the human heart God's great law of love. It leaves its disciples to act from internal impressions of

right and wrong—from their own warm and living convictions, untrammelled by the fetters of minute, mechanical legislation. It is called to a liberty more glorious and enlarged than ever crossed the mind of a mere statesman — than was ever shouted from amid the din of war: a liberty to do good, to exercise one's talents for the melioration and advancement of the world, in all that pertains to the well-being of man in time and in eternity. The only question in reference to any enterprise of society is, is it right—does it rest upon a sound virtue — does it embrace the happiness and moral good of men? This decided, and the high voice of duty calls a Christian onward to the conflict. A Christian is free to do good. He must not permit this most sacred privilege to be invaded, or taken from him. And he who seeks to invade this prerogative of the Christian, aims at a worse despotism than was ever sought by the mere political tyrant. This privilege is the most precious gift of God. Let every one beware how he suffers it to be trampled on—how he barters it away.

Apply this view to the temperance question. Is it right that intoxicating drinks be abolished—that principles of total abstinence from ardent spirits become the practice of society? Is it right to do away with the drinking customs of society? I venture to say that no one who is not perverted in his mental or moral powers, will answer no. What, then, is the duty of the Christian with respect to the temperance enterprise? We answer—

1. To cease *using* intoxicating drinks as a beverage. Time was when the simple drinking of liquor was little thought of, and any degree of stimulation, short of ugly drunkenness, might be indulged with impunity. But that day has passed away with the years beyond the flood. The sound good sense of the most discriminating men of the world has condemned drunkenness as a vulgar, disreputable practice. Experience has demonstrated dram-drinking as the parent of intemperance — the prime source of all its countless woes. And at *this day*, no Christian can use strong liquors, *as a beverage*, with impunity. If he persist, he inevitably brings his religious profession into contempt, and destroys his influence as a virtuous, upright man.

2. It is the duty of the Christian to aid and encourage the progress of the temperance cause. Of course, in doing this, he must be left to the selection of his own means. But, without doubt, this duty will lay an embargo on the weak and silly opposition to, and denunciation of, temperance societies. The Christian, who makes it a point to fall out with the temperance reformation, cannot fail to bring his profession into disrepute. I except here, of course, such opposition, or rather objection, as may arise from a belief of the imperfection of a given association. But this is altogether different from that indiscreet, fierce, and criminal opposition that strikes madly at the cause of temperance, and pledges itself to oppose any man who may become a son of temperance. I believe that, if a man cannot reconcile it to himself to become a member of a temperance society, he ought not to raise the hue and cry against another, who feels it to be his duty to do so. Let all Christians favor such associations, for they do much good, are a source of moral influence, and are rapidly preparing the world to act by law upon this fruitful source of crime.

3. It is the duty of Christians to exercise their vote in favor of a prohibitory law. On this subject many indiscreet Christians are doing a great injury. They have suffered themselves to be deceived by the crowd of vicious men, whose interests and appetites lead them to advocate the liquor cause; and in opposing a prohibitory law, have set themselves down with the liquor party. Now, I ask, is it in accordance with the sense of religion, with the spirit of good morals, for a Christian to make speeches against a law prohibiting the manufacture and sale of intoxicating liquors—to raise the senseless cry of "anti-liberty," and gather up and concentrate, so far as he can, the immoral influences of society against this great temperance principle? Is not a man responsible to God for the manner in which he uses his political privileges? And what interest can a really religious man have in keeping up the liquor traffic? Does the traffic aid in anything useful? Can it increase public health, virtue, and prosperity? Can a village or town spirit-shop aid in the cause of religion, or literature, or civilization? And must all rights—moral, social, or religious—

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be sacrificed to the right to get drunk, and to sell for money, damnation to the souls of men? Really it is enough to move honest indignation, to see men claiming to be the children of heaven, supporting the liquor traffic—combining their energies with the avaricious and profligate, to defeat the desires of the most virtuous class of society, and to sustain the most fruitful source of crime and poverty under the whole heavens. For the weak and ignorant, who are deceived into such a cause, I have great sympathy. But for a sensible man, of mature age, who thus deliberately uses his influence, I cannot have any respect. And it is strange to me, that there is such an indifference to this subject in all our churches. If a man go to a ball and dance, he is dealt with by the church. But if he labor against temperance, setting society against it to the full extent of his ability, and thus bringing religion into contempt—and, so far as his influence can have power, keeping open drinking houses to poison public morals—the church says nothing. In this matter there is a solemn responsibility laid on men of standing and influence in the church to speak out, and prevent the credit of their religion from being compromised to the indiscreet and immoral zeal of foolish men.

4. It is the duty of Christian ministers to instruct their flocks with regard to their duty touching this temperance question. To allude to this subject in the pulpit, is not enough. It should be clearly discussed, and the position of religious communities to this question accurately defined. Let the various preachers take this matter in hand—let good men resolve that the dignity of Christianity shall be sustained—let the Christian influence of this age be brought to bear on this important question of temperance, and the work is done. I say it fearlessly, Christians have it in their power to sweep off the great evil of intemperance from this country. Let them stand up, as dutiful servants of God, as philanthropists, as virtuous citizens, as husbands and fathers, and abolish this sore evil—put an end to the curses of drunkenness, and prepare the way for an era of social virtue and of religious triumph, brighter by far than history has yet recorded.

J. W. C.

CHRISTIANITY IN THE EAST.

[It is not often that we feel called upon to notice the speeches of British statesmen. Our mission lies in a different pathway to that which is trodden by the present class of public men generally. We seek to enlist the sympathy of our readers in spiritual realities, which far transcend in importance even the fall of dynasties and the fate of empires. Occasionally, however, we meet with an address which elicits our sympathies, and challenges our admiration. The speech of the Earl of Shaftesbury, delivered in the House of Lords on the 10th of March last, is of this character. It is rather a sketch of the present state of Christianity in the East, than a political defence of the foreign policy of England. It establishes most conclusively the fact, that the Mussulman is more tolerant than the Autocrat of Russia—that Protestant churches are allowed freedom of worship in Turkey, but not in the dominions of the Czar; and that the crime of the Sultan, in the eyes of the Russian Emperor, is his approximation towards free institutions, and the circulation of the Bible. The speech is so replete with information and sound views on the much-debated Eastern question, that we have decided upon transferring it to our pages.]

THE EARL OF SHAFTESBURY, in rising to move for the papers of which he had given notice relative to the state of religious liberty enjoyed by the Christians under the Ottoman Government, said that he did so in consequence of there having appeared, a few days ago, in the public papers, a document, purporting to be a manifesto issued by the Emperor of Russia, which contained these portentous words:—"England and France have sided with the enemies of Christianity against Russia, combatting for the orthodox faith." Now it was not a matter of surprise, that every one of proper feelings should resent such an imputation as this, and should require an explanation. England and Europe ought at any rate to do so—all those who had anything to do with the administration and management of religious societies ought more especially to do so, and to refute most emphatically this unfounded assertion of the Czar. Looking of course only to results, for with motives we had nothing to do, he would undertake to prove that of late years Turkey had done every thing she could to advance, and Russia everything she could to suppress, the progress of Protestant Christianity throughout the world; and it was his firm belief, that from the very commencement of the present negotiations, there had not been, on the part of Russia, one atom or particle of sincerity. He did not believe, that if his noble friend, the Secretary of State for Foreign Affairs had been an angel of light, he could have brought matters to a more favorable issue than that to which they had at present arrived; for

there was but one dominant notion in the mind of the Emperor of Russia, and that was aggrandizement and absolute dominion. Such a notion was evident, not only from his haughty assumption of protector of the Asiatic church, but also from his imperious rejection of the guarantees that were suggested to him by the four Great Powers. That this desire of aggression on the part of Russia was evident after the publication of the Menschikoff note, the subsequent despatches of our own Government proved—despatches which, he could not help saying, conferred much honor upon Government, and added not only to the character but also to the literature of our country. The Emperor of Russia, he was grieved to say, was not the first man who had laid to our charge an unholy alliance with Mussulmen, for it appeared that the Czar took the notion second-hand, and merely added to it, that he was the man who combatted for the orthodox faith. He alluded, of course, to what had been advanced by an Honorable Member of the House of Commons, Mr. Cobden; and it was really surprising to find a gentleman of his sagacity and knowledge, speaking as he did of our alliance with Turkey, and arguing as if no Indian history had been written or read, and no such alliances, both defensive and offensive, had either formerly or recently been contracted with Heathen Powers, and as if we had not had treaties with these very same Turks to recover possession of Egypt. There was a wide difference between an alliance with any power, Heathen though it were, to maintain the cause of justice and order against

the aggressions even of professing Christians, and an alliance to issue in the development and aggrandisement of that power. Justice, order, and right were such sacred things in the eyes of God, that they must be respected. It was not a question whether they would or would not uphold an empire which was said to be a Mussulman empire, and in its dotage; but the question was, whether they would maintain the rights and independence of a weaker power against the aggressions of a stronger, and whether they would put a stop to the encroachments of an ambitious and aggressive power, that seemed disposed to darken all that was light, and to subjugate all that was free among the nations of mankind? He had no peculiar sympathies on behalf of either of these parties. So far as he was concerned, he heartily wished that the Russians were well North of Archangel, and that the Turks were well on the Eastern side of the Euphrates. But since they were called on to say which they preferred, he would certainly say, that he infinitely preferred the Turkish to the Russian dominion, because he could show that with them there were facilities for the promotion of civilization and the improvement of mankind, which were denied them within the territory of Russia, and which would be still more denied them if the Emperor were enabled to extend his dominions over the East. Perhaps the House would permit him to describe, in a few words, the gradual progress of wealth, intelligence, and civilization during the last twenty years among the Christians of Turkey. He did not deny that there had been occasional outbreaks of Mussulman bigotry, but they had been local, not general—the result of the agitation of some ill-conditioned fanatic, and not authorised by the government. The truth was, that the great enemy of the Christian in these provinces, was not the Turk, but the Christian himself. A very large proportion of the spoliation, the torture, and the imprisonment that took place was stimulated by Christian agents of the Greek priesthood, with the view of obtaining domination over the Greek laity. During the last twenty years, the diffusion of the Bible in Turkey had been almost incredible. Now whatever might be the private opinions of any individual with regard to the Bible, nobody would

deny this — that the diffusion of the Bible had ever been the precursor of civilization and free institutions. Wherever the Bible had free course, and was freely admitted into the minds of men, there was sure to follow a knowledge of Christianity, the development of civilization, and high aspirations after liberty. It had been stated by Mr. Layard in the House of Commons, and the statement was confirmed by the American missionaries, that there were more than forty towns and villages in Turkey in which there were distinct congregations of Protestant seceders from the Greek church. There were, moreover, among the Armenians, both in the capital and the interior, many who were heartily disposed to the Reformation. Twenty-five years ago, not a single Protestant seceder could be found among the natives of the country, and now there were not less than 65 regular Protestant teachers in Turkey, and 14 Protestant schools in Constantinople alone. The consequence of all this was, that there had been a great increase in wealth and intelligence among the Greek Christians, and a desire among the laity to emancipate themselves from the thralldom of the priesthood—though, of course, much opposed—continued to be successful. Now, to what was all this great movement to be ascribed? His reply was, to the unprecedented liberality of the Turkish system. Free scope was there allowed to every religious movement, and no hindrance was experienced, except from the Greek and Armenian superior clergy. Throughout Turkey associations for religious purposes were openly recognized and permitted. Printing presses existed in Constantinople, Bucharest, and other large towns, where the Scriptures were printed in every Oriental tongue, including the Turkish. There were 40 dépôts for the sale of the Bible in Turkey, and at this moment there were *colporteurs* and native agents in great numbers engaged in preaching and perambulating every province, and circulating the Scriptures without opposition. Now, let the House contrast this with what was done in Russia, and from that infer what they had to expect in the Turkish dominions if they fell under the rule of the Czar. No association was allowed in Russia for religious purposes—no printing presses were permitted for printing the Bible in modern Russ—and

no versions of the Scriptures were allowed to be imported into Russia except those that were in English, French, Italian, and German. Not a single copy of the Bible in modern Russ, the only language which the people understood, was allowed to be in circulation. This was forbidden under the severest penalties, and it was believed that not a copy of the Scriptures had been printed in Russia in the language of the people since 1823. The Emperor of Russia had within his dominions a population of nearly 2,000,000 Hebrews, but he did not permit to pass his frontiers for the use of these people a single copy of the Scriptures in Hebrew. He was told that the Hebrew Bible was even more resisted than Scriptures in modern languages. If all this were so—if this was the spirit that governed the Emperor of Russia in his own dominions—he did not think he was likely to manifest a different spirit if he once got possession of those provinces, by right of conquest, in which he now observed the development of liberty under the nascent rights of conscience. He had no doubt that, as far as was possible for man to do it, the Eastern provinces of Turkey would be brought to the same pass in which we now find the internal provinces of Russia. Nor had the Emperor of Russia been more liberal towards missions—not missions, let it be remarked, to disturb the Greek church, but missions to the wild and ignorant heathen of his own dominions—the outskirting provinces of his own empire, where the people were sunk in idolatry and the grossest darkness. Even there he would not permit the missionaries to go. Till this hour no mission even from the Greek church had been sent among these heathens in the wilds and steppes of Russia. How methodical, how systematic did he not show himself in all this! The Moravian brethren labored many years among the Calmuc Tartars between the Black and Caspian Seas. In 1823 about 300 converts had been gathered together, but the missionaries were forbidden to baptize any one of them, on the ground of an old existing law, "That no Heathen under Russian sway shall be converted to Christianity and baptized but by the Russian Greek clergy." This mission was therefore abandoned in the next year—viz.: 1824. The Scottish Missionary Society began a mission in Rus-

sian Tartary in 1802. Their operations were widely extended in 1823. A Mahomedan convert of high standing was baptized by the missionaries, upon which a series of vexatious restrictions and persecutions began on the part of the Government, which compelled that society to relinquish its operations, after more than 20 years' labor and a large expenditure, just at the time in which they were reaping some fruit of their labors. The Basle Missionary Society commenced a mission among the Tartars on the confines of Persia, and labored first in the Persian dominions. Meeting with opposition there, they removed into the Russian dominions about 1823, and continued for 10 years, till they were ordered to quit the Russian empire, and the missionaries, to the number of eight or ten, removed into other fields of labor. The London Missionary Society undertook a mission to Siberia, on the frontiers of Chinese Tartary. They were countenanced by the Emperor Alexander, and joined by several Russian missionaries. But, in the year 1841, after 20 years' expense and labor, this mission was suppressed by an order from the Russian Synod, the reason given being, "That the mission, in relation to that form of Christianity already established in the Russian empire, did not coincide with the views of the church and the Government." In contrast with these, it must be stated that the Turkish Government had not only given full liberty to Christian missionaries of Europe and America, whether Protestant or Roman Catholic, to carry on their operations to any extent, by preaching, by the circulation of the Scriptures, and by extensive printing establishments, by the issue of edicts of toleration, which protected every subject in the exercise of that religion which he might conscientiously profess. He would say again, as he had stated at the outset, that he had nothing to do with the motives which actuated those Powers, whether it was religious bigotry on the part of the Russians, or indifference on the part of the Turks. All that he had to do with was the results. What, then, was the issue? A great development of knowledge and liberal sentiment, enlarged hope and aspirations of the Christian population; redoubled violence and persecutions by the clergy against the laity, backed by

the Russian consuls. Here were samples of the character of the Greek priests:—

"The Russian Consul-General of Beyrout has sent his dragoman to the authorities of Damascus, to try to persuade them to assist the Greek patriarch in recovering his flock."

Mr. Wellesley wrote to Lord Palmerston, in 1846:—

"The promises of the Armenian patriarch, that the penalties should not affect the civil rights of the seceders, have been violated. They are falsely accused of crimes, charged with imaginary debts, turned out of their houses. The patriarch possesses the right of banishing any Armenian from one part of the Sultan's dominions to another."

This was the state of things now, and this was the state of things which the Emperor of Russia was determined, if possible, to perpetuate over the whole body of the laity. They could trace, step by step, the interposition of the Russian Government for its own purposes; for, indeed, the records of the Foreign-office were full of the subject. It began to be manifested in Syria in 1844. On that occasion Consul Wood wrote Lord Aberdeen:—

"The menaces of the latter (the Russian Consul-General of Beyrout), supported by the unreserved declaration that he would protest against every proceeding which tended to the encouragement of the professing Christian Protestants, coupled with the subtle intrigues of the patriarch," &c.

Lord Aberdeen, in writing to Sir S. Canning, said:—

"As the Russian Government have expressed an earnest desire that English authorities should be instructed to abstain from taking any part in the conversion of members of the Greek church to the Protestant faith, &c. I have conveyed to the Russian Government an equally explicit desire that the Russian Consul-General should be restrained in his overzealous exertions in favor of his co-religionists in Syria."

The papers then detailed the efforts of the successive British ministers to procure the public recognition and protection of the Protestant seceders from the Armenian church at Constantinople, and for all other Protestants. The first step in this direction was shown in a single sentence in a general proclamation—"Metropolitans and dignitaries shall not use force or injustice against their co-nationals." Lord Aberdeen

again declares that remonstrance must be made against "religious persecution." The Armenian patriarch promises to protect the Protestants at Hesbega from violence. Then, in 1846, Lord Palmerston takes up the correspondence, and transmits to Constantinople a memorial of the Free Church of Scotland, putting the question wholly on the rights of conscience. The Hon. Mr. Wellesley, writing to Lord Palmerston in October, 1846, details the violence still perpetrated against the Protestants. He says:—

"It is true that Sir S. Canning, before his departure, obtained the promise of the Armenian patriarch, that the penalties attending excommunication should be limited to the spiritual condemnation, and should not affect the civil rights of those who came under its ban. Yet not only is the promise constantly violated, but other means of annoyance have been found."

The next step in the way of toleration was a memorandum of the Turkish Minister of Foreign Affairs. The third step was a viceregal order of toleration obtained by Lord Cowley. Then Lord Palmerston was found sending a copy to the late Archbishop of Canterbury and the Bishop of London, who acknowledged it with great satisfaction—the Bishop of London terming it "a valuable concession to the rights of conscience." To be sure it was so—but when have we ever received any thing of the kind from Russia? When had Christianity been thus set free in the Muscovite dominions? He now came to the last—the final point of aggravation. Sir S. Canning obtained a charter of Protestant rights under the signature of the Sultan, which he thus characterized:—

"Religious liberty and exemption from civil vexations on account of religion are now secured to all the Protestant community, and the example of its members may, with God's blessing, operate favorably on the relaxed morals of the Greek and Armenian clergy."

He would, by permission of their lordships, read a few extracts which would show the persecutions of the members of the Armenian church, that led to their subsequent freedom:

"In the latter part of January of the year 1846, the full vials of hierarchal wrath were poured upon the heads of the defenceless men and women in the Armenain church, who chose to obey God rather than man. They were summoned before the patriarch, one by one, and per-

emptorily ordered to subscribe their names to a creed which had been prepared for the purpose, on pain of the terrible anathema, with all its barbarous consequences. In the course of a week or so, they were ejected from their shops and their businesses. Men, women, and children, without regard to circumstances, were compelled to leave their habitations, sometimes in the middle of the night, and to go forth into the streets, not knowing whither they could, or where they should find shelter. The bakers were prohibited from furnishing them with bread, and the water-carriers with water. Parents were forced by the patriarch to cast out even their own children who adhered to the gospel, and to disinherit them. The patriarch and his party resorted to every species of oppression without the least scruple or pity, and it was evident that want of power only prevented them from cutting off heads. The brethren could not pass through the streets without being abused by all kinds of filthy language, spit upon, and stoned; a few were cast into prison, and for several Sundays the churches resounded with anathemas against the followers of the new sect. It was at this crisis that the bitterness of persecution was arrested from a quarter whence such an interference might have been least expected. The Turkish Government interposed to stay the tempest of ecclesiastical fury, and protected the incipient reformation. The Armenian patriarch, summoned before Redschid Pasha, the Minister of Foreign Affairs, was charged by him to desist from his oppressive course. It was through the influence of Sir Stratford Canning, whose noble and persevering efforts to secure in Turkey liberty of conscience are above all praise, that this result was obtained." He could not refrain from reading a few passages to their lordships in honor of that great and good man, England's representative at Constantinople. Mr. Dwight, the American missionary, (and he felt bound to speak with veneration and gratitude of the exertions of that body in the East,) writing of Sir Stratford Canning, in May, 1846, said:—

"It matters not to him by what name the victim of persecution is called, or to what nation or denomination he belongs—whether he be Jew or Greek, Mahomedan, Armenian, or Roman Catholic—this noble philanthropist is always ready to fly to his relief, and his influence is very great. The Lord has used him as an instrument in bringing about as great changes in this land as we have ever seen in any part of the world; and the recognition of the principle by this Government that Protestant rayahs (subjects) can live in this country and pursue their lawful callings, and at the same time worship God according to the dictates of their conscience, is not among the least of these changes."

The exertions of Sir Stratford Canning continued, and the result was, that an Imperial edict was issued on the part of the Turkish Government:—

"The tolerant policy of that government towards its Protestant subjects became invested with a final and conclusive aspect, by the publication of an Imperial firman from the Sultan Abdul Medjid, whereby they are placed in the same grade and on the same platform with the ancient established Christian communities. Previous documents had been 'vizierial only, and local and temporal in their application;' but this charter of Protestants is imperial, and accompanied with the Sultan's cipher:—"To my Vizier, Mahomed Pasha, Prefect of Police in Constantinople. When this sublime and august mandate reaches you, let it be known that hitherto those of my Christian subjects who have embraced the Protestant faith have suffered much inconvenience and distress. But, in necessary accordance with my Imperial compassion, which is the support of all, and which is manifested to all classes of my subjects, it is contrary to my Imperial pleasure that any one class of them should be exposed to suffering. As, therefore, by reason of their faith, the above mentioned are already a separate community, it is my royal compassionate will that, for facilitating the conducting their affairs, and that they may obtain ease, and quiet, and safety, a faithful and trustworthy person from among themselves, and by their own selection, should be appointed, with the title of *Agent of the Protestants*, and that he should be in relations with the Prefecture of the Police. You will not permit anything to be required of them in the name of fee, or on other pretences, for marriage licenses or registration. You will see to it that, like other communities of the empire, in all their affairs, such as procuring cemeteries and places of worship, they should have every facility and every needed assistance. You will not permit that any of the other communities shall in any way interfere with their edifices, or with their worldly matters or concerns, or, in short, with any of their affairs, secular or religious, that thus they may be free to exercise the usages of their faith. And it is enjoined upon you not to allow them to be molested an iota in these particulars, or any others; and that all attention and perseverance be put in requisition to maintain them in quiet and security. And, in case of necessity, they shall be free to make representations regarding their affairs, through their agent, to the Sublime Porte."

Their lordships would observe that this was at once emancipation from the political power and tyranny of their priests—emancipation from the power and influence of Russia, whose instruments they were; it gave to them a

recognized *status*—a recognized independence—and the grant was of indescribable importance. He believed that in this was to be found the whole secret of the movement on the part of the Emperor of Russia from the commencement to the present time. He saw that the danger was becoming imminent—that things were creeping from under his hands—for the circulation of the Scriptures was giving rise to those aspirations after liberty which religious freedom must inevitably be followed by. His own dominions were contiguous to those in which this religious freedom was tolerated, and how could he hope to put out the light that had begun to burn so brightly? It was then that the thought occurred to the Emperor, and that Prince Menschikoff came forward with the Note, demanding the restoration of the *status quo ab antiquo*. If the Sultan had been induced to yield this, he would have wiped away at one fell swoop all that had been effected in 20 years by the labors of Sir Stratford Canning, the decree of Redschid Pasha, and the Imperial Firman of the Sultan, which gave freedom to the development of liberty and truth, which, by God's blessing, would never be extinguished. He no longer wondered at the Imperial hatred of Sir Stratford Canning, or the Nesselrode calumnies, that took so much trouble to set aside; for that great and good man (Sir Stratford) had, year by year, and day by day, dogged the steps of Russian tyranny, and had enabled them to expose its colossal conspiracy against the national, civil, and religious liberties of the fairest portion of the globe and 14 millions of the human race. He believed this to be a long-conceived and gigantic scheme, determined on in ancient times, and to be now executed, with a view of suppressing every hope of liberty. He felt convinced that this had been the policy of the Emperor from the moment that he ascended the throne. The Emperor Alexander was a very different man—he did all in his power to repress the liberty of the Greek church, while the present Emperor did all he could to stimulate it for the purpose of his own aggrandizement. He would show the state of things under Alexander, and contrast it with that under the present Emperor. In the reign of the Emperor Alexander, there was the most free, unfettered scope for the

labors of the Bible Society, as much as in England itself. The Emperor gave his personal sanction and aid to it. He issued an order that all letters on the business of the society, as well as the Bibles and Testaments, should be transmitted by post, free of charge, to every part of the empire. He gave a house, and 15,000 roubles for an addition to it. He formed the Moscow Bible Society, and announced it in this remarkable passage:—

“I consider the establishment of Bible Societies in Russia, in most parts of Europe, and in other parts of the globe, and the very great progress these institutions have made in disseminating the Word of God, not merely among Christians, but also among Heathens and Mahomedans, as a peculiar display of the mercy and grace of God to the human race. On this account, I have taken on myself the denomination of a member of the Russian Bible Society, and I will render it every possible assistance in order that the beneficent light of revelation may be shed among all nations subject to my sceptre.”

He died, and in 1826 the Emperor Nicholas ascended throne, and what did he do? He suppressed, by ukase, the Russian Bible Society with all its branches, suppressed every privilege granted to religious societies, and brought back the night of the human intellect and the human heart that he seemed to prize so dearly. Had Turkey done anything of the sort? Had she not in 20 years done more than Russia in the famous 900 years that the Emperor vaunted as the period of alliance between the Slavonic nations and the Greek communion? One thing was evident—that if the Sultan had been less liberal towards freedom of religion and rights of conscience, there would have been no Menschikoff Note, and no invasion. But, though these were not the matters for which they undertook the war, they might rejoice that they were not engaged in upholding a state of things adverse to all amelioration, and subversive of all liberty and truth. He trusted that out of their present policy they might extract some good to be felt to the latest generations. He trusted—nay, he was sure—that his noble friend the Secretary of State for Foreign Affairs would complete what, in his despatches, he had so admirably begun, and support Lord Stratford in the largest demands for the civil and religious rights of the Christians in the

Ottoman empire. He trusted that the Government of this country, looking to a prosperous issue of the conflict, would consider the basis of a lasting peace, how best it could restrain the inordinate ambition, assist the independence of weaker States, and dam up the floods of barbarianism. The forbearance—the reluctance manifested by the allied Powers of France and England in all their strength, had conferred incalculable service on the present cause, and on the hopes of civilization in general. It had secured the sympathies of the

world, and done much to prevent the recurrence of such extremes. Seeing, then, that they had not entered on this war in any spirit of ambition, covetousness, or pride; but for the maintenance of great principles which concerned alike all the nations of mankind, and for their own defence, let them not fear the issue, but, offering a humble and hearty prayer to Almighty God, implore Him to bless their arms with success and a speedy peace in this just and inevitable quarrel.

NOTES AND OBSERVATIONS ON CHRISTIAN PRINCIPLES.

NO. V.

“For God so loved the world, that He gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life” (John iii. 16)

THE application of the first principles of Christ to man brings us into the very heart of controversy. Opinions to dispute, practices to condemn, errors to disprove, lie thick in the way. Our path is now narrowed. Those cloudy times of error's legitimacy, when the world of man presented no clearly and boldly-defined road to eternal life—those times of man's helpless wanderings in the desert of ignorance, which God in mercy winked at, accepting the longings of the soul, its groanings and aspirations, even in the midst of much and great evil—have passed for ever to us who have heard the story of Jesus. Before us is unrolled the whole counsel of God. No more must we seek religion in nature, or in our own hearts alone—no more can we cry in the bitterness of our soul, for light to guide us through the mazes of this life—no more need we speculate on the life to come with that crushing feeling of emptiness which assures us of the futility of our thoughts—no more are the Prophets ministering a hope of a reign of heaven to a dull groaning world. All this is past to us: we stand within the compass of the voice of Him who gave nature its voice, the soul its sensibility. The rays of that sun which lighteth every man that cometh into the world, are falling on our own outer courts—the black veil which hung over the future, and which mocked all the efforts of man to pierce or remove, has been so far dissolved, as just to form a haze which gives a warmth and enchantment

to the prospect dimly revealed beyond. The voice of the Son, the Lord of all, now plainly proclaims the presence of the Alpha and Omega of revelation—the arrival of the latter days.

Now, mark well our position. The religion of Christ, which is for the salvation of man, is not a thing to be tampered with. It is more dangerous to touch it with unholy hands, than it was to touch the old ark. Purely and simply must it be accepted, in its pure and simple state. Your salvation cannot be predicated on the religion of your heart, but on the religion *in* it. All your aspirations are a mockery now, if the Word of God is within your reach. God has laid down before you his facts, truths, and commands—He has left you nothing for your heart to devise or create—nothing at all. He was always before-hand with man, but now He has reached the very heights and depths of the capabilities of the human mind: and so by either extending the limit of his revelation to the utmost limits of the mind, or effectually confining the mind within certain bounds for a time, has, we most emphatically repeat, left man nothing to do here, other than to wonder, learn, and obey, and so grow into the fulness of the stature of a man in Christ Jesus.

Man has to learn new truths, new laws, a new kind of obedience, a new language. All things are not new, but a new arrangement is given to them all; and with the new, a system is formed, which, from the peculiar manner of its

operation, is called "the ministration of the Spirit."

What means "the Spirit," which stands at the very threshold of this subject? As it is a very important topic, we will devote a little time to it. It has perhaps the most extended application of any word in human language. It is expressive of *invisible* powers, in contradistinction to *visible, material, or physical* power. Power implies action—so "spirit" includes it. Action is a distinguishing characteristic of it. It is to physical eyes invisible: this is its *great peculiarity*. We need never expect to see it. The nearest word that expresses the idea is "breath." Here we have the power of life. It is born, lives, and dies with action. It is never seen, yet it is the source of life—the stream, the sustainer of life. How beautiful, then, is the analogy which exists between it and that great Invisible Power which is the sustainer of all. "God is spirit" (John iv. 24.) There is no intended mystery in this declaration of Jesus. It gives no definition of Deity, but only conveys to the woman the idea of the universality of that Invisible Power which was then thought to be located at Jerusalem and Mount Gerizim. All the known characteristics of God remained, while the diffusion of his hearing and answering power was proclaimed. No idea is conveyed of the abrogation of all laws and institutions; but every hill and valley, every city and the lonely cottage, might be consecrated to his service. The harshness of "Ye worship ye know not what," is thus taken away, when Jesus told the women that Mount Gerizim might soon become as holy as Mount Zion.

"Spirit," as applied to God, then, gives us great consolation and assurance. We know by this that He knows us. As our breath gives life to our own blood, and circulates in it through all our frame—leaving no part, however distant or obscure, unvisited, uncared for, *unjudged*—so does God give us life, and preserves it to us, judging also by his searching activity, our real condition. The breath of heaven is always pure. It is pure, and that is the true test of a man's constitution and health. If he is not healthy in that, there is little hope for him. It alone judges and condemns him fairly. Diffusion and purity are added, then, to our first definition of spirit when applied to God.

We have still another addition to make, which is, however, implied in what has been said: it is intelligence. In connection with Deity we have no better word to imply diffused invisible power than "spirit," so must we group all his perceptive and regulating powers under the word intelligence, or knowledge. Knowledge is an important word. Jesus says, "This is life eternal, to *know* Thee the only true God, and Jesus Christ whom thou hast sent." If knowledge thus covers all the powers and graces of the life eternal, it is a fit word to describe the Deity.

Spirit is, then, an adjective noun. It conveys the idea of power not sensible in its action to the senses—power intelligent and causative, which is only recognizable in its results or effects. Man in his higher nature has this principle, if we may so call it. All his actions are caused by a power totally beyond man's power to analyse. The kind of actions man can perform, plainly show that a something does exist in his body of a totally different nature to it. We do not refer to that kind of intelligence and power which yield themselves to, or are only associated with his material existence—his appetites, passions, and physical nature—and are entirely useless when they cease to exist. There is a higher existence or power in man, which leads him, when educated, into a sphere which has continuous extension. This something binds him in sympathy to all his kind. Color, clime, education, language, offer no barrier to its operations. It combines all humanity. It is like the air we breathe—the same in all lands. It is this well-defined and unmistakable characteristic of it, which, being recognizable in all men, makes the term "spirit" so applicable to him. No definition of its essence is, or can be given. It is a pure adjective, describing a quality; and that quality not mysterious, but easily recognized where it exists. It is in man the quality of progress. Man possesses the capability of progressing, both individually and associatively. *Man only can do that*; and it is this capability in him which we choose to call spirit. When we desire to prove man's immortality, we do not go to the bare truth of his having a spirit, but to the truth that he has a capability or spirit of *progress*. God, we believe, possesses knowledge and power, infinitely and absolutely—man

only finitely and relatively. When we thus see how much man owes to action—that he is, indeed, as far as we *know*, formed by it, we ought to be careful to recognise the means which have been put within his power, to make him worthy of the high aim of his creation. Of all creation, he is the only being not confined irremovably within the limits of this life in his ideas, and to whom ideas of another are pleasing and ever kindred. The ease with which this thought of a future life is received and apprehended by the mind, is truly wonderful: it tells greatly in favor of a *power of existence* far above all other animals. Now this power manifests itself only in mental perception and reflection; and it is only when united to the grand and universal truths of brotherhood here and hereafter, that a man can be said to exercise it. He may be ignorant of the means of fully obtaining and realizing these great truths; yet the germ is there, as a foundation on which God, by his appointed means, may build a glorious edifice. This is the idea contained in 1 Corinthians, 2nd chapter. Many of the Greeks had ideas of a very elevated character, both concerning the destiny of man and the character of God. Their notion was, however, that wisdom, human wisdom, was adequate to the development of all needful truths: so they rejected revelation, especially in the practical form in which the Apostles proclaimed it. Their minds were thus inflated with pride—they were bigotted, partial, narrow-minded. In fact, however intellectual their theories might be, they wanted the grand principle of brotherhood and universality, and might thus be called “sensual.” This being their position, the preaching of the cross was foolishness to them. Such earthly, sensually-minded men could not receive the things or truths of the Spirit of God. Having predetermined that their methods of reasoning shall be self-laudatory, national, or in favor of any favorite dogma, they will not allow their better nature, their powers of brotherly sympathy and affection, to bear on the truths of the gospel. They become, then, the “natural men” of whom the Apostle speaks in the 14th verse. The spiritual man is a contrast to this, not in knowledge, but in his mode of reasoning—in his expectations of humanity. All the difference arises from the

points of sight from which man is viewed. He regards man as inadequate to the task of self-reformation—he longs for the gods to come down and give their divine laws again to man, to restore the fabled golden age. Now who are they who can instruct such in the way of truth? The man looks thus at humanity, sees through the error and sophistry which characterizes the earthly reasoner, and turns from him with pity; yet he wants a teacher to guide him in the way of truth—some one to unfold to him the mind of the Lord—to instruct his spirit in spiritual knowledge. The Apostles had the will of Christ, and they could teach them in all things pertaining to spirituality. There is nothing here of mysterious influence. Spirituality in man is a fact—that which the Spirit of God lays hold of. Latent spirituality exists in every man—latent, mark, to others, but known to self. It is, in fact, conscience. Conscience, by itself, is naked spirituality. It needs teaching and clothing. Alone it is always admonishing a man—its voice is heard, and that is all. It is conscious of the possession of power, but it is conscious also of nakedness; and thus it is of but little use except to groan, warn, and reprove. The truths of the gospel can alone clothe it in garments of universal beauty, and teach it to walk on and enjoy the light and heat of the Sun of Righteousness.

Many Christians are not spiritual. Paul could not speak unto the Corinthians as such. Much of the bigotry and narrow-mindedness of the flesh hung about them. They were at best, instead of being spiritual men, judging and discerning the falseness of the nationalizing and sensualizing teachers, very like being their victims, and bringing their errors into the church; not, truly, so much knowingly, as like silly children. In this light Paul looks at them, and instead of being now able to enter into a glorious description of the condition and life of the Spirit, he has first to reprove them for shameful crimes and weaknesses.

The birth of the spirit, or the leading of it out from behind its curtain, clothed and in its right mind, is the work of the Word of Truth. The Word of Truth, we say, begins and continues in us eternal life. This is God's will concerning man, and this is his means. “Of his own will begat (original, *brought forth*)

he us by the Word of Truth" (James i. 18.)

The life of the spirit is the life of activity in good and truth, produced by the goodness and truth of God's revelation. When such is put before man, he takes the responsibility from God in regard to the consequences of the future to himself: when man accepts the offered gift, and lives in it, God takes the responsibility again of the consequences of the future. This gives, and is, to us, faith, confidence, or trust. Now this is

all straight-forward—honorable on the part of God and man. We may be said, if we know the conditions, to know whether or not we are the children of God or not, whether we have the Spirit or not. We need not groan and agonize in prayer for the spirit's birth. God has done all that for us already. Our salvation lies now in the obedience of the heart to that divine and universal gospel which, if it makes all sinners, offers also salvation to all.

M. K.

TRUTH IS TRUTH—ERROR IS ERROR.

VITAL errors creep into society and obtain a general sanction, not merely as general truths, but as real genuine *truisms*; so much so, that he who calls them in question, without any formal trial before any council, synod, or ecclesiastical court, is declared a heretic. We have an error of this description in our eye, that has been pronounced a thousand times in every neighborhood throughout the land; and we have no doubt that, if it is not frequently quoted for Scripture, it is at least thought to be as true as Scripture. It is this, "Whatsoever a man thinks is right, that is right to him." That saying of Satan in the garden of Eden—"God does know that ye shall not surely die"—was not more false and ruinous in its tendencies, than that every-day saying which we have just mentioned. It nullifies and subverts all law, and sets up the *thoughts* of men as law. What a man *thinks* is right, that is right to him!

Those who indorse this as a truism, do not seem to be sensible that men are as liable to *think wrong*, as they are to do any thing else wrong; and that when they think wrong, the simple fact of their thinking *wrong right* does not make it right, to them or any body else. It would require something more than the *thoughts* of poor, feeble man to make that which is wrong in itself, or, which is the same, wrong according to the law of God, right. That which is wrong in itself cannot be made right, no matter what we think about it. Error is error, and would still be error, if all the world thought it truth, desired it to be truth, and contended that it was truth; and would continue to be error to the day of eternity, if the self-willed, stubborn, and determined spirits in the

universe were pledged to maintain it as truth. There may be many errors that men may wish were truths, and so there may be many truths that men may wish were errors; but still error remains error, and truth remains truth, and for ever will, let men think and desire as they may about them. Thousands of men do not think at all in regard to many errors and truths, but still these errors and truths remain the same, and ever will, whether they think or not.

Truth is truth, and just as much truth if we oppose it as if we vindicate it. It is entirely independent, invincible, unconquerable, and uncompromising. It will stand just as boldly, not only without friends, but in opposition, to all the enemies in the universe, as if they were all cheering it on in its course. Error is just as much error, though lauded to the skies and cheered by myriads of friends, as if hissed at and repudiated by every being in the universe. Our friendship for error, or our desire to have it regarded as truth, can never make truth of it. It would be just as much error, and when received, its effects would be just as degrading, if all the world were on its side, as if it had not half a dozen friends in existence. The error, when received, that would corrupt one heart, destroy one character, and sink one soul to perdition, would, if received, vitiate the hearts, ruin the characters, and consign to everlasting infamy the souls of all men. In the same way, the truth, when received, that will purify one heart, reform one character, and save one soul, if received, would correct the purposes of the hearts, adorn the characters, and save the souls of all men.

It is the height of delusion to suppose, that by thinking error truth we can change it, that it changes itself, or that God changes it and clothes it with such saving efficacy as to set men free from sin, or save their souls. The truth can make men free, and when they are made free by the truth they are free indeed; but this efficacy cannot be transferred to error, by men thinking it truth. Such an idea would be as ridiculous as Romish transubstantiation. If "whatever a man thinks right is right *to him*," then every erroneous doctrine in the minds and hearts of men can be made as valuable and efficacious in saving man as the revealed truth of heaven. If a man only think infidelity the truth, it will not only become right *to him* to be an infidel, but his infidelity will become the power of God unto salvation. When Paul verily thought within himself that he ought to do many things contrary to Jesus of Nazareth, it became right for him to do so, and if doing right, he was as good as the saints he was persecuting. Contending armies could then be right, for each party generally think they are right, and it is, therefore, right *to them*. If the Pope thinks he is right in persecuting Protestants and the lovers of liberty, it is right to him; and if Protestants think they are right in their opposition to him, they are right. Thus it is demonstrated that the affirmative and negative are both right. The heretics who thought they were right, their opponents who thought they were right in persecuting them, were all right at the same time!

"Well, Sir, do not the Scriptures say, Let every man be fully persuaded in his own mind?"

They do—but is it the intention of that passage to authorize every man to believe just what he pleases? If it is, why oppose Unitarians, Universalists, Infidels, &c.? Why not let every man be fully persuaded in his own mind? Why did the apostle say, "If any man preach any other gospel, let him be accursed?" Why did John say, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and out of the things contained therein?" Such an application as that would nullify the

whole revelation of God. The apostle had something before his mind entirely different. He had before his mind a class of men who had originated a dispute on eating meat. One class contended that a Christian should not eat flesh—the other class contended that he might. The apostle informs them that he who eats is none the worse, and that he who does not eat meat is none the better; for there is no law in the new institution on the subject. They were left entirely free, and where God has left men free, to eat meat or not, the apostle commands them to let every man be fully persuaded in his own mind.

"Well, the Scriptures say, As your faith is, so be it unto you." And is that a warrant divinely authorising men to hold whatever system of faith they please? If it is, then go on and be Mohammedan, Jew, Turk, Romanist, or what you please. What a shameful perversion of one of the plainest expressions our Lord ever uttered! A man came to the Redeemer and desired him to heal a child he had left sick at home. The Lord asked him, "Do you believe I can do this?" The man said, "I believe you can." The Saviour said, "As your faith is, so be it unto you." If you believe I can heal this child, according to that belief it is done. What a strange prop this is to introduce in support of the notion, that men have a divine right to hold any system among all the fabrications of these times!

If whatever a man thinks right is right *to him*, we never needed any revelation from heaven, except the mere declaration, that Almighty God had ordained that every man should do as seemed good in his own eyes, and if all do what *they think right* they shall be saved. This would fully have authorized such a state of things as has now obtained in the religious world.

The Bible is right. It contains infallible teaching. Those who think its holy teachings right, will find that what they think right is right; and those who are always thinking something else right instead, will find themselves horribly mistaken. We had transcendently better maintain the Bible, for in its holy promises is our trust for evermore.

THE DIVINE GOVERNMENT.

AN infinitely wise Creator placed the world under law, but soon the divine government was set at naught, the prodigal wandered from the father's control, and the bulk of mankind have been until now feeding upon husks, seldom if ever satisfied with their lawlessness, and yet unwilling to return to parental guidance. Violence and wrong exist, not as exceptional, but as ever living manifestations, alike of the cottage and palace, the hamlet and city. The government and the governed seldom agree—a people satisfied with their rulers would be a world-wide wonder, and a people having cause for such satisfaction scarcely less so, while a population prepared for the liberty it claims does not exist. There prevails a general expectation of a coming good time—a conviction that schools, printing presses, and railways will produce a legislature and laws, that will place the might with the right, and supply a government adapted to an enlightened and happy people. We, however, are certain, that if ever man gains such a condition, he must place himself under divine direction. After trial, under every diversity of circumstances, he has shown himself unable to frame a government suitable to his condition; he has erected empires before which the world has been prostrated, yet they have been dissolved from want of just government. Babylon, Persia, Greece, Rome have melted as nations are now doing from the same cause, proving that man in his best state is unable to govern himself, and leading us to expect a divine legislature warning us to flee for safety to him “of the increase of whose government and peace there shall be no end.” The prophecies point to a kingdom of unsullied happiness, where the garments rolled in blood and every trophy of war shall become fuel for fire, and point to a governor designated “Wonderful, Counsellor, the Mighty God, the Father of the everlasting age.” This exalted Prince has been revealed, his government established, and the kingdoms of this earth, as “things which can be shaken,” shall become the kingdom of our God and his Anointed. Jesus, the head of the new dispensation, developed through his apostles the principles of the divine government, and

having all authority in heaven and in earth given unto him, the family of Adam are commanded to put themselves under his government. The world may be divided into three classes: those under the government of Jesus—those only *professedly* so—and those *avowedly* not so. The last two are in a condition of *lawlessness*, dishonoring him whose right it is to reign, the one *openly*, the other under the title of friendship making void his law by substituting human arrangements.

The great principles of the heavenly institution are, undivided love to God and love to our neighbor, even as to ourselves. Many laws and ordinances are enjoined relating to the naturalization of aliens, their after walk as citizens, &c.; but these all exist to beget, maintain, and enlarge the love of the subject to his Creator, and to his fellow, and being the product of infinite wisdom, cannot be neglected without greatly preventing the progress of the divine life in those who announce themselves subject to this government.

In kingdoms of human origin, law is mutable; ever requiring revision—faulty in construction, and when otherwise, soon rendered unserviceable by the growth of society. Under the reign of heaven, the faith is given once for all, for all time, and for all persons. When God called nature into being, he fixed unchanging and perfect laws, and in regulating his greater work, perfection was stamped on every feature.

The establishment of a kingdom was the Redeemer's great design. Having presented himself a sin offering, and being raised from the dead by the power of the Father, and exalted to His throne, he left the ordering of the kingdom to a duly qualified band. The voice from the excellent glory had said, “This is my beloved Son, hear ye him;” he had called, trained, and prepared by his parables and general teaching, the heaven selected twelve, when, just before the traitor-led throng hurried him away, he lifted up his voice to heaven and said, “As thou hast sent me into the world, even so have I also sent them into the world.” To Peter he had exclaimed, “I will give unto thee the keys of the kingdom of heaven, and whatsoever ye shall bind on earth shall

be bound in heaven." After his resurrection he added, "whosoever sins ye remitt, they are remitted unto them;" the same of sins to be retained; also, "as my Father sent me, even so send I you; he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." Though personally taught of the Lord, they were required to remain at Jerusalem until endowed with power from on high. After the bestowment of the spirit on Pentecost they were placed on their legislative seats, their apostleship being not of men, neither by man, but by Jesus the Christ and God the Father; they could do nothing against the truth, but for the truth; speaking with the demonstration of the spirit and of power, not in the words that man's wisdom teaches, but in words by the Holy Spirit, being enabled to say, "He that is of God heareth us—God beareth us witness both with signs and wonders, and divers miracles and gifts." Under the former dispensation the law was given in one short period, accompanied by manifestations of power. In the new and more glorious, only as much of the divine government was developed as the particular circumstances of the time rendered requisite. The laws of God delivered on the last named principle were, however, not the *less perfect* or *permanent*. Perhaps the *main*, or *only* difference is, that while the Jew would find his law compacted in few pages, the Christian regards not only the *commands* of the Apostles, but their *approved example*. Happy would it be, were all who call themselves by the name of Jesus prepared to do this, then would "names, and sects, and parties fall," for the Apostles taught the *same* things and established the *same* order in *every* church. Paul in directing the Corinthians observes, "*and so I ordain in all the churches.*" (1 Cor vii. 17.) Of Timothy he says, who shall bring you in remembrance of my ways, as I teach everywhere in every church. The churches planted in Judea were model churches, as we have model houses; hence, to the Thessalonians the same Apostle writes, "For ye, brethren, became imitators of the churches of God, which in Judea are in Christ Jesus."

It may be said, that if the Apostles legislated for the church as events called for instruction, why not continue to arrange and re-arrange, ever adapt-

ing the discipline of the church to the circumstances of each generation. The answer is that, their acts were never reversed, they did *not* arrange and re-arrange. When, for instance, they were called upon to decide relative to the converts from the Gentiles, in regard to circumcision and eating of things strangled and blood, they did so *once for all*; what they made law *then* is law *now*, and *ever* will be. They continued with the church till the completion of its legislation, and thus provided for future requirements. They affirmed in relation to their acts, that it seemed good to the Holy Spirit and to them. They have no successors—all subsequent claims to inspiration are worthless—they have finished their work, yet, being dead they continue to speak; as Moses continued to be heard in the synagogue after his earthly career had terminated, they are now heard in every uncorrupted church, as the only propounders of the divine law, and safe expositors of the divine word. The miraculous attestation of their truthfulness and accuracy was secured to the church during the entire legislative period. This attestation was no longer required when the introduction of *new* truth ceased; and, consequently, looking forward to a time when they should be removed—when they should know even as they were known—the Apostles clearly announced the discontinuance of spiritual gifts (See Ephesians iv. 10, 11, 12.)

These miraculously endowed brethren were then given, until the church should reach the *unity*, or *completeness* of the faith, or *system*. The apostle also exhibits the evil to be prevented by thus perfecting the laws of the kingdom—that we should not be tossed to and fro, and carried about with every wind of doctrine and freak of will worship, which is precisely the condition of existing sects, consequent upon their unauthorized legislation. With such convictions upon his mind Paul could freely say, Charity never faileth, but whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge it shall vanish away.

The importance of this position is only fully perceived by those who understand that, had it been daily regarded, the apostacy could not have taken place. Papal Rome could never have

existed, the union of the church with the state must have remained impossible, and sects and sectaries have remained unknown. In foretelling the apostacy the apostle thus described it, Let no one lead you into a mistake by any means, because the apostacy must appear, the Man of Sin, the Son of Perdition, must be revealed, who opposes and exalts himself. * * The mystery of iniquity doth already work, only he who now hinders will hinder until he be taken out of the way, and then shall that *wicked* (lawlessness) be revealed. This personified lawlessness was to appear in the temple, or church of God, taking the government off the shoulders of Jesus, making void the laws of his kingdom by substituting merely human enactments, professing to worship God while teaching for commandments the traditions of men, changing the ordinances, and making void the everlasting covenant.

The Prophet Daniel revealed that, between the setting up of the kingdom and its final triumph, its progress would be arrested by the introduction of the apostacy already contemplated. After the division of the fourth empire (the Roman) into ten kingdoms, represented by the ten horns of his fourth beast, another horn or kingdom appears, unlike, diverse from the first, and it was to subdue three kings. Papal Rome arose from the ruins of Pagan Rome, and the power thus established was unlike that of every former kingdom. The ecclesiastical and political united — the church wedded to the world — the world Christianized in name, with its spirit unchanged — the throne of God usurped, and the legislative seats of the apostles filled by the erring ministers of lawlessness. Personifying this opposing kingdom, the prophet wrote, "He shall speak great words against the Most High, and wear out the saints, and shall think to change times and laws, and they shall be given into his hands for a time, a time, and the dividing of time." According to this statement, the main features of this apostacy are persecution and changing the laws established by the apostles. Rome and other sects have been condemned for introducing *bad* laws in place of those appointed by the apostles, but to have introduced even the harmless, could such have been framed, to have added to the al-

ready perfect and inspired, would have been presumptuous sin.

It is then our duty to hear the Apostles, to regard their laws, to use their words, and thereby be enabled to say, "He that is of God heareth us." It is ours to reject all ordinances, bonds of union, creeds, and attempts to legislate for the church since the Apostles fell asleep in Jesus, that it may be said of us, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them who say they are apostles and are not, and hast found them liars."

Reader! Are you subject to the government of Jesus? Remember that godliness has the promise of the life that now is, and of that which is to come. Of the peace of His government there shall be no end — a peace which passeth all understanding, such as the world can neither give nor take away. O that men were aware of the world's great want—that they knew the blessedness of Jehovah's government. Let us commend it to you as

A RIGHTEOUS GOVERNMENT.

Truly God has a right to rule our every action—the right is his as a CREATOR, for to Him we owe our being. It is his as a PRESERVER, for by Him we live and move; and he is the Saviour of all men, from death in many ways, by the fulness of his temporal blessings, even to the rebellious, for He maketh his sun to shine upon the just and the unjust, and his long-suffering is for salvation. It is his as a REDEEMER, for He so loved the world, as to give the Son of his love, that whosoever believeth in him should not perish, but have everlasting life.

It is a *righteous government*, because from every one is required according to what he has, and not according to that he has not. Where little is given, little is expected; but that little must be rendered — the one talent must not be concealed in the earth, because at the coming judgment, the intents of every heart will be manifest, and each one will receive according to the deeds done in the body; and all, both of the saved and the lost, will acknowledge the perfect justice of the divine rule. As

A PEACEFUL GOVERNMENT,

it stands pre-eminent, for *it is peace*.

The individuals subject to it are at peace even with their enemies — at peace in themselves; when persecuted they can sing the songs of peace, even with their feet fast in the stocks, and their backs sore from chastisement. The Christian family is the abode of peace, even in cases where disorder and violence were formerly predominant. A Christian nation we know not; but just in proportion as the influences of God's government are brought to bear upon nations, so are they virtuous and peaceful. The entrance of his word giveth light, and love, and peace.

Under losses, pain, and in death, the Christian has peace; he can exclaim with the Prophet, "Although the fig tree shall not blossom, neither shall fruit be on the vines; the labour of the olive shall fail, and the fields yield no meat; the flock be cut off from the fold, and there be no herd in the stall; yet will I rejoice in the Lord, I will joy in the God of my salvation." He will

affirm with Job, "Though they slay me, still will I trust Thee;" and with the Apostle, "When the earthly house of my tabernacle is dissolved, I have a house not made with hands, eternal in the heavens." Lastly, it is

A PROGRESSIVE AND ETERNAL GOVERNMENT.

In order to its consummation, all past things have existed, and the present do exist. The Dispensations are preparatory. A people are being gathered to his name. Righteousness will cover the earth, as the waters the channels of the great deep. The subjects are being gathered by the gospel — the ranks of the saved enlarge, and anon, the heavenly city will descend, and the multitude whom no man can number, crowned with immortality, will enjoy its eternally progressive peace. Come, then, and drink of the waters of life freely!

D. KING

THE THRONE OF JESUS AND HIS APOSTLES.

AGREEABLY to the intimation given in our last number, we now proceed to notice those portions of the divine record which lead us to the conclusion, that the Apostles of Jesus have, for more than 1800 years, been the appointed judges in ecclesiastical matters of the twelve tribes of Israel, as well as of the Gentile world, and that they will retain this judicial character to the end of time. As the authority of Moses continued from the day of his appointment as Lawgiver to Israel, until the promised Shiloh appeared, so will the jurisdiction of the Apostles remain, until the termination of all earthly affairs. We know that this subject opens a wide field for discussion; yet, on the present occasion, we do not intend to treat the question with a view to subsequent controversy, but, at the request of a brother, simply to present the reasons for our faith as to the actual fulfilment of that which, to his mind, remains matter for doubt. Notwithstanding, it may be that the evidence which seems conclusive to us, will fail in convincing him.

This difference of opinion upon premises adduced, however, is not incompatible with earnest co-operation in the cause of the Redeemer; for oneness of mind, on this particular topic, would not lead to the conversion of one sinner from the error of his ways, or to the sanctification of a single saint. But the exercise of Christian forbearance is obligatory upon all those who desire to keep the commandments of Jesus.

We are requested, then, to give the passage or passages of Scripture, from which we learn that the Apostles of Jesus are now, and have been for so many years, seated on twelve thrones, judging the tribes of Israel. We may be unable to do so exactly in any passage — we reach the result by inductive reasoning from a variety of passages. We might reply, to such a request, Where are the passages of Scripture in which it is commanded to observe the first day of the week as a day of rest and worship; or to break bread and drink wine in commemoration of the love of Christ, every first day of the week? Neither

can be done in the way of direct commands in so many words; but, nevertheless, by the process of induction from the teaching and examples of the apostles, we arrive at a conclusion as satisfactory as if it had been conveyed in positive language: and there are tens of thousands who, upon such evidence, feel it to be their imperative duty and gracious privilege, to continue in the observance of these things, until the conflict of life shall ceased.

We must ever remember, that the history of Jesus, and the nature of his teachings, have been given to the world by his inspired Apostles. There is no evidence to show that the Saviour penned any of his gracious instructions to man. The heavenly treasure, with all its priceless worth and life-giving power, has been preserved to the human family through the medium of earthen vessels—the Apostles of Jesus. What an honor has thus been put upon man by the great Head of the Church! The Apostles, then, are constituted the law-givers and judges of the human family, to the Jews first, and then to the Gentiles. This we believe, for the reasons which we are about to adduce.

The Apostles, on several occasions, manifested a desire that Messiah should establish an earthly kingdom, and reign exclusively over Israel — a kingdom which, corresponding with their ideas of worldly glory, should far exceed the grandeur and magnificence which characterized the reigns of David and Solomon. Such were the ambitious views entertained by two of the Apostles, *before they understood the Scriptures*, that they interceded, through the influence of their mother, to have positions of honor assigned them — that one might sit on his right hand, and the other on his left, when Jesus came in his kingdom! Let us not marvel at this exhibition of self-complacency and self-importance. As yet they understood not the true character of the Saviour's mission. They had been endowed with

the power to work miracles, and were full of vain imaginings as to their own positions. This was especially the case with Peter, James, and John the brother of James; and it eventually resulted in strife and contention amongst the whole, as to which individuals should occupy the most distinguished executive offices in the approaching and long-expected reign of Messiah. The language of the Saviour, as he rebuked in gentle terms this spirit of worldly aggrandizement, was little understood by his disciples. "Jesus said unto them, the kings of the nations (or Gentiles) exercise dominion over them; and they who oppress them are styled benefactors. But with you it must be otherwise: nay, let the greatest among you be as the least, and him who *governs* as he who serves. For which is greater, he who is at table, or he who serves? Is not he that is at table? Yet I am among you as he who serves. Ye are they who have continued with me in my trials; and I appoint (or grant) unto you a kingdom, as my Father hath appointed unto me a kingdom, that ye may eat (bread) and drink (wine) at my table, and sit on twelve thrones, judging the twelve tribes of Israel" (Luke xxii.)

So read the passages recorded by Luke. The Evangelist Matthew introduces another personage. "There was a young man came to Jesus to inquire what good thing he should do to obtain eternal life." The teaching of Jesus caused him to return home very sorrowful, for he was exceeding rich. Then Jesus informed his disciples, that it would be difficult for a rich man to enter the kingdom of heaven. The disciples, amazed at such a statement, asked, Who then can be saved? "Peter said to him, we have forsaken all and followed thee: what, then, shall be our reward? Jesus answered, Verily I say unto you, that at the renovation, when the Son of Man shall be seated on his glorious throne, ye, my followers, sitting on twelve thrones, shall judge the

twelve tribes of Israel" (Matthew xix. 16-29.)

Jesus, as the Son of Man, the only begotten of the Father, frequently referred to the glory that would follow his sufferings and death. Ever and anon were his disciples arrested in their worldly ideas, by these glimpses of future glory. "What! if you should see the Son of Man ascend up where he was before." He asserted his universal power and authority as the Messiah, the man Christ Jesus. "Father, glorify thou me with the glory which I had with Thee before the world was." All power in *heaven* is given to him. There is the seat of Messiah—there the throne of universal dominion, of which he has taken possession. This is the original glory to which he refers in his prayer—this the exalted dignity which he enjoyed before his union with fallen humanity. Not, indeed, as a Son did he then possess the throne of his glory, but by inherent right as the living Word. He was rich, "but for our sakes became poor, that we through his poverty might be made rich"—eternally. Seated, then, at the right hand of God, "angels, authorities, and powers, are made subject to him," and he reigns before his ancients gloriously, all heaven presenting to him their homage and admiration. "They worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 'Thou art worthy, O Lord, to receive glory, and honor, and power: for Thou hast created all things, and for Thy pleasure they are and were created.'"

Having followed the narrative of the Evangelists up to that point in their record where the Saviour has ascended to his mediatorial throne, we now refer to the character assigned to the Saviour's government by the inspired writers. He who was once suspended on Calvary is now exalted "far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that

which is to come; and *subjected all things under his feet*, and appointed him head over all things to the church, which is his body, the fulness of him that filleth all in all." "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow; of those in heaven, and upon earth, and under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "We have redemption through his blood, even the forgiveness of sins, according to the riches of his grace, which has abounded toward us in all wisdom and prudence: having made known to *us the Apostles* the secret of his will, according to his benevolent purpose, which he had purposed in himself, for the administration of the fulness of the appointed times, to gather together all under Christ—all in the heavens, and all on the earth—under him: under whom even we (Apostles) have inherited, having been formerly marked out according to the counsel of his will, that we should be to the praise of his glory who before trusted in Christ."

The questions, then, return upon us for consideration—

1. Has Jesus ascended the throne of his glory, sometimes designated the throne of God and the Lamb, and received the crown of universal dominion? Believing the divine testimony which has been already adduced, we unhesitatingly answer this question affirmatively. The demonstration of this was given to man when the Holy Spirit was poured out on the day of Pentecost.

2. Were the twelve Apostles, the chosen servants of the Saviour, invested with power and authority to judge the tribes of Israel, then in the dispersion, awarding to each individual who heard them, the blessings of salvation, or the judgment of condemnation? We contend that such was their position. More benevolent and devoted judges

were never commissioned—their authority was in every respect equal to that of their Lord and Master, for “they received of the Lord that which they delivered to saint or sinner” — and they “taught all things whatsoever Christ commanded them.” Invested with the high authority of their Master, they were seated on thrones, and gave laws to the twelve tribes of Israel, each of which had then its representatives in Jerusalem. Subsequently the circuit of the Apostles was widened—they visited the synagogues in Judea, Samaria, and to the ends of the earth; and then passing beyond the boundary of Jewish distinction, proclaimed the terms of their commission to the Gentile world. Jesus had said to them, “*He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.*” They were apostles, not of men, neither by man, but by Jesus Christ, and God the Father. They were the living witnesses of the ascended Saviour, and endowed with such authority as to be enabled to say, “He that is of God heareth us.”

3. Jesus, then, having occupied the throne of his glory, and the Apostles having received their commission, first to the twelve tribes of Israel, and then to the other nations of the world, did the renovation of fallen humanity then commence? We say unhesitatingly, it did. The evidence in support of the affirmative, and of the official character of the Apostles in their commission to the Jews, assumes a two-fold bearing, namely, the myriads who received the truth, and the awful judgment of the Apostles upon the disobedient and guilty. Regarding the first position, let the soul-thrilling narrative be read of three thousand converts obtaining salvation in one day, and then of five thousand being engrafted into Christ, as the resurrection and the life, by the mission of these inspired servants of God! Then, as relates to the second position, let the attention be directed

to the trial, conviction, condemnation, and death of Ananias and Sapphira. Regard, too, the fear and dismay that filled the hearts of the inhabitants of Jerusalem, as they witnessed these things, and then think whether or not the Apostles were placed on thrones judging the twelve tribes of Israel. To us the evidence seems irresistible. The power to save or to condemn was the same, as character and circumstances might require. Neither time nor place affected the authority of the Apostles, in the discharge of their commission.

It is contended by some brethren, that in order to the full realization of this judging the tribes of Israel on twelve thrones, the fleshly seed of Abraham, the descendants of Jacob, are again to be located in Palestine, and that the twelve Apostles are to preside as judges in the land. Others there are who imagine that the true Israel of God, those who are of the faith of Jesus, will be raised from the dead, and, collected from the ends of the earth, live and reign one thousand years in the Holy Land, under direction of the Apostles, with Jesus in their midst, as Judge and King over all the earth.

As respects the first of these theories, we have, as appears to us, scriptural authority directly to the contrary. The solemn declarations of Jehovah, as recorded by the Prophet Hosea, assure us that the tribes of Israel, when cast off and dispersed, should never again assume their national character. The dispersion took place five hundred years before the coming of Christ, and, to the present time, the providence of God has confirmed the decree. Reflection on the first chapter of Hosea will, we think, lead to a conviction similar to that which we have expressed. The chapter abounds in remarkable passages, the fulfilment of which the thoughtful reader will experience little difficulty in tracing. It affords proof to us, that if the Apostles were not placed by Jesus on their thrones, judging the twelve

tribes of Israel, on the day of Pentecost, they never can be. Besides, by whose authority did the Apostles address themselves to the Jews in every place visited by them? And what an assumption, if not thus commissioned, to reprove and exhort, condemn and judge the children of Israel!

As regards the second theory, viz. the true Israel being gathered together, in the tribe form, in an immortal state of being, under Jesus and his Apostles,

in the land of Palestine, we have not, at present, been able to discover any scriptural testimony in its support. But we know for certainty, that in our Father's house are many mansions, and that Jesus, our elder brother, is gone to prepare a place for all the faithful; and doubtless, in his own good time, he will come again, and receive them to himself, that where he is, there they may be also, for ever and ever.

J. W.

ELDER THOMAS CAMPBELL : A SKETCH.

It was my good fortune, after so many years' delay, to have visited once more Bethany, the residence of A. Campbell, President of Bethany College, and his aged father, Thomas Campbell, the subject of this imperfect sketch, now above ninety-one years of age. I felt a spirit of deep reverence in the presence of this man of God, beyond that which I have ever experienced in the presence of any other man. His age, his long experience in the ways of God, his sincere devotion to truth and righteousness, his untiring labors in the ministry for more than the ordinary limit of the life of man, the simplicity of his life, the patriarchal grandeur of his appearance, and his unaffected piety, left a deep impression on my mind, which cannot easily be effaced. In all respects he is a very remarkable man, and with him truth and duty have ever been correlate terms. He had but to know what was right and he did it, no matter what synods and assemblies might say to the contrary. The world is indebted much to him, under God, in relation to the great movement in the present century to restore primitive, apostolic Christianity. His memoirs should be written, and those of his son, Alexander Campbell, and I hope that in view of their departure from our midst, the materials for such works will be gathered together and arranged by those around them, who alone are competent to accomplish the task. These works, I am sure, would be read with great interest and profit by the Christian world, and therefore these men should not be permitted to pass away without some per-

manent memorials of their lives and characters.

"Lives of great men all remind us,
We may make our lives sublime."

Thomas Campbell is now very old. His whitened locks hang upon his shoulders, smoothly parted over his ample forehead; his sightless eyeballs search in vain for the light—for, in his own expressive language, all to him is "pitchy darkness." I could not but think of John Milton, and repeat over in my mind the expressive and affecting words of that great poet:

"Thus with the year
Seasons return; but not to me returns
Day, or the sweet approach of even or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But clouds instead, and ever-during dark,
Surround me."

To him who was so fond of nature—and where shall we find a spot in which she appears more beautiful and picturesque than at Bethany, with its sloping hills of almost ever-during green, covered with flocks of sheep, and its deep and solemn vales, through which the mountain streams wind their serpentine course?—to him, also, who was so fond of the "human face divine," and of books, the loss of sight is a great privation. But he bears the loss with perfect submission to the Divine will, and as a compensation for it, he sits down and meditates upon the things of God, and "smit with the love of sacred song," he repeats over aloud the hymns and songs from the admirable collection at Bethany, which in other days he had committed to me-

mory. By the hour I sat at his side and heard him repeat with singular precision, and in the most impressive manner, these sacred melodies, accompanied with suitable remarks in reference to the sentiments they contain, their scriptural import and beauty. I was particularly struck with his fine appreciation both of the poetry and sentiment of these hymns. One of his great favorites is the song, "How happy are they who the Saviour obey."* It is worth a visit to Bethany to hear him repeat, in his earnest and vigorous manner, with the personal interest he feels in the sentiment it contains, the words of this beautiful hymn—a hymn that has cheered many a weary pilgrim on his way to the land of rest, and which stands associated in our minds with some of the most sacred moments of our life. I am sure that hereafter I shall never read or sing these words without thinking of Father Campbell. His thoughts are wholly absorbed with the great matters connected with eternal life—they occupy his mind continually, and are the themes of his constant meditation and delight. Nothing pleases him so much as to have one sit down and read to him the Word of the Lord, or to engage in religious conversation. In the absence of his son, Alexander, he daily leads in family worship. His prayers are characterized with deep devotion, adoration, supplication, petition, and thanksgiving. In language the most pure and expressive, comprehensive and scriptural, he pours his rich oblation forth with a familiarity blending itself with reverence; at once showing the simplicity and affection of the child, and the subdued spirit of the suppliant. Seldom have I listened, if ever, to a prayer such as he presented to the Heavenly Father on the Lord's day morning we worshiped together in the family.

His memory is of course very defective, especially what he calls his "historic memory;" but, in his discriminating language, his "sentimental memory" is still quite good. Names, dates, events, and facts he cannot remember; but sentiments, either in the language of poetry or Scripture, he retains with considerable tenacity. He is also hard of hearing, but a voice with which he is familiar he can hear and understand without much difficulty.

* See page 149, New Hymn Book.

He has one of the finest heads I ever saw. Phrenology would claim it as a model, both for its conformation and size; and the volume of brain is very great. Though so very old, his skin has all the freshness and beauty of youth. His cheeks have but few wrinkles, and are quite full. His noble brow is almost entirely smooth. He sits in his comfortable arm-chair before the fire throughout the day, occasionally rising to change his position or for exercise. He still shaves himself, and attends to his toilet with scrupulous exactness. He retires to his chamber alone, in accordance with his own wishes, and rises without any aid from the family, as he is extremely reluctant to give the least possible trouble to any one about him. His wants are all fully anticipated, and every possible attention paid him by every member of the family, not only from a sense of duty, but from pure affection. Indeed, no one can be near him without loving him. He is so kind and gentle, so courteous and bland, and so grateful even for the smallest favors—

"I'm sure it makes a happy day,
When one can please him any way."

He still carries about him his old watch, and daily has it set to correspond with the family time-piece. He keeps himself fully posted up with the hours of the day. Time with him was always a sacred thing—he knew its value, and still prizes it. His sleep is sweet and refreshing, like that of an infant. His diet is plain and simple. He uses no animal food, and this contributes much, no doubt, to his good health and spirits. He seems not to have a single ache or pain, such as usually belongs to old age. Like a full shock of corn, he is ready for the granary. He is the patriarch of the Reformation, the Jacob of the tribes, a type and representative of what we mean by a disciple of Christ, an exemplification of the truth and beauty of apostolic Christianity, of its spirituality and life, of the faith which it inspires, the hope which it awakens, and the immortal principles which it inculcates. I would advise the self-constituted judges of orthodoxy to pay him a visit, and learn to abate their zeal for an antiquated and toothless theology. I would urge the devotees of an empty, dry, and bony ritualism, to visit the

Bethany house and take a few lessons from this aged disciple and family, on the value of that religion which is both spirit and truth. And to the philosophic mystics of the day—the super-spiritualized, whose highest evidence of their interest in Christ consists in their contempt for those who differ from them, and conscious self-complacency which they feel, I would commend a visit, in the confident belief that, if their cases are not utterly hopeless, the result will prove beneficial.

Happy disciple! his labors as an active minister of the cross are now over—the trumpet hangs upon the wall—the sword is returned to its scabbard—the sweep-net is dragged to the shore—he has preached his last sermon—he has officially “finished his course.” But his presence among us is an evangel, eloquent and impressive; teaching us to deny ungodliness and worldly desires, and to live soberly, righteously, and godly in this present world, expecting the blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ. His good health in extreme old age teaches us the value of temperance. His recollection of the admirable things he has learned from the Scriptures, and the consolation he derives from them, teaches us their value and the importance of an early acquaintance with them. His un-

shaken confidence in God teaches us the necessity of holy living, of watchfulness, and prayer; and his preparation for immortality teaches us the value of that religion to which he has consecrated his life, and for the advocacy of which he has laid under contribution his varied learning and talents.

Soon, very soon, will he pass away from among us, and will sleep with his kindred in the quiet “*Mamre*” at Bethany, “dust to dust, and ashes to ashes,” to await that “better morn” when Christ shall bid it rise.

Aged pilgrim, the Jordan is still before you; but its waves have already been parted, and its billows hushed in repose. Canaan is at hand—already have you seen the dim outline of its everlasting hills, and have heard of its rich valleys and gushing fountains—the dew upon its Hermon, the light upon its Zion, and the glory which rested upon its Tabor!

Dim though your eye be to the loveliness of creation, faith reveals

Climes which the sun, who sheds the brightest ray,
Earth knows, is all unworthy to survey.

“The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. They shall still bring forth fruit in old age.”

Dec. 1853.

J. CHALLEN.

CHRISTIAN BAPTISM.

To the enlightened and conscientious it is a cause of regret, that any divine institution should be treated with indifference; yet it is lamentably true, that Christian Baptism, although plainly taught in the New Testament, is unknown to many, and by others regarded as non-essential. From those who are wedded to sectarian systems, and have no disposition to investigate any subject that is opposed thereto, we cannot conceal our grief; but to the honest and God-fearing portion of the community, who are desirous of knowing the truth as it is in Jesus, the following lines are affectionately addressed, with the hope that they will, under the divine blessing, be the means of leading some to embrace the “one baptism” which the Apostle Paul, under the guidance of the Eternal Spirit, has

connected with the “one faith” and “one hope” of that glorious system, devised by Infinite Wisdom, and executed by incomparable love, for the restoration and salvation of a lost and ruined world. The calm and dispassionate consideration of the reader is specially invited to the words of the blessed Jesus (of whom Jehovah said, “This is my beloved Son, hear ye him”) as recorded in Mark xvi. 15-16, because they are so pre-eminently calculated solemnly to impress upon the mind the following truths:—1, That Christian baptism is a divinely appointed ordinance; 2, That it is the adjunct of faith as produced by the proclamation of the gospel; and 3, That it is, in connection with faith, accompanied with salvation—“He that believeth and is baptized shall be saved”—Christian baptism

is, then, divine and essential, and it must be so, for the mouth of the Lord hath spoken it.

Reference to the conduct of the Apostles will show how they understood the words of the Lord above referred to. In Acts ii. we learn that when the day of Pentecost was fully come, the Apostles were all in one place, and when the outpouring of the Spirit upon them was noised abroad, a multitude of Jews came together, when Peter, remembering the words of the Lord, "Preach the gospel to every creature," embraced the opportunity of showing them from their own Scriptures, that Jesus, whom they had crucified, was the promised deliverer, and declared that God had raised Him from the dead, and made Him both Lord and Christ. Now when they heard this they were pricked in their hearts, and said unto the Apostles, "Men and brethren, what shall we do?" (verse 37.) Then Peter, not forgetting the commandment of the Lord to baptize, said unto them, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins." Here we have a practical comment upon the Saviour's words in Mark xvi. Peter preached the gospel, and exhorted them that believed to repentance and baptism, in order to the obtaining of salvation, viz.: the remission of sins, &c. In Acts viii. we read that when the church at Jerusalem was scattered by persecution, Philip went down to Samaria and preached Christ, and the people gave heed to the things which Philip spake; and the sacred historian informs us that when they believed (not before) they were baptized, both men and women, (verse 12); indeed, so indispensable a qualification for baptism, is a belief of the gospel, that when the Eunuch said "See, here is water, what doth hinder me to be baptized?" (verse 36,) Philip answered, "If thou believest with all thine heart, thou mayest" (verse 37); and it was not until the Eunuch had said, "I believe that Jesus is the Son of God," that Philip went down with him into the water to baptize him (verse 38.) Yea, so faithful were the first proclaimers of the gospel in carrying out, in due order, the commandment of the Lord to preach and to baptize them that believed, that Luke was enabled to certify, that many of the Corinthians *hearing, believed and were BAPTIZED*

(Acts xviii. 8.) We further read in Acts xvi. of one who proposed to Paul and Silas the important question, "Sirs, what must I do to be saved?" (verse 30,) and they replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." That Paul and Silas were not treating the divine ordinance of baptism with indifference, much less contempt, is unquestionable from the fact, that they took the jailer and his household the same hour of the night, and baptized them straightway (verse 33); and that his household was not disqualified, either by infancy or unbelief, is very evident, for it is written, "He rejoiced, believing in God with all his house" (verse 34.) When a similar question was proposed, (under different circumstances) by the Jews (Acts ii. 37) Peter included in his reply a command to be baptized (verse 38); and Paul's omitting it, in his reply to the jailer, was not because he deemed it unnecessary, but rather because he distinctly recognized a belief of the gospel to be an indispensable qualification. The reason for the difference in the reply to questions of the same import, is to be found in the different circumstances under which the questions were asked, and the nature of the means by which they were produced. In the first instance, it was by the preaching of Peter proving Jesus to be the Christ, and that God had raised him from the dead; in the second, by an earthquake which shook the foundation of the prison and unloosed the prisoners' bonds. Under the latter circumstances, Paul directs the mind of the inquirer to Christ, as the only name given under heaven whereby men can be saved, and immediately after spake unto him the word of the Lord, and to all that were in his house; this having been done, they were baptized. Hence the Saviour's commandment, to preach the gospel and baptize them which believed, was strictly fulfilled.

Solemn and unquestionable is the truth, that baptism is by the Saviour connected with salvation (Mark xvi. 16,) and by Peter and Ananias with the remission or washing away of sins (Acts ii. 38, xxii. 16.) Wherefore the reader, if unbaptized, is exhorted seriously to consider the matter. Should he be convinced that Christian baptism is a divine ordinance, instituted by God to be observed by the penitent believer

in Jesus, it is fervently hoped that he will not be, like the stubborn and rebellious Jews of old, concerning whom the finger of the Almighty hath recorded,

that they rejected the counsel of God against themselves, not being baptized.

T. J.

RESPONSE TO DR. BARCLAY.

BETHANY, Virginia, January 16, 1854.

HIGHLY ESTEEMED AND MUCH BELOVED BROTHER BARCLAY,—Your kind and most estimable letter of August 27th safely arrived here some weeks since, during my absence to Illinois. The letter, and the accompanying picture of ancient Bethany, we regard as a rich contribution to our periodical and a benefaction to our readers, which, I doubt not, they will highly appreciate. We have ordered 10,000 lithographs of it, which we expect to receive from Philadelphia in a few days. Every thing about Jerusalem—formerly the great centre of all Jewish and Christian attractions, the city of the greatest of princes, the theatre of the most august and splendid dynasties of earth—strongly arrests the attention and captivates the hearts of all that love the Bible and its sainted heroes. But more especially those whose hearts have been touched with the thrilling scenes of Bethlehem, Bethany, Calvary, and the Mount of Olives, will gaze with inexpressible emotions upon even a truthful picture, that awakens in the soul the sayings, the doings, and the sufferings of the immortal Hero of a world's redemption, and the great exploits of the illustrious prophets that preceded, and of the holy apostles that accompanied and succeeded him, in the drama of man's rescue.

O Jerusalem! Jerusalem! great and magnificent in thy palmy days, but long despoiled of thy ancient glory! abandoned to the Gentiles, trodden by all the wanderers of earth, and insulted with the mosque and the retinue of the false prophet and his infatuated votaries!—still, we have a mournful pleasure in surveying thy ruins, mingled with a hope that the descendants of those who imprecated heaven's vengeance upon themselves and their children, will yet look with weeping eyes and bleeding hearts upon him whom their fathers pierced, and humbly seek and obtain the remission of their sins, and peace with God, through the healing virtue of his blood.

I have never regretted that Jerusalem was selected as our first foreign missionary field, and am glad that Liberia, in Africa, has become our second. Yet I was not, nor am I yet, sanguine that either field will be signalized with an immediate harvest, or a large ingathering to the fold of Christ. But we, as a people, owe much to Jerusalem; and, as a nation, a mighty debt to Africa. We ought to make a cheerful and a liberal tender of our best endeavors to Asia and Africa—to Liberia and Jerusalem, as their best centres of radiation, because their attractions are paramount to all others, beyond our beloved America. We ought to make such a tender, and patiently await the issue. We are able, and we are willing, to work in these fields. The issue, as well as the battle, is the Lord's.

Strange though the avowal may seem, I had incomparably rather be a missionary than a king. Men's tastes, leanings, or inclinations, are not always to be, and never, with full assurance, ought to be, decided from either their position or their pursuits in social life. Indeed, I have been quite a missionary in our own country for full half my life; not, however, subjected to the direction of any other Board than one composed of reason, conscience, and gratitude. I have, therefore, been president, secretary, treasurer, and board of directors, for at least thirty years past, and expect to hold these offices for life, or good behaviour.

I am not yet tired of the work, complex and multiform though it be. The field, with me, is the world, the whole world, and "where to choose, Providence my guide." Still I feel, and desire to feel, more intensely, the authority, not of the American higher law, but the authority of heaven's highest law—the law of eternal, immutable, and almighty love—commanding, controlling, and directing my efforts in the greatest and the best cause—man's eternal redemption from ignorance, guilt, and bondage. Pardon

this egotism. Still, I must say, I would rather be J. T. Barclay, a missionary in Jerusalem, than to have been, shall I say, Herod the Great, King of Judea, with all his enormities subtracted; no! rather than to be the Czar of all the Russias, thirsting for new accessions of empire and of glory.

Your description of the working of the Judaizing spirit of some modern Christian missionaries, even in Jerusalem, at this day, is a new confirmation, as well as an illustration of the fact, that many missionaries, as well as other people, should be themselves converted to original Christianity, before they are commissioned to preach the gospel to Jew or Greek, either at home or abroad.

Pædobaptist views, however subordinate the good or the evil of their infant affusion to babes and sucklings, abstractly contemplated, are, nevertheless, impassable barriers to admission into the simplicity, beauty, power, and pathos of the original gospel, as delivered to Jew and Greek by the Holy Twelve. No man that believes in infant baptism and infant church membership, ever can, with that belief in his soul, discern the spirituality, beauty, and sublimity of the gospel and its kingdom of grace, or successfully attack the pillars, the fortress, and strongholds of Judaism, Mohammedanism, and the Papacy. They may, like the Methodists, make havoc of some rival sect, or sects, but they cannot introduce Jew or Greek into the full fruition of the large and precious liberty wherewith God has made his people free.

I do not wonder that, as men approach the standard of Christian light and liberty, in the same ratio do they contend for liberty of thought, liberty of speech, liberty of conscience, and liberty of action. Hence the more enlightened the Christian, the stronger the *Protestant*. Episcopalians, Presbyterians, and Congregationalists, are the positive, the comparative, and the superlative of *Protestantism*—alias, of liberty of thought, of speech, and of action, on all subjects, and in all the relations of life, especially in those which appertain to our personal independence and responsibility, in all things spiritual and political.

Whether the church moulds the state, or the state the church, I have neither time nor inclination, at present, to dis-

cuss with any man; but I will simply say, for the present, that as the pulse in the wrist indicates the action of the heart, (and this with you, Doctor, is a familiar fact,) so a religionist's views of the positive institutions of Christianity are the pulse in his spiritual wrist, by which I presume to indicate to myself the moral state and condition of his brains and of his heart; and also, as I conceive, should indicate to the Christian doctor whether he should adopt the phlogistic or the anti-phlogistic; in other words, the sthenic or the asthenic system, as the *modus medendi, in spe curandi*. I hope that my readers will pardon my Latinities. It is a good old custom, that *doctors* prescribe to doctors in Latin.

There is a great deal of sublime music in the quaint tune of

"One Bishop, one King."

If the church must have *lords spiritual*, the state will, soon or late, have *lords temporal*. Order is heaven's first law. It is heaven's law in church and in state, in earth and in heaven. In heaven, it is adoration and happiness. In the church, it is spirituality and peace. In the state, it is morality and wealth.

But I seem to have forgotten that I am writing to Dr. Barclay, who knows all these matters at least as well as I do. Still, in my economical way, I will make a little capital out of it. I will give this communication to all my readers, as I have given to them your most acceptable epistle.* Moreover, I would propose a quarterly epistle—one from Jerusalem to Bethany, and one from Bethany to Jerusalem.

We have recently had a most agreeable and refreshing visit from our much beloved Brother Joseph D. Pickett, of some two weeks. He had much to say of his delightful visit to Jerusalem, very interesting to us. He is supremely devoted to the Christian religion.

Having had, during his collegiate course, his membership in our church, and having given highly satisfactory proofs of his devotion to the Lord, and of his abilities to preach and teach Christ Jesus the Lord, at his own request, and with testimonials from the churches in Kentucky, in which he has labored for some time past, he, with another graduate of Bethany College, (Brother Myers, a member of this

* See page 116.

church also,) was solemnly set apart by the eldership of Bethany church, to the work of an evangelist, on Lord's day last, being Christmas day. We had a very interesting scene. He has since left for Kentucky, in which state, I presume, he will continue to labor in the Lord's vineyard through life. We anticipate much good to accrue from his labors, wholly absorbed, as he is, in the work of the Lord.

Besides a good supply of lawyers and doctors, Bethany College has already added largely, for the time, to the evangelical corps. We have, in the same number of graduates, the largest number of able and efficient ministers of the Word we have ever known to emanate from any college of the same number of students, in the same time. The Bible is here a daily study, and besides two first rate literary societies in the institution, there is the Adelphian society, of more than thirty members, devoted to the study of Christianity, as God's own system of theology;—or, rather, Christology and Christocracy, according to the Bible, Old Testament and New.

It will afford to me personally, to the church here, and to all the brethren throughout the Union, the Canadas, Nova Scotia, and Great Britain, (amongst whom the *Harbinger* is read, either in whole or in liberal extracts from it,) to hear from you direct once a month, if possible, or as often as you may have anything to communicate for our information or edification.

Having heard so much from different sources, and especially from Brother Pickett, of your excellent missionary family—of your and their work of faith, labors of love, and patience of hope—my wife and daughters, Virginia and Decima, very affectionately unite with me in our prayers for your success in this great work of the Lord, and in tendering to you severally our high Christian consideration and love in Jesus Christ, our common Lord and Saviour. May grace, mercy, and peace be multiplied to you all!

Sincerely and affectionately your brother, in the hope of immortality,

A. CAMPBELL.

CORRESPONDENCE.

"BODY" AND "SPIRIT."

To the Editor of the *Millennial Harbinger*.

MR. EDITOR,—Many of the brethren with whom I converse, say, that as there is so little recorded in the Scriptures respecting disembodied spirits, or of a conscious existence between death and the final judgment, that no one knows anything respecting it. Permit me to say, that God has given to us a revelation, and it is not addressed to spirits in the abstract, but to men in the body and in this world. Sin has drawn a veil between man and the spirit world; but this veil has been partly drawn aside, that we may obtain, by faith, a glance of the spirit's destiny. Jesus says, that all believers are alive to God; and Paul testifies, that "if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" and that, "being absent from the body, we shall be present with the Lord." The Apostle Peter says, "Yet I think it fit, long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that the putting off of this my tabernacle is soon to happen, even as the Lord Jesus Christ has shown me." Now are not these sayings of Paul and Peter entirely without meaning, if

the soul and body sleep, or remain unconscious, until the final judgment? Of what meaning is their language, putting off the body or tabernacle, if there be no difference between body and spirit? I am not learned in these matters, but if the Bible be the Word of God, and we all believe that it is, let us be exhorted so to govern our bodies and spirits, that we may glorify Him who hath redeemed us with his precious blood; and a few years will put us in possession of that reality which we all so much desire.

J. F.

ON PRAYER.

To the Editor of the *Millennial Harbinger*.

MR. EDITOR,—It is now some eighteen months since I addressed, through your periodical, a few thoughts to the brethren. During the time which has since elapsed, I have passed through a severe ordeal, and one that is not pleasing to flesh and blood. It has pleased my heavenly Father to remove from this world my beloved wife, and my own health has been anything but good. Still, I am enabled to say a few words to others, and, with your permission, on the subject of prayer.

Is it not too true, that some who engage in prayer, do not do so with that reverence which

is becoming in their approaches to the Majesty of heaven and earth? How often they repeat the name of their Maker! I have heard it almost in every short sentence. This seems to me vain repetition of no trivial kind, and ought not to be continued. What would an earthly father say to his son, who, when asking any blessing from him, unnecessarily and irreverently mentioned his name every time that he spoke to him? Would he not think that he disregarded the authority of relationship in which a father stands to his child? Let Jesus and his Apostles be our exemplars in this exercise, and we shall have no vain repetitions in prayer. Jesus lifted up his eyes to heaven and said, "Father, I thank thee that thou hearest me always" (John xi. 42.) "Father, the hour is come" (John xvii. 1; see also Acts iv. 24, 31, Ephesians iii. 13, 21, &c.) In all our approaches to the throne of grace, let us remember that God is in heaven, and we are upon the earth, and that, therefore, our words should be few and well-ordered before Him.

J. F.

LETTER FROM MISSOURI, U.S.

CANTON, Missouri, Feb. 8, 1854.

DEAR BROTHER WALLIS,—Years have passed away since we communed together, through our respected papers and by letter. Old Brother B. W. Stone and myself conducted the *Christian Messenger* at Jacksonville, Illinois, which we sent you in exchange for your valuable periodical. Since then death has called away to the bright abodes of bliss, that aged and beloved disciple of Christ. For several years he has been quietly slumbering in the tomb. My health failed me soon after his demise, and at the conclusion of the 14th volume of the *Christian Messenger*, I ceased to publish the paper. For two or three years I was unable to do much of anything, my health being so delicate. For the last six years I have been laboring in this state as an evangelist. My head quarters were in Columbia until last Spring. In the Winter, I preached for the congregation, and the balance of the year was spent in the evangelical field. My labors were greatly blessed, and I think I may safely say, that I have witnessed more than 1500 obey the gospel during that time. Meanwhile, our talented, learned, and distinguished brother, James Shannon, so favorably known in Europe and America, as one of the ripest scholars of the age, was elected President of the State University, located in Columbia, and moved with his amiable family. Before his removal, I had projected a Female College, which has since been brought into successful operation, and now has more than 120 students in attendance. I labored some two years for this institution, and feeling anxious to contribute all I could to the advancement of Christianity, and having no institution in the West of our own, in which young men could be educated for the

ministry, I was joined by some excellent spirits, and founded the institution, which is represented by the lithograph on this sheet. In this county we raised 50,000 dollars to erect our buildings. We purchased 58 acres of land lying on the majestic bluffs of the Mississippi river, and our building is going up rapidly, and we hope will be ready for occupancy in two years. We are raising the endowment now, and in two months have obtained more than 28,000 dollars, bearing interest at 6 per cent. By the time the building is completed, we hope to have a permanent fund of 150,000 dollars, to sustain the institution. We also purpose to erect a Female College within quarter of a mile of the University edifice, in which we propose to give our young ladies a thorough collegiate education. We shall also add departments to the University as fast as we are able.

We are nearly in the centre of North America, on the greatest river in the world, in sight of Illinois and Iowa, and have the most beautiful situation for an institution of learning, I have ever seen. Brother Campbell, in his January number of the *Harbinger*, alludes to *Christian University* and myself, with other brethren who are laboring to endow the institution. He is, as you perceive, wholly taken up with *Bethany College* yet. We have aided him in endowing two chairs, one by Missouri and the other by Illinois. We hope, after a while, he will aid us. We need many institutions in a great country like this, and especially at this time. The Roman Catholics are summoning their forces, and preparing for battle. In my judgment, we are the only people who can meet them successfully. To do it, we *must* have an educated ministry. The wants of our great country demand, not only one, but many institutions of learning, in which our youth must be educated. The Bible is the supreme law book on which we have laid our corner stone, and its holy truths are worked up in every course, and our institution, to its topmost coping, has on it Jesus Christ, the Great Lawgiver.

The cause of Christianity, I am happy to say, is progressing finely in this part of America. During this fall, at my meetings, more than two hundred have obeyed the gospel. We should be very happy to see you in the "Far West." Should any of the brethren be emigrating, tell them of my home. I should love to see them. We have a nice little town of 1500 inhabitants, and it is growing rapidly.

Please send me your *Harbinger* in exchange for our paper, the *Christian Evangelist*, conducted by D. Bates and myself. Also, please notice *Christian University*. Brother Challen, of Philadelphia, will notice it soon. Write me if you have leisure. Your brother,

D. P. HENDERSON.

[We were gratified in receiving a letter from Brother Henderson, after so long a silence,

the reasons of which are now explained, and especially a communication which contains news so cheering to the heart of every one who desires the spread of Christianity amongst men. The *Christian Evangelist* has not reached us at present, but we will send the *Harbinger* as requested. The invitations to us to visit the

United States are numerous and kindly-conveyed; but the probability is greatly against our being able to do so. Our times are in the hands of Him who orders all things after the counsel of his own will; and should He see fit and proper to open the way, we hope not to be backward to walk therein.—J. W.]

QUERY AND REPLY.

THE CREATION AND REDEMPTION OF MAN.

"Which ought we to consider the grandest, the creation of man or his redemption?" &c.

Are we, with our limited understanding, capable of judging of the comparative grandeur of any of the works of the Infinite? Man, being progressive in knowledge and ability, makes one work better than another; but, whatever is done by God must be perfect in itself, and yet form only a part of one grand

whole. Both the work of creation and the plan of salvation are only parts of one great plan, which we cannot comprehend. Does ~~our~~ Christ or his Apostles make a comparison between creation and redemption, and say of either, this is the grander? Would not the language of Job better become us? "Lo, these are parts of his ways, but how little a portion is heard of him! but the thunder of his power who can understand?" W.

NOTICE OF BOOK.

THE MILLENNIUM, OR THE COMING OF CHRIST TO REIGN, IN THE SPIRIT AND POWER OF HIS GOSPEL.—(London: A. Hall and Co.)

—This is a second edition of a small volume of 128 pages, from the pen of Seacome Ellison. It comprehends a selection of prophecies and promises from the Old and New Testaments, with the view of leading the mind of the reader to a conviction that there is yet a time to come, when peace and righteousness shall prevail throughout the habitable globe, and all nations be blessed in Jesus; and that, therefore, there is a glorious state awaiting man, even on this side the grave. With this opinion of the author we coincide, though of the exact period of its accomplishment, and the particular phase of ecclesiastical or political parties, we know com-

paratively little. The following closing paragraph explains the character which the author believes will be that of the millennium:—

"It may analogically be inferred, that as 'on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made' (Gen. ii. 2); and as one day is with the Lord as a thousand years, and a thousand years as one day—so the seventh, or last thousand years of the world, the end of its duration, will be a sabbath, a day of rest to his people, subject only to such occupation as was appointed to Adam in the garden of Eden, a type of what the whole earth is to be, (see Isa. li. 3, Ezekiel xxxvi. 35) to dress it and to keep it."

ITEMS OF NEWS.

LONDON.

As the subject of Brother King's being called out as an evangelist has been hinted in the *Harbinger*, many brethren may probably desire some information concerning it. I therefore forward you the following statement of the progress made in this locality, and shall feel obliged by your inserting it as an item of news in the forthcoming magazine. I notice with pleasure some indications of general improvement. The church at Camden Town continues to enjoy peace, and to feel conscious, that as soon as it can be reinstated in a suitable meeting-place, it will appear manifest that people around are to

some extent influenced for good. The insolvency of the proprietor of our recent meeting-place, and consequent closing of the premises, have left the church for some time past without a room which could fairly be deemed public, and arrested the progress we were evidently making. We hope before long to regain possession of the same premises much improved, but may be found for the present at 11, Stucley-place, Buck-street, Camden Town, both on the Lord's day morning and evening.

On the 26th January, a district meeting was held, when communications were read from Buckingham, Piltown, Maidstone, Cholderton, and several other churches, all desiring that

Brother King should be immediately called out as the evangelist of the London District, and stating the sums they were able and willing to contribute for that purpose, when a committee was appointed, and Brother King accepted the invitation. The pecuniary resources of the district, or rather the amount promised, not being equal to the sum deemed by the district meeting of January 26, required for the support of the evangelist throughout the year, it was agreed that he should be spared to journey beyond the district for some three months; and in consequence of such arrangement he will, by the desire of churches in Scotland, proceed to Fife-shire, for a time not exceeding the period just mentioned.

In London, during the last five weeks, attention has been given to brethren who, from various causes, avoidable and otherwise, have been absent from the weekly assembly, and to others who have removed themselves, or been removed from the fellowship of the churches. In Islington, where some time back about fifteen brethren were collected, it was found that for want of experience and assistance, the public room had been abandoned, and four only were meeting in a private room. Circumstances have transpired within the last few weeks, which have brought these four into union with others, and a new organization has been formed, so that a church of some fifteen members, with much promise of increase, holds its public meetings, for the observance of the divine institutions of breaking of bread, &c. at the Be-rean-hall, Bagnigge Wells-road. The attention of the people has been drawn to this movement by a public tea-meeting, which was well attended. At Hackney, sometimes called Lark-row, it was found that the departure of Brother Warren for Australia, and the removal of other brethren, led to the abandonment of a church position. We are, however, happy to announce, that brethren in that locality have been brought together, and met by Brother King and Brother J. Black, and that they have resolved, in a spirit which gives promise of success, to organize anew, and to assemble according to apostolic rule, so soon as a meeting place can be procured.

Other matters have been attended to, and good accomplished by the evangelist, and it is matter for deep regret, that laborers with means for their support, are not found, so as to render it unnecessary for one, when useful in a large and important city, to remove elsewhere. We are, however, thankful for what we have, and pray the Lord of the harvest to send help, for truly the harvest is great, and the laborers few. T. JOHNSON.

LLANFAIR.

I last month sent some items of news, but they did not appear. I then mentioned that it was my intention to visit the brethren in Merthyr

Tydvil; in this I was disappointed, but one of the brethren from this place went about three weeks ago. The church meets in a large room at Merthyr, and there are about 50 members, the congregation on Lord's day amounting to some 240. They contemplate building a small meeting-house as soon as possible. I am happy to inform you, that a few miles from Merthyr, there are three other churches, located in what are called in Welsh, Aberdane, Pontypridd, and Jroedyrhiw. I do not know the number of members in each, but they meet every Lord's day to break the loaf, in commemoration of the death of our Lord and Saviour. I do hope and expect that Brother John Griffiths, of Ross, will visit South Wales in the Summer. He is one of our best speakers in Welsh, and will, I have no doubt, do much good among the people here. The truth of Jesus will yet prosper and prevail in the earth.

W. WATKIN.

FOREIGN ITEMS.

MISSISSIPPI.—Brother Wm. Baxter, under date of September 28th, 1853, reports a very encouraging account of his evangelical labors during the past summer. He has had the pleasure of seeing many turning to the Lord, and what was peculiarly cheering, nearly all who have been brought to the knowledge and obedience of the truth, have continued steadfast, and are growing in grace and in the knowledge of the truth. "At one point," he says, "nearly thirty persons were added, not one of whom has turned back, and we have been compelled to withdraw but from three or four in about one hundred, who have united with us in little over a year." We are pleased to learn that Brother K. Baxter is also in the field, and promises to be quite useful.

ILLINOIS.—Brother Geo. W. Minier, under date of September 14th, reports a meeting at Hittle's Grove, during which seven were added to the congregation—four by immersion, and three others who had been formerly immersed. —Two weeks previous, Brother M. had visited Marshall county, where he was joined by Brothers King, Sergeant, and Father Palmer—one was immersed, and five others joined the congregation recently organized near the town of Henry.

MISSOURI.—At religious meetings recently held at Ashland and Fayette, Howard county, 33 additions were made to the churches, 15 at Ashland and 20 at Fayette.—At Middle Grove, Monroe county, a meeting resulted in a number of additions.—Elder S. Church has recently returned from a tour in the western part of this state, holding several interesting and successful meetings. At Savannah, Andrew co. there were 29 additions, 14 at St. Joseph, 13 at Independence, 3 at Marshal, Saline county, and 1 at Rocheport. — Elders Shannon and

Henderson have been travelling in Upper Missouri, addressing the people upon the subject of Christianity and Education. Large masses have attended their meetings, during which 25 additions were made to the church at Salem, Platte county.

OHIO.—Brother O. A. Burgess, under date November 23, gives an account of his labors in this State. In addition to 28 previously reported, there were 34 more added to the church, the greater part of whom by the good confession. He says, "The cause of our Master is prospering in the parts that I visited, and by continued exertion there may be a large harvest gathered. Since my return, I have enjoyed the happiness of attending a meeting at Williamsburg, Pa. two miles East of Washington. The meeting continued some ten days, and resulted in 26 immersions. Great interest was manifested during the whole period, and, with the exception of a few rainy evenings, the audiences were large, more than could be seated in the meeting-house."

PENNSYLVANIA. — Recently the church at West Middletown received an accession of 15 members, most of whom were pupils of Pleasant Hill Female Seminary. Brothers Myers and Berry attended the meeting at which this accession was made.

VIRGINIA.—The church at West Liberty, by the labors of Brothers Berry and Myers, have recently had 4 members added to their number.

OBITUARIES.

RUTH COOP.

It is our painful duty to record the death of Sister Ruth Coop, wife of Brother T. Coop, of Wigan, which took place on the 1st of March last. Our sister had long been a sufferer from bronchitis, and for some time had little hope of recovering. When inquiry was made as to the state of her mind in the prospect of death, she replied that her faith in Christ was unwavering, and that through the Saviour she had a firm hope of immortality and eternal life. A number of brethren and sisters assembled at her grave, when Brother Turner read the 90th Psalm and the 15th chapter 1 Cor.; after which, the following verses were sung, at the request of deceased:—

Rejoice! for a sister deceased;
Our loss is her infinite gain;
A soul out of prison released,
And free from its bovil chain;
With songs let us follow her flight,
And mount with her spirit above,
Escaped to the mansions of light,
And lodged in the Eden of love.

Our sister the haven hath gain'd,
Out-flying the tempest and wind;
Her rest she hath sooner obtain'd,
And left her companions behind,

Still toss'd on a sea of distress,
Hard toiling to make the blest shore,
Where all is assurance and peace—
And sorrow and sin are no more.

May we all be prepared to meet our God!

G. SINCLAIR.

[The last time we had the pleasure of seeing Sister Coop, her health was very precarious, and she seemed conscious that her days on earth would not be many. Before parting she said, "May I ask of you the favor to insert one hymn in your New Hymn Book? It has been a comfort to my mind." Her request was readily granted, and the hymn will be found on the 30th page, from which we now quote it.]

Behold the Saviour of mankind
Nail'd to the shameful tree!
How vast the love that him inclined
To bleed and die for me!

Hark, how he groans! while nature shakes,
And earth's strong pillars bend;
The temple's veil in sunder breaks,
The solid marbles rend.

"Tis finished!" the full ransom paid;
"Receive my soul," he cries;
Lo! Jesus bows his sacred head!
He bows his head, and dies!

But soon he breaks death's envious chain,
Doth in full glory shine;
O Lamb of God! was ever pain,
Was ever love like thine?

J. W.

ELDER THOMAS CAMPBELL.

I have to announce to the brethren and friends of the Reformation, the death of the venerable THOMAS CAMPBELL, Senior. He died on the evening of Wednesday, January 4th, having attained to the advanced age of 91 years, lacking about a month.

This event, though in the natural course of things, by no means unexpected, will doubtless awaken, in many a bosom, the deepest emotions and the dearest recollections. Our beloved Father Campbell had been so long and so earnestly devoted to the cause of religious reformation, for which alone he seemed to live and labor, and had made, while thus engaged, so many journeyings through different parts of the United States, that he had formed a very widely extended circle of acquaintances and friends, to whom he was justly endeared, not only by these labors of love, but also by personal qualities so engaging as to command universal love and veneration.

Never was there an individual who manifested greater reverence for the Word of God, or a truer desire to see it faithfully obeyed. Yet this trust in the Divine Word was not with him a mere verbal confidence, a faith or knowledge, like that of some professors, merely intellectual—lexical and grammatical; for never was there one who more fully recognized the spirituality of the gospel, or sought more diligently to impress all around him with the importance of the work of the Holy Spirit in the salvation of the soul. And never was there

one who more fully exemplified the doctrine which he taught, or whose life was more evidently guided by the teachings of the Holy Spirit, and controlled by the divine principle of love to God and man. To the faith of Abraham and the piety of Samuel he added the knowledge, the purity, and warm affections of the Christian; and combined in his deportment a simplicity of manners and a courtesy singularly graceful, with a dignity which inspired with respect all who approached him. Oh, who that has enjoyed the pleasures of his society can ever forget that countenance of benignity—those thoughtful eyes, beaming with affectionate regard—those venerable silvery locks, smoothly parted, with habitual neatness, upon the high and ample forehead, and contrasting so agreeably with the fresh and lively tints of his complexion—those kindly greetings and inquiries with which he so politely welcomed his friends—or that ready overflow of Christian feeling and instruction which he seemed unable long to repress within a heart filled with love and divine truth? Oh! thou revered instructor of my early years, beloved guide of my youth, honored counsellor of my manhood, can thy image be ever obliterated from my heart? can thy teachings and thy example be ever absent from my remembrance? Oh! how great a blessing it has been to multitudes to have been allowed the privilege of contemplating thy character, and of hearing from thy lips the words of truth and grace! What thanks do we not owe to God for so precious an illustration of the power of the gospel, and of the beauty and excellency of the Christian profession!

From an early period of life until within about seven years, this devoted servant of God was actively engaged in the work of the ministry. He was connected, in his native country of Ireland, with the Covenanters and Seceders, and continued with the latter for some two years after his removal to this country. From this time he gave himself wholly to the cause of Christian union and religious reformation, having become thoroughly disgusted with the party spirit and religious animosities of the different sects. He seemed to prefer the life of an itinerant, and visited every part of the country where he thought his labors might prove useful, delighting to revisit occasionally the brethren with whom he had previously sojourned. He returned from one of these excursions so late as the Summer of 1846; but being greatly exhausted with heat and fatigue, he was induced, through the solicitation of his friends and relatives, to remain at Bethany, where, under the affectionate care of his son Alexander, and the kind and unwearied attentions of his daughter-in-law, Mrs. S. H. Campbell, he has spent his last years in all the happiness and comfort which the infirmities of age permitted him to enjoy.

From these, indeed, he suffered compara-

tively but little, if we except the loss of sight, which occurred about five years since, and which debarred him from reading and visiting his friends—a privation which he deeply felt, but patiently endured. It was his delight, during his blindness, to converse with his former acquaintances: to recite to them various hymns and passages of Scripture, with which his memory was stored, and comment on the sentiments they expressed, or to hear portions of the Scripture read. On one occasion, during the this period, through the earnest entreaty of friends who desired once more to hear him from the pulpit, he consented to deliver a farewell address. He preached, accordingly, on the 1st of June, 1851, at Bethany, to a large audience, a last discourse, on the subject of the two great commandments—love to God and love to our neighbor. It was, indeed, a solemn, impressive, and most interesting occasion, the speaker being entirely blind and in his 88th year, yet with mental faculties still active and vigorous.

His health continued good until within some three weeks of his decease, when he became affected with a severe inflammatory affection of the mouth, which induced great debility and loss of appetite. Under these circumstances, he became gradually weaker, but without suffering acute pain, and at length expired so gently that it was scarcely possible to distinguish the moment when he ceased to breathe, having, throughout his illness, manifested the same calm confidence in God and humble reliance upon his Divine Redeemer, which had ever characterized his life. He was buried on Friday, January 6th, by the side of his beloved consort, agreeably to the wish expressed in his affectionate notice of her death, contained in a letter to his daughter Alicia, and published in 1835, in the 6th vol. of *Millennial Harbinger*, 1st series, page 284, where he says:—"And now, dear daughter, what remains for me, thus bereft of my endearing attached companion, from whose loving, faithful heart, I am persuaded I was not absent a single day of our fifty years' connection—yes, what now remains for me, without any worldly care, or particular object of worldly attachment, but with renewed energy, with redoubled diligence, as the Lord may be graciously pleased to enable, to sound abroad the *Word of Life*—the praises of him who has called us out of darkness into his marvellous light; and at last, if it be the will of God, to have my mortal remains deposited alongside of your beloved mother's."

I have given the above details, as I know they will be most acceptable to many friends at a distance, who have long known and loved the deceased. May we all contemplate with profit this peaceful end of a life spent in the service of God, and follow his faith, considering the end of his conversation—Jesus Christ, the same yesterday, to-day, and for ever!

R. R.

THE DOVE.

[The following lines were composed by Miss Townsend, of Philadelphia, after hearing Edgar Poe's "Raven" read. Her own situation of blindness and entire helplessness, is most touchingly alluded to, and the contrast in the *spirit* of the two poems is very striking.]

"Twas midnight—solemn, dark, and deep—
And vainly I had courted sleep;
When worn with pain, with anguish toss'd,
Hope, faith, and patience nearly lost,
I heard a sound, a gentle sound,
Breaking the solemn stillness round;
A gentle, soft, and murmuring sound,
Making the stillness more profound.

I hush'd my breath—again it came!
My heart beat faster—still the same
Low, gentle murmur met my ear,
Approaching nearer and more near:
A single sound, yet soft and clear,
And strangely fraught with memories dear.

A flood of clear and silver light
Then burst upon my raptured sight,
Filling my little chamber quite,
And in that light a little bird was seen,
Not "grim and black, with stately mein;"
But purely white and beautiful,
With look so mild and dutiful;
A lovely bird, with plumage white,
In that calm, still, and clear moonlight.

Floating a moment round my head,
It rested opposite my bed,
Beside a picture, lovelier
Than heathen god, and holier—
Two beauteous babes, whose sinless eyes
Bespeak them still in Paradise;
Whose loving, soft, and gentle eyes,
Tell me where that land of beauty lies.

There sat the radiant white-winged bird—
I listen'd, but no sound I heard—
And then I spoke, "Sweet bird," I said,
"From what far country hast thou fled?
Whence com'st thou—and why com'st thou
here?
Canst thou bring aught my soul to cheer?
Hast thou strange news?—speak, gentle dove!"
And the bird answered, "God is love."

"They tell me so," I faintly said,
"But joy has flown and hope is dead,
And I am sick, and sad, and weary,
And life is long, and dark, and dreary—
Think not thy words my spirit move!"
Still the bird answered, "God is love."

"Some dearly loved are far away,
And some, who fondly near me stay,
Are sick, and sad, and suffering,
While I am weak and murmuring.
Each for the other grieves, and tries
To stay the tears that fill his eyes—
Why comes not comfort from above?"
Firmly, but mournfully, the dove
Distinctly answered, "God is love."

I started up—"The world," I said,
"Though beautiful it once was made,
Is full of crime and misery now—
Woe sits on many a haggard brow;
The warrior wields his bloody sword,
Slaves tremble at the tyrant's word—
Vice honor'd—virtue scorn'd—we see—
Why are these ills allow'd to be?"
He raised his head, the soft-eyed dove,
As though my boldness he'd reprove,
Then bow'd and answer'd, "God is love."

"Forgive," I said, in accents mild,
"I would I were again a child;
I've wander'd from the heavenly track,
And it is late to journey back;
My wings are clipp'd, I cannot soar,
I strive to mount, but o'er and o'er
My feeble wings I raise in vain—
I flutter, sink, and fall again!"
In low, but earnest tones, the dove
Still softly murmured, "God is love."

"Thou mov'st me strangely, wondrous bird!
My soul is strongly, deeply stirr'd—
My heart grows lighter—may I still
My mission upon earth fulfil,
Proving my love to God sincere,
By doing *all* my duty here?
Shall past omissions be forgiven,
And shall the weary rest in heaven?"
He spread his wings, that radiant dove,
And cheerly answered, "God is love."

"Thanks, heavenly messenger," I cried,
"Remain that picture still beside;
Surrounded by the light of truth,
Companion meet for sinless youth;
Thou blessed type of love and peace,
My hope and faith thou'lt still increase—
Be ever near me, gentle dove,
I know, I feel, that 'God is love!'"

MAY, 1854.

AN ADDRESS ON COLLEGES,

DELIVERED IN THE CITY OF WHEELING, VIRGINIA, JANUARY, 1854, BEING ONE OF A SERIES OF LECTURES IN BEHALF OF THE ERECTION OF A NEW CHURCH EDIFICE IN THAT CITY.

LADIES AND GENTLEMEN,—We have selected for this occasion, connected as it is with the erection of a temple for Christian worship, the subject of Colleges. Colleges and churches go hand-in-hand in the progress of Christian civilization. Indeed, the number of colleges and churches in any community, is the indication and exponent of its Christian civilization and advancement. There is, it appears, designedly or undesignedly, some sort of a connection or relationship between them. The oldest college found in the annals of the world is thus associated. Seven hundred years before the Christian era, there was a college in Jerusalem intimately associated with religion. A prophetess made it her abode, in connection with other eminent personages. But we presume not to say what its peculiarities or distinguishing characteristics were. “Schools for the Prophets” there were in the days of the Kings of Israel; and in the latitude of this word *Prophets*, nothing is specific, save that they were teachers of the people, and, in some way, connected with the teaching of religion.

But, as we can learn little from these colleges, we shall say little of them, requesting your attention to those institutions called colleges amongst ourselves, and in the history, progress, and philosophy of which, we and our contemporaries are better informed, and incomparably more interested.

Colleges and schools of every rank are, or ought to be, founded on some great principle in human nature and in human society. They are presumed to have been, and of right ought to be, founded on a sound philosophy of man, and of man in all his relations to society and the universe. Hence the first question to be satisfactorily settled is, *What is man?* Lord, what is man? The greatest mystery to man is often man himself. It is yet, with myriads of our race, a still litigated question. Is he a mere animated particle of this earth—a purely physical and animal being? If he be so, then his education or development should be purely physical, differing little from that of a horse, a dog, or an ox. These are gregarious animals, and, therefore, social in their nature; and having been created for the use of man, they are only susceptible of just such an education as fits them for his use and service. Apart from their relation to man, they need no education for themselves. They, indeed, according to those who deny the inspiration of the Bible, are superior to man in this respect, that they have in themselves an instinctive and infallible law that safely conducts them through life, and in reference to their whole destiny. The gross materialists and sceptics, of all schools, degrade themselves below these animals in denying the Bible. Man has not instinct sufficient to choose or to refuse food or medicine. But the brute creation have an infallible instinct, adequate to all that is necessary to their whole destiny. They are, moreover, susceptible of receiving such an education and training as amply fits them for the service of man. We have schools and teachers for them. The graduates in the schools of dogs, oxen, and horses, are much more valuable than uneducated and untrained dogs, oxen, or horses. A well-educated ox, ass, horse, or dog, will command a much greater price, because much more valuable to man. If man, then, were a mere animal, his education, of course, should differ little from that of the dog, the horse, or the ox; and with shame be it spoken, we occasionally find some in human form not so well educated as their dogs, oxen, and horses.

But is man himself a mere case of well-assorted instruments, with locomotive power? A mere beast of burthen? A purely carnal machine? If so, in what consists his superiority to the beasts that perish? Is it that he is a biped, and more sagacious than the beasts of the field — more imitative than a monkey or an ape? Then, indeed, his education is a very simple affair, and soon consummated. But who so contemplates man? Shall we admit such a fallen creature into the circles of humanity? We could not argue such a question in the nineteenth century, and in the presence of enlightened citizens.

We venture to assume, in your presence, that man was not originally a sensitive plant, detached from his root by the balmy Zephyrus breathing on Flora, metamorphosing its roots into limbs and its branches into alms, and then sending him adrift in quest of new adventures.

Nor shall we poetically imagine that dame blind Nature tried her youthful hand on the Crustacea of old Ocean and Terra, produced a lobster, and graduated it up to man. We will rather acquiesce with Moses, in his record of the six days' operations of the Self-Existent Jehovah, whose omnipotent volition spread out the heavens like a curtain, and founded the earth upon nothing extraneous of his own fiat—guided, indeed, by his own wisdom and benevolence—radiating from himself countless systems of suns and planets moving in the boundless fields of space, and in the infinite harmonies of his own unbounded goodness. Such an origin is infinitely more honorable to man, than all the fictions of all the poets of six thousand years. Here, then, we fix our Jacob-staff, in commencing the survey of the grand plantation of our common humanity.

Lord, what is man? Thine own offspring, reared out of the dust of earth, inspired with a portion of thine own spirit, and endowed with an intellectual and moral, as well as with an animal nature. Man, then, is, in one sense, a triune personality. In his constitution, like that of the temple, there is an outer court, a holy place, and a most holy. Such is his specific and essential constitution and embodiment. In the more plain and less figurative style of an Apostle, he has a *body*, a *soul*, and a *spirit*. No two of these are identical. His body is an animal body, of the most admirable structure and the most exquisite finish and adornings. It is a splendid edifice, a beautiful building of God, an exquisite habitation for an ethereal guest called the soul, or animal life, which is itself but the envelope of a spirit that communes with the finite and the infinite in the universe.

Greeks, Romans, Anglicans, and Americans, have three distinct names for the three constituents of the triune man. The Greeks had their *soma*, their *psychee*, and their *pneuma*. The Romans had their *corpus*, their *anima*, and their *spiritus*. The English have their *body*, their *soul*, and their *spirit*. No two of these three are identical, or equivalent in Greek, Roman, or English. In the freedom or licentiousness of our language, we often confound the soul and the spirit. But this is as ungrammatical as it is unphilosophical. In the New Testament the word *pneuma* occurs some 310 times, and is never once translated *soul*—always *spirit* or ghost. The *psychee* occurs 150 times, and is never once translated *spirit*, but always *soul* or *life*. The horse and the dog—indeed, every creature possessing life, from the mammoth to the veriest animacule—has an *anima*, a soul or a life, but not one of these has a *pneuma*, a spirit or a guest. This word is always used when speaking of the Holy Spirit, sometimes Holy Guest or Ghost. Physiology and Pneumatology are, and ought to be, distinct sciences.

From these data we ascend gradatim, to the conception of the dignity and glory of man. Man is not a mere vegetable, a mere animal, nor even a mere in-

tellectual being. In his present condition he is truly an animal, an intellectual, and a moral being; and, consequently, he is a microcosm, an epitome of the universe, having in himself the elements of the earth and of the heavens. Something in common with God, with angels, and with the brutes that perish. There is, therefore, a divinity stirring within him; for as humanity and divinity were united, not mixed, but embodied in one personality, in the person of Adam the second, so by the divine Spirit, shall our ransomed humanity be changed into the image and likeness of the glorified Adam, who is equally the son of Adam and the Son of God, and constituted an heir in common of the whole empire of creation.

Such being the true data of man, we have made some progress in the preface to the true theory of his education or development. We have neither amplified the field, nor exaggerated the nature of the soil, to be cultivated by all the sciences of the schools, and by all the arts of the highest Christian civilization.

Man is not only his own body, his own soul, or his own spirit. These three comprehend neither more nor less than the legitimate meaning of the great pronominal I, myself. The pronoun I, is purely a *personal* pronoun, indicative of all that constitutes the thinking, feeling, willing, acting personality, and not any one portion of it. True, indeed, grammarians give it gender, number, and case. But in this they philosophically err. *I* has no gender, number, or case. Other words, such as *me* and *mine*, have been associated with it, and substituted for it, in certain relations, after the example of the Greeks and the Romans. But *I*, as well as *ego*, and all its ancient and venerable ancestry, only show the perplexity of grammarians, in attempting to submit this singular-plural and plural-singular, to grammatical and philosophical proprieties. All our august personages betake themselves for refuge to the plural *we*. Hence kings, potentates, and all sovereigns, shelter their majesties under a singular-plural, and say, *we* enact, ordain, and establish.

The grandeur of the fact is this, that God, after whose image man was created, is singular and plural—singular in one ineffable nature, and plural in three personalities, all of which are adumbrated in man's three natures in one personality. His spirit, soul, and body, are, therefore, three distinct entities, constituting one thinking, willing, acting, sublime personality, the brightest image of that Divinity whose awful *fiat* gave birth and being to this stupendous universe.

Grammar and philosophy have no greater difficulty to compromise than in this case. The reason is obvious—grammar is arbitrary and tyrannical, while philosophy is rational and consistent. *I* is, therefore, in our language, a mere representative of one personality—of one body, soul, and spirit, acting in one corporation—constituting one *substantive* pronoun, and one human person.

This human person, this pronominal *I*, may live, and move, and have its proper being and individuality in ten bodies during seventy years. Still, it is the same *person* inhabiting ten different houses. It may, in some of these houses, lose a room and some of its furniture—an arm or a limb, for example, or both arms and limbs—and yet the personal identity and the consciousness of this thinking, willing, acting *I* myself, remain immutably the same.

But there is, most happily, another fact. This spirit, or inner man, while residing in one house of two stories, is not necessarily one immutable *character*. It is impressible and transformable by intellectual, moral, and spiritual considerations, arguments, or motives. Hence a *new spirit* or tenant is conceivable and possible in an old house.

It is, indeed, propounded as a Scriptural fact. But it is new only in its cha-

acter, not in its essence. The spirit of a man is a positive entity, and not a mere mode of being—a new temper or a new feeling—more or less depending upon, and affording impressions *ab extra*, by its associations with other persons and their respective characters. Thus, even in one and the same body, a pure, holy, and happy spirit, may become a very monster in all that defiles and degrades human nature. And hence the value and importance of a rational and moral education, and of proper teachers and associates, “since as the twig is bent the tree’s inclined.”

Thus we are led to conceive of the proper elements that enter into the constituency of a philosophical, rational, and moral education.

A school is well defined to be “any establishment in which *persons* are instructed in arts, science, languages, or in any species of learning; and occasionally, it merely indicates the pupils assembled for instruction.” It may be a family school, an infant school, a common school, an academy, a college, or a university. But of whatever character its subjects or its objects, its aim should be the physical, the intellectual, the moral, and the religious development and culture of the pupils that compose it. Such are the views now generally entertained by all writers of reputation, in the Old World and in the New. Such, certainly, are our views, long since reported, frequently repeated, and now reiterated in the full assurance of understanding, as truly in harmony with the wants of human nature and of human society.

There are, in this view of the subject, two capital ideas—the first is *development*, the second is culture. The first supposes that in a human being there are certain organs, powers, or capacities, that may be expanded, developed, and corroborated to a certain maximum or extent, which will give to the subject the entire use of himself, in respect to himself and to his species.

1. Physical education takes under its special surveillance and instruction the physical constitution, in all its characteristics, and sets about the scientific development and corroboration of all its organs, especially its vital organs—head, heart, lungs, stomach, and viscera—essential to vital action, good health, and full development. It directs the character and the extent of the self-denial and physical exercise essential to these ends, with the necessary attention to food and raiment.

2. Intellectual education, after giving an analysis of the intellectual powers—perception, memory, reflection, reason, imagination, abstraction—proceeds to the exercise and employment of them in the acquisition and communication of knowledge, including grammar, logic, rhetoric, oratory, taste, discussion, and debate.

3. Moral culture is not the mere study of moral science. It begins with an analysis of the moral powers—the conscience, the affections, the passions, and the continual exercise of them in all the relations of life—in truthfulness, justice, honor, benevolence, humanity, and mercy.

4. Religious development Man being the subject [of religious and moral obligations, he must be made to perceive, realize, and acknowledge these obligations in every step of his progress in all the relations of life. The only text-book for this study and science is the Bible. It is, therefore, and ought to be, more or less, the study of every day in every seminary of learning. It is the only proper text-book for these most essential and important of all the sciences and studies of life. Its Author is also the Author of man. He that formed the human eye, formed it for the light of the sun; or formed the light of the sun with reference to it. The Creator of the sun and the human eye for each other, so far as vision is concerned, formed, in like manner, both the Bible and man. But the Bible

came into being since man lost Paradise, and fell into a *preternatural* state, and, therefore, it is as admirably adapted to man as *he now is*, as the laws of nature were to man *as he was* at the beginning.

The Bible is, therefore, the only infallible text-book of the true science of man. No mere man, nor all humanity, could have been the author of it. None but the Author and Creator of man could furnish the text-book of man in all his relations to matter and spirit—to things past, present, and to come. Without it no man ever was, is now, or will hereafter be, educated. Mankind in all ages, and under all circumstances, have felt and acknowledged, in word and deed, the indispensable need of religion, in order both to education and nationality. Hence the mythologies of the barbarous tribes of earth in all the eras of humanity. Gods, altars, priests, sacrifices, and worship, are both as ancient and universal as human kind. There cannot be found in universal history a people without something called religion. A man without reason is not a *man*, though he may wear the outward form and livery of man; and reason, without religion, is both halt and blind, although it may be, by the simpleton, presumed to be perfect and complete.

In all nations, as well as in our own, there is a by-law-established religion. What, say some American citizens, have *we* a *by-law* established religion? Yes, fellow-citizens, we have a by-law established religion. I do not affirm that we have a *by-law-established* Jewish, Christian, or Pagan religion, in the specific terms of a Jewish, a Christian, a Roman, or an English hierarchy. Still, we have a *by-law-established religion*—not, indeed, in any specific form of worship, but in the rights of conscience, in the administration of oaths or appeals to God, on the part of all the organs of civil government, from the President down to a common magistrate, and in the administration of oaths to all witnesses, according to the conscience. In these we have a solemn recognition of the being and perfection of God, of a day of judgment, of future and eternal rewards and punishments. We have, moreover, a still more specific recognition, though not an exclusive recognition, of the Christian religion, in the observance of the ordinances of Christian worship, in the cessation of all secular and legal business on the Christian Sabbath or Lord's day, in the recognition of every citizen's right to exemption from all civil interference on that day, and in a perfect freedom to swear and to worship God according to the dictates of every citizen's conscience.

Indeed, we might go farther, and affirm that *the Christian religion*, but no sectarian form of it, is by law established and recognized in the institution of marriage, in the inhibitions of bigamy, adultery, fornication, and incest. The Jew and the Gentile are alike protected in the practice and the enjoyment of all the religious dictates of their consciences towards God, without any interference or infraction of these rights and dictates of conscience on the part of his fellow-citizens. This is a very broad and rational provision in behalf of religion—of all religious faith and worship. No Jew nor Greek, no Romanist nor Protestant can, in reason or in justice, demur at our *national religious ordinances* and *constitutional provisions* on the subject of religion in general, or of any special form of religion in particular.

Religion, in its essence and spirit, can never be compulsory, as in the Papal states and territories; but it can, and of political right and immunity ought to be, left to the free choice and spontaneous action of every human being. And such is its exact position in these United States; and is, as it ought to be, the pre-eminent source and fountain of all our national prosperity, dignity, honor, and happiness. And may it ever be the boast and the glory of our common

country, that every citizen, and even every alien, may freely worship Almighty God according to the last and the best dictate of his reason, his conscience and his affections! We regard this not as an act of mercy, but as an act of justice, not to ourselves only, but to our species—to our common humanity.

As Cowper sung of England's mercy, so say we of American justice—

"Spread it, then, and let it circulate
Through every vein of all your empire,
That where" *American* "power is felt,
Mankind shall feel" her *justice* too.

The genius and spirit of our national institutions, it is fairly presumed, and as all our experience demonstrates, must more or less pervade, indeed permeate, all the institutions of our country, whether religious, moral, or educational. We need, in this case, no legislative act of conformity. It is a law of our species—an order, a decree of heaven. A theology necessarily terminates in a theocracy—a christology in a christocracy—an oligarchy in absolute monarchy—a universal freedom of speech and action in a fierce or tame democracy. There is a centre in every circle, and a central idea in every system in heaven and on earth. All the rest are either chemical or philosophical, intellectual or moral, religious or political conglomeration. The central idea gives character, form, and spirit, to every system, whether ontological or deontological, material or spiritual.

Absolutism pervading the state, it will pervade the church, the synagogue, the school, and the family. Democracy pervading the state, it will pervade every human, and, sometimes, every Divine institution in it. Hence, a political despotism terminates in Paganism or Popery. Is there a Jupiter Tonans in the state? There will be a Pope—a spiritual Jupiter Tonans in the church. Is there an aristocracy in the state? There will be an aristocracy in the church. Is there democracy in the state? There will be democracy in the church. Is there anarchy in the state? There will be anarchy in the church. Hence, Protestantism and liberty are like the Siamese twins—united in life and united in death.

A Papacy is an exotic in a land of Protestantism, and can never thrive in such a soil. It, therefore, largely imports guano.

Protestantism under an absolute despotism, if permitted to live at all, lives only in a hot-bed. Thus, in America we have, as yet, common schools; but how long we shall have them, is already a question mooted by foreign Romanists. Odious they, indeed, yet are, and always have been, to the taste of the whole Roman See; yet every true citizen regards them as the palladium of our free government, and the true nurse and cradle of both civil and ecclesiastical liberty. Without them, indeed, we have had a tyrannical oligarchy, an absolute autocracy, or a fierce democracy, in both church and state.

All the centres in the universe, like our sun, are both attracting and radiating. Moons are only reflectors. In all Papal countries, the Pope is symbolically the Sun—the king is only the Moon. There was, indeed, one Joshua, a Hebrew, who made both Sun and Moon to stand still, and they immediately obeyed him. But our Joshua sleeps in Mount Vernon, and all the thunders of the earth cannot wake him. He has, indeed, no successor, because God creates nothing in vain. We shall, therefore, cherish the hope, that we may never need another. But should we, by neglect of duty, apostatize from our religious and political faith, and superinduce a second reign of darkness, ignorance, and terror, we might then need another Joshua. I fear, in that case, our prayers would not be heard; for, should we or our children, for so many benefits received, crouch

to such arrogance, and meanly and ungratefully sacrifice these principles and birthrights for a mess of pottage, at the shrine of ignorance, superstition, and despotism—

“And for so many benefits received,
Turn recreant to God, ingrate and false,”

our country might expect from heaven a second Alaric, rather than a second Washington.

Would we, then, have our posterity to escape such a calamity and mortification, let us ever plead the cause, and be the efficient aiders and abettors, not only of universal education, but of an universal education founded on the Bible, the charter of all earthly blessings, as well as an eternal life to man.

No man ever saw himself, ever knew himself, who has not stood before this mirror. It is as much a revelation of man to himself, as of God to man. A man who has never heard God speak to his soul, is not only ignorant of his proper self, but also of his own species. He alone can be a true philanthropist, who contemplates himself in his relations to the universe, as developed in the Holy Bible. He must listen to the angelic anthem sung when Adam rose out of dust at the bidding of the Almighty. He must hear the morning stars sing the song of creation, when, in one grand concert, all these sons of God shouted for joy, especially when light from darkness issued, and man from earth arose, the diapason of earth's first anthem pealing through heaven's imperial dome. With these seraphic echoes and emotions in our souls, let us listen to the wail of our suffering humanity, under the heartless, remorseless tyranny of ignorance and superstition—debarring even the Book of Life from the schools of childhood, youth, and manhood, as if designing to make man the tame and easy prey of a foul and mercenary superstition and man-worship.

But while we uphold in superlative importance to our country and the church the common school, the Sunday school, the infant school—and, after these, the academies and colleges of our country—the grave question rises in greater interest, *How are these schools to be supplied with teachers?* We at once answer, just as the little springs and rivulets in our fields and gardens, the creeks, the rivers, the lakes, the seas are supplied. They are, one and all, supplied by the great oceans of earth.

The sun, that great fountain of all heaven's temporal blessings to man, plays off all his artillery of calorific rays upon the waves of the wide-spread oceans of earth, giving life, activity, and wings to its invisible particles, uplifting them towards heaven, and placing them in the swaddling bands of atmosphere. They are nursed into fog; then, misting along the mountain tops, they launch into the bosom of some congenial realm of air, and, coalescing, form large companies or schools of clouds. Soon a war of elements begins. The electric spark gleams into life, corruscating amidst these vapors until condensed by a change of temperature in the strife of elements, they fall slain upon the fields and gardens, pouring their contents upon the veins and arteries of earth. Hence the springs, the brooks, and the rivers of earth are supplied: thus replenishing all nature with its water of life, which makes the hills and vallies glad, Carmel and Sharon to rejoice, the wilderness and the solitary place to rejoice and blossom in the fulness of their joy. And all this in answer to the cries of earth, parched and dry, invoking in poetic strains—

“Come, gentle Spring! ethereal mildness, come!
And from the bosom of yon dropping cloud,
While music wakes around, veiled in a shower
Of shadowing roses, on our plains descend!”

Thus the oceans and seas furnish every drop that irrigates our fields and gardens, cools the air, and warms our hearts with food and gladness. Such, analogically, are our colleges—our great seminaries and fountains of learning. They are the sources whence issue the science and the literature, the professors and the teachers that create the academies, the schools, and seminaries of every grade, furnishing teachers for all the schools in Christendom.

But A, B, and C respond, we are teachers, male and female teachers, and we were never within the walls of a college. True—often, alas! too true.

And whence derived you your learning and science? From books! And whence the books? Originally, doubtless, from those who were nurtured and cherished in colleges. Colleges furnished the garniture and the means by which you, male and female teachers, were yourselves furnished and fitted for the work. As well assume that the early and the latter rain, the "green growing showers" that fall on your fields, and the diamond dew-drops that bespangle the flower buds of your gardens, originated not in the ocean, but in the balmy breezes that bear them from the lakes, or rivers, or seas of the earth. Or as well assume, that the calorific rays that create the heat of Summer, originate not in the Sun, but are radiated from the earth.

Men, and not brick and mortar, make colleges; and these colleges make men. These men make books, and these books make the living world in which we individually live, and move, and have our being. How all important, then, that our colleges should understand and teach the true philosophy of man! They create the men that furnish the teachers of men—the men that fill the pulpit, the legislative halls, the senators, the judges, and the governors of the earth. Do we expect to fill these high stations by merely voting or praying for men? Or shall we choose empirics, charlatans, mountebanks, and every pretender to eminent claims upon the suffrages of the people? Forbid it reason, conscience, and heaven!

But as radical and most fundamental of all, we must have the true theory of education—a theory grounded in the true philosophy of man—before we can devise any system of public or private education in harmony with the genius of humanity and the wants of society. And here, again, we must reiterate the importance of having the true science or theory of man before we can devise a system of instruction in accordance with the wants of the individual and the wants of society. It has become a trite saying, that the whole man—body, soul, and spirit—must be developed and educated up to the entire capacity of his nature, and with superlative reference to his present, future, and eternal destiny.

And at this stand-point we must congratulate ourselves that we live, not merely in an age of progress, but that we have progressed so far as to ascertain from the analytic and synthetic science of past and present ages, that man has a purely physical, a purely intellectual, and a purely moral nature, in his own proper personality. And also, that these three are of necessity to be subjects of man's education from the cradle to the grave. Of these now conceded points we shall not speak particularly. Nor need we dilate upon the physical department of our constitution; nor, indeed, upon the intellectual. Light, no doubt, has greatly increased, even beyond our practice, upon these two departments of human culture and of the human constitution. The third, usually called the *moral*, is, by some, made to include the religious nature and constitution of man. We cannot dissect the inward as we do the outward man. The inner man is not made of materials separable and distributable, as are the bones, the muscles, the arteries, and the veins of the outer man. Nor can we separate the constituents of the intellectual man. We can, indeed, learnedly speak of perception, reason, judgment, memory, and imagination; but we cannot separate and discriminate the lines within which they operate and coöperate. And still more subtle the moral man, and too remote from all personal analysis. Indeed, the phrase or term "*moral constitution*," is more current and popular than appreciable by most thinkers and speakers—two classes of men, very dissimilar in certain attributes of character.

Moral, moral action, moral evidence, moral sense, &c. show how vague and indefinite the term has become. We have in our dictionaries columns of definitions of this term and all its family, derived from the Roman *mos, moris*—a custom.

Morals, with the Romans, formerly indicated the *customs*, or the established usages of the society, good and bad. But we choose to define it more legally and evangelically, from the second table, or what has, in Christendom, been called "*the moral law*"—the ten commandments.

But this is somewhat indefinite, because the ten precepts contain alike the elements of religion and morality. The last six are, however, scripturally, philosophically, and formally, *the moral law*. Hence our duties to man, and their duties to each and every individual, is the true, the legal, and the evangelical import of the term. The moral sense or conscience is that power which, when properly educated, dictates and appreciates the character of actions, as they affect and bear upon the persons, the property, and the characters of our neighbors and fellow-citizens. Religion sanctions these, but religion properly indicates our duties to God. Hence, the law of ten commandments is the summary outline of all our duties to God and to our fellow-men.

We, therefore, prefer to use the word *moral*, in reference to our proper theme, as indicative of our relations to God and man, merely because the term in *reference to education* is so used; and especially, as the authority that sanctions the purely moral code must be regarded as alike sanctioning all the principles of religion and morality.

By a moral culture or education, we, therefore, include the proper development and direction of our moral constitution, both as respects our duties to God and to man. Both are not only within the legitimate precincts of moral education, but indispensable elements of it; for all that sanctions the six precepts of the moral code, is contained and found in the four precepts of the religious code, and, of these, the first precept is the only one in its nature and relation *absolutely* religious. Hence, the greatest philosopher that ever lived, said that all religion and all morality are contained in two precepts—purely, abstractly, and philosophically sublime and explicit. The authority that sanctions both, is asserted and clearly stated in the sublime preamble, "I AM THE LORD THY GOD." "*Therefore*." This is a nonsuch *therefore*. It has no parallel in all the tomes of earth. Without the recognition of its preamble or premises, neither religion nor morality can be studied, taught, or learned. Hence our grand corollary—that moral culture, or *moral education*, cannot be communicated or received, but upon, and after, the admission and acknowledgment of this superlatively sublime and ineffably grand oracle. Without it, you may create a popular gentleman, or a fashionable philosopher, at the meridian of London, Paris, or Washington. But without it, you cannot create a *man*, in all the nobility, moral grandeur, and sublimity of his origin, relations, and destiny in God's universe. A college or a school, therefore, adapted to the genius of human nature—to man as he is, and as he must hereafter be—cannot be found in Christendom, and in the absence of a moral education founded upon the Bible, and the Bible alone, without the admixture of human speculations, or of science, falsely so called.

But essential as religion is, both to the school and to the state, the preternatural and unfortunate condition of Christendom is such as to inhibit the introduction of any form of Christianity into colleges and seminaries of learning. And the masses of religionists of every school, are so sensitive on this subject as to prefer a college or a school wholly disconnected with any form of religious instruction, unless it should happen to be of their own peculiar type. Many prefer to exile the Bible from the college or the school, rather than to jeopard the spiritual fortunes of a child or a ward, through the gloss or the theory of a teacher, that might possibly conflict with that class of opinions which they have already pronounced to be orthodox and divine. The consequence is, that we must either have no college, with a Bible in it as a text-book, or as many colleges as sects, in any given state or territory. Either of these is a misfortune not easily to be exaggerated. The question of this age is, How is this difficulty to be met and overcome?

That it should be met and overcome, no reflecting mind can reasonably doubt. A bald infidelity or a polytheism, in the absence of Bible studies, must be the necessary consequence. The Greek and Roman classics, and the Pantheon, are essential constituents of a college education. Not only the infidel Gibbon and Hume, but the *Westminster Review*, and many other such infidel works, are

placed on the shelves of college libraries, and largely read by many of the students of every institution. And what antidote have we for all this poison, made pleasant and agreeable by all the associations of a brilliant style and a luxuriant imagery? None whatever, in college studies, the Bible and its evidences being excluded.

To substitute for it the cold and lifeless formulæ of a metaphysical creed, the shade of departed truth, or the cut-and-dry question and answer of some quaint spectacle-bestrid orthodoxy, is not Peter robbing Paul, nor Paul Peter; but some cynical Diogenes torturing both. What a compliment to the towering genius of our American youth, to put into their hands the yet litigated opinions of the hoary rabbis of far distant centuries, compelling them, with ferule in hand, to take sides with those holding the dogmata of one school against those holding the dogmata of another! Such is, indeed, the fact in Romandom, and in some portions, too, of our American Protestantdom. And shall we of the second half of the 19th century, and citizens of these United States, countenance, aid, and comfort such irrational, discourteous, and intolerant despotism over the minds of our own offspring?

There is but one sovereign remedy for these educational difficulties and embarrassments. We Protestants have a Bible, as well as a literature, and that Bible, as well as the Greek and Roman Bible, states certain prominent Christian facts, precepts, and promises, so plainly, so perspicuously, and so fully, as that all Christendom admits them. The facts, so fundamental, are, in the judgment of all, the capital items of the whole Christian institution. They, moreover, contain all in them that enters into the remedial system, and are the foundation of all Christian faith, hope, and love. They are not only catholic in fact, but in import. All Christian ordinances are founded on them, and ordained to perpetuate them. These, with the moral evidences which sustain them, are so evident that no Christian denomination doubts or denies them. They, therefore, are common property, and without any factitious aid, are competent to man's redemption. They are—1st, That Christ died for our sins. 2nd, That he was buried. And 3rd, That he rose again from the dead and ascended into heaven. Some make of the last two distinct facts. But whether ascension is to be regarded as distinct from his resurrection, or as only exegetical of it, it matters not, so far as faith, hope, and charity are concerned. Every man that believes that Christ died for our sins, and rose again for our justification, so far as his faith is concerned, is said by the Holy Spirit to be saved.

Since, then, these facts are admitted by every denomination of Christians, they may, with great propriety, in all their evidence and moral grandeur, be taught in every school and college in Christendom; and that, too, without any censure, or exception taken by any Christian denomination, Greek, Roman, or Protestant. That this can be done, is demonstrated by actual experiment on our part, and with the consent and concurrence of every denomination in our country. Farther than this, public instruction, *ex cathedra*, in Christianity is neither desirable nor expedient, during a collegiate course of learning.

The evidences of natural and revealed religion, by Paley and others, being already in use in almost every college in the Union, is a happy succedaneum in all respects but one—and this is, the daily reading of the Inspired Writings themselves, in the audience of the whole institution, with appropriate thanksgivings and invocations.

Even our legislative assemblies, and both houses of congress, in their united wisdom, deem it expedient to have some form of religious worship daily dispensed. True, it degenerates into a form, and, too often, into an unmeaning ceremony. Were I a member of any one of these branches of our government, I would certainly move the great propriety of prefacing these prayers with the reading of at least one chapter previous to these intercessions and thanksgivings. It would, as I conceive, greatly tend to smooth the troubled waters of legislative strife, could they hear God speak to them before their orator addresses him.

But there are other reasons why the Holy Scriptures should be read, daily and publicly read, in every school, from the nursery up to the university. The literature of the Bible is the most sublime literature in all the libraries of the earth. Its history, too, is the only authentic history in the world of almost half

its existence. The Jewish people and institutions antedate all the literature of Greece and Rome, these two great fountains of European and American literature. More than half the years of the world had passed into eternity before Hesiod or Homer sung, or Plato, Socrates, or Aristotle reasoned on the works of God or man. The Jewish Scriptures were finished before Aristotle, Socrates, or Plato was born; and David sung in Hebrew verse before Hesiod or Homer saw the light of day.

The biography and the autobiography of Bible saints—the achievements of its heroes—the wisdom of its sages—the sublimity of its bards—the eloquence of its orators, and the rational and heaven-inspired purity of its saints and martyrs, have commanded, and will, to the last generation of men, command the admiration and the homage of the world. The Book of God spans the whole arch of time, emblazoned with its momentous deeds; and leaning on an eternity past, it reposes upon an eternity to come. It is the only Book of Life, and the only charter of an immortality to come. And shall man, whose grand *epic* it is, withhold it from his fellow-man, or exclude it from the nurseries, the schools, or the colleges, in which are educated the generation most dear to us of all the generations of men—our sons and daughters, for whom we wish to live, and for whom we dare to die. Forbid it reason, conscience, and every tender sympathy of our hearts!

We make no apology to any Christian people, and still less to them at whose instigation, and at whose behest, we now appear before you, for thus uniting the Bible and the college. We only wish to wed the college and the Bible in the holy bands of a more indissoluble matrimony than any ever celebrated by priest or squire, on the waters of the Mississippi. It is the charter of all our charters, the school of all our wisdom, the Alpha and Omega of all our sciences and the knowledges of man, as he was, as he is, and as he shall hereafter and for ever be.

The learned professions of all civilized communities are the benefactions of our colleges. For their endowment and support we receive in return, as items of profit, all the wisdom and eloquence that fills the legislative halls, the courts of justice, the synagogues and temples of religion and virtue; all who learnedly minister to our wants and wishes in literature, in science, in physics and metaphysics, in the elegant and useful arts of our age and country. They furnish us not only with lawyers, physicians, ministers of religion, teachers of all the sciences and arts of the living age, but directly or indirectly they are the fountains of all the discoveries and improvements in our country and in the present civilized world.

I know no earthly subject, no political question, so full of eloquence, so prolific in argument, and so powerful in its claims upon the patronage, the support, the liberality of the age and of a civilized people, as these great fountains of civilization and blessings to ourselves, our children, and to the human race. All that lies between barbarism and the highest civilization—all that distinguishes the rude American Indian and the most polished citizen, the barbarian and the Christian, has been achieved by the learning, the science, the arts, the religion, and the morals which colleges have nourished, cherished, and imparted to the world.

And yet how strange it is, that of *one hundred and twenty colleges* in these United States, but one has a Chair for Sacred History and Bible Literature. Of these one hundred and twenty, one has been in being 218 years. Yes, Harvard University, in Massachusetts, was erected 218 years ago. William and Mary in Virginia, and Yale in Connecticut, before the close of the 17th century.

The clergy, too, were the prime movers in getting up these institutions. New England and her eighteen colleges annually graduate some 500 students, not one of whom, during his whole collegiate course, ever heard, in college, a series of lectures on Bible history, Bible facts, and Bible institutions.

The Congregationalists and Presbyterians have been most active, most liberal, and most enterprising in erecting colleges, as well as theological schools. These denominations have, less or more, the control of full one half the colleges in America. Methodists and Baptists have each but thirteen colleges. Episcopalians have only eight, and Romanists eleven. Yet, I repeat it, in all these there

has never been delivered a course of lectures on the Pentateuch or the four Gospels. The acts of the Greeks and of the Romans, are read and expounded with much learning and eloquence, but the acts of Jehovah, the acts of Jesus Christ, and the *acts of Prophets and Apostles*, have not been publicly read nor developed in any one of them.

The Pantheon, the hero gods and goddesses—their amours and intrigues, their lusts and passions, their broils and battles, have been read, studied, lectured upon to satiety in most of these hundred and twenty colleges, as though they had been consecrated to Jupiter Tonans, to Mars, to Bacchus, to Venus, and the harlotry of Pagan worship and Pagan lusts and passions.

Yet we are a *Christian* people, of professedly noble, humane, and philanthropic impulses—glorying in our Christian civilization, our exquisite taste, our good morals, our sound discretion, and our benevolent impulses! Why is it, then, that the Bible, if not by statute, should, in fact, be thus proscribed the halls of literature and justice?

The only apology is, that we fear the misdirection of judgment, the conscience, and the destiny of our children, by what is called sectarian or partizan influences; and, therefore, we must have sectarian institutions of learning, a catechism of doctrines ready made, or made to order, for the conscience and the affections of our sons and wards. Yet, strange to tell, in all the annals of conversion reported in the current century, in all Christendom, I have not had the good fortune to find in any journal or record that one single person was either converted or sanctified by memorizing any catechism, heterodox or orthodox, in all the Christian states and territories in our modern Christendom, European and American!

But we assume, that if these formulas of speculative theology do not convert any one, they may save some from being entangled in the meshes of a false faith, a false doctrine, or a false philosophy. This is a very questionable assumption; but, when granted, what does it mean? That mere ecclesiastic or magisterial authority, and neither reason nor investigation, is of any value or importance in giving direction to the understanding, the conscience, and the heart of saint or sinner.

In physics or in metaphysics, in philosophy or in science, there was no progress—no perceptible or valuable progress—for many centuries; during, indeed, the entire reign of the Aristotelian philosophy and the tyranny of the mere logical and catechetical learning. Answers, printed or written, for stereotyped questions, propounded in seminaries of learning, I care not what the subject or the science, never made a thinker, a scholar, a philosopher, or a great man, much less a saint, or an heir of immortality.

It is observation, comparison, and deduction, that make the man, the philosopher, the Christian. It is faith in the mysterious and sublime facts attested by prophets and apostles, obedience to supernatural and divine precepts, well authenticated, and a rational and well grounded hope in the promises guaranteed and sustained by the Divine veracity, that constitute a Christian.

And do we need such auxiliaries to secure the special rights of our creeds and our denominations? So think the Romanists. We may not, indeed, go the length of the Cœnobites and the Sarabites. We may not have the Benedictines, the Bernardines, and Franciscans; but we may have the same mystic personages, under names quite as sacred and quite as superstitious, too, and not less offensive to humanity and good taste than the Jesuits or Dominicans, with their inquisition and its *auto da fe*.

But we are Republicans and Protestants! Then let us act in harmony with the oracle of the great Chancellor Chillingworth—"The Bible, and the Bible alone, is the religion of Protestants." Let it be as venerated as it superlatively merits, in every school, from the nursery to the university. Let its history of the past and its history of the future, be daily studied and taught. Let its stupendous facts, its sublime precepts, and its rich and ineffably transcendent promises, command a daily portion of our time and of our studies. Let its deep and lofty philosophy and Divine science, imbue the minds of all our youth that receive instruction and garniture for our social system, and the high offices in the schools, the churches, the courts, the legislative halls, and great councils of our august Republic. Let no sectarian dogmata, no ready-made and finished

creed, or formula of faith, be introduced into any school or into any literary or philosophic institution. Let the Lord himself teach in all our seminaries in his own words, and in his own arguments, and fear not that he may impinge upon our shibboleths, or weaken our earth-born sanctions of heaven-descended truths. Bribe not the infant mind with the honied arguments and paltry tinsellings of your favorite dogmata, which neither their authors nor their advocates can demonstrate or make intelligible to any discreet and inquiring mind.

He that made the eye of man, can he not see? He that made the ear, can he not hear? He that made the heart, does he not know how to awaken all its sympathies, to open all its fountains of feeling, to allure it to himself, that he may beatify and gladden it for ever? Patronize, then, ladies and gentlemen, no church, no school, no seminary, that does not honor God's own Book, by giving it to all the people, as God gave it to the human race.

When God himself, by plenary inspiration, educated the Bible philosophers, orators, and scribes, shall we embargo their tongues by imprisoning them in Papal cells and Inquisitorial dungeons, or by inhibiting their being read in any or every vernacular of the many-tongued earth? Let us rather elevate them to the highest schools and chairs in all our colleges, and risk all the consequences of permitting them to speak to us the Divine Oracles, under the plenary inspiration and guidance of the Spirit of wisdom and of utterance.

Proscribe every creed and manual, every catechism and formula of sound doctrine, from all the theatres of education, of every name and of every party, rather than the Bible; and fear not to permit God himself to be heard in his own wisdom and eloquence, by every pupil and every student in the land, and leave the consequences to God.

If ignorance be a reproach to any people, and if intelligence and righteousness exalt a nation to the highest rank and dignity amongst the nations of the earth, then, under such auspices, we, as a nation and people, shall stand among the nations of the earth great, and happy, and powerful—fair as a morning without clouds, “bright as the sun, and terrible as an army with banners.” A. C.

THE VIRGIN MARY NO VIRGIN.

THE great and important place that the “Virgin Mary” occupies in the Roman Catholic religion and worship, is well known. They are always praying to her, admiring her, calling on her, &c. Now, not only is such a practice without any sanction from the Apostles and writers of the New Testament, and without the least shadow of authority there, but there is really NO *Virgin Mary* now! They are paying their devotions to an entirely *imaginary* being, that has no existence whatever! There was once a *Virgin Mary*, but after the conception and birth of our Saviour, the mother of our Lord *ceased* any longer to be a virgin! So all their worship and adoration of the “Blessed Virgin Mary,” are to a complete non-existence—a perfect nothing! What simpletons are Catholics in praying to, and calling upon, that which has no existence at all? Do they ever think, or have they ever thought of this—of such a great and manifest absurdity! If not, let them now think of it. Let them also think of what an absurdity and glaring inconsistency they are guilty of, in addressing the “Virgin Mary,” and, at the same time, calling her “Mother of God!” What!—a *virgin* and a *mother* at one and the same time? What an irreconcilable inconsistency and contradiction!

H.

[But to deify the “Virgin Mary,” is as blasphemous as the styling of the mother of our Lord a virgin is absurd. Catholics bestow divine honours, and attribute the perfections of omniscience and omnipresence to a woman who was born, lived, and died, as other virtuous women have lived and died. If the ten thousand prayers simultaneously made to her, are heard and answered by her, she must be omniscient, omnipresent, and (why not?) omnipotent!]

LETTERS TO YOUNG CHRISTIANS.—No. VIII.

MY DEAR YOUNG FRIENDS,—While a knowledge of the Bible is important to all, to you it is peculiarly so. It is your creed—all that you are authoritatively called upon to believe with reference to your present duty and your future bliss. It is your confession of faith—the only one that expresses clearly and fully the sentiments of the true follower of Christ.

Approach, then, this sacred record, not as a sealed book, but as a revelation from God: for it is in his Word that He unveils himself—that He discloses the perfections of his own character, and the imperfections of your own; and there learn what God is, and what you ought to be.

Approach it, not as a dead letter—not with the impression that you cannot understand it; but believing that it is the living Word, and that God, when he vouchsafed to speak, intended that you should hear and understand. Approach it as a message from heaven—as a chart divine to guide you there. Store your mind with its facts, so that you may be able to take a connected view of the plan of salvation, from its first promise to its glorious consummation.

Acquaint yourselves with its commands, in order that you may do them. Study carefully its precepts, that you may know what virtues to cultivate—what vices to repress—how to govern yourself—how act towards others. Meditate much upon its precious promises, and you will find yourselves attracted to holiness, to happiness, to heaven.

Read the Bible daily—not as a task, or as a duty—but as a pleasure, as a delight. Do not read at random a chapter here and a chapter there; but, if possible, an entire connection: as, for instance, the Sermon on the Mount, or the account of the arrest, trial, condemnation, crucifixion, and resurrection of our Lord. If reading one of the discourses of the Apostles, finish it at a single sitting; none of them are long, and the longest will seem short, if your soul is truly alive to the great themes upon which they delight to dwell. Endeavour to get into the spirit of those who anciently heard the glad tidings from the lips of the Inspired Ones. Surround yourselves with the scenes of Pentecost, Mars Hill, and the court of

Agrippa, and the Bible will cease to be a dull book.

In reading the Epistles, never expect to gain a clear understanding of the writers' meaning by reading only a few verses or a chapter; but treat each of them as you would a well-filled sheet from one of your friends—read all the letter. You are aware of the fact, that it is much more difficult to understand a letter addressed to one of your friends, than one addressed to yourself. Many matters may be alluded to, with which your friend and his correspondent are perfectly familiar, and this recurrence to matters previously understood, may render perfectly plain to them, what would be meaningless or mysterious to you. Thus the Epistles were perfectly understood by the individuals or churches to which they were addressed; and in order to our understanding them, it is necessary to learn as much as we possibly can of the peculiar condition and circumstances of those to whom they were originally written.

But especially must we read the Scriptures with reference to a practical exhibition of their teaching in our own lives and conversation. They contain the law of our lives, and are really valuable to us only so far as they are practiced. God gave his Word, not simply to gratify our curiosity, or to increase the amount of our knowledge, but that knowing his will as set forth in his Word, we might render a prompt and cheerful obedience.

You can never over-estimate the Bible. To it we are indebted for a knowledge of the best gifts Heaven has ever vouchsafed to man. It contains the lessons of true wisdom, as they fell warm from the lips of Him who spoke as never man spoke. It alone points out the manner in which man can render unto God acceptable service; and by its decisions, the awards of the last day are to be determined.

With what deep, solemn, earnest attention, then, ought you to read the Word of God! And let me assure you, that it is the experience of all the wise and the good who have made its pages their study, that it never palls upon the appetite—that it is the best safeguard against temptation, and an unailing

refuge and source of consolation in the hour of affliction and distress.

Finally, your attention to this volume is by no means an uncertain test of the strength of your religious convictions, and of your devotion to your Lord. Those who read the Bible most, are generally the most under its influence; and when I learn that the Bible is neg-

lected by any who have made a profession of Christianity, I am not surprised to hear of such yielding to temptation and falling into sin. I would, therefore, most fervently commend you to God and to the word of his grace, which is able to build you up, and give you an inheritance among the sanctified.

TIMOTHY.

NOTES OF A TOUR TO ILLINOIS.—No. VIII.

IN LETTERS ADDRESSED TO MRS. CAMPBELL.

MY DEAR WIFE,—Through the tender mercies of our God, I have been hitherto sustained in all my labors in the greatest and best cause ever plead on the theatre of this earth. The cause of human redemption from ignorance, guilt, and bondage, is the grandest drama exhibited in this universe since the morning stars sang their first anthem of praise, and all the angels of God first shouted for joy. The redemption of the soul of man is precious, and it ceaseth for ever to be duly appreciated in all the standards of earth or heaven. Since the finite can never approach the infinite, it must be a theme for ever new and ineffably interesting. Like the tree of life in the midst of the Paradise of God, its leaf shall never wither, its blossom shall never fade, its fruit shall never fail. Well, then, may it call forth all our admiration, engross all our affections, and command all our energies.

Since I last wrote to you, I have been almost constantly on the wing, pleading the cause of man's redemption in the department of an educated ministry. That this is one of the Lord's ordinances, cannot rationally be doubted by any student of Nature and the Bible. He has not only ordained a Christian ministry, but has also ordained its continuance and maintenance. The Lord, says Paul, "has ordained that they who preach the gospel, should live by the gospel;" and as Paul taught Timothy and Titus to commit to faithful and competent persons, and not to novices, the great duties of a Christian ministry, so ought we to teach and practice. It is indisputably the duty of the church and its ministry, to provide for preaching both Christ and his institutions. This being a conceded fact amongst all Christians, we argue not its necessity nor its importance, except amongst

those uneducated in the Christian Scriptures.

The Jews, indeed, had their schools of the prophets, and their colleges for the young men, as we learn from Jewish history. Allusions to them are found in the Books of Samuel, Kings, and Chronicles (1 Samuel xix. 18-24.) Naioth, in Ramah, was the locality of one of these ancient schools. Of their size and character, we learn something from the 2nd chapter of 2nd Kings.

Elisha, the prophet of Elijah, had a school at Bethel. Fifty of these students, sons of the prophets, attended on the grand occasion of the translation of Elijah to heaven. This was a grand exhibition on the banks of the Jordan. The sons of the prophets saw Elijah divide the waters of the Jordan by the touch of his mantle. They saw Elijah translated to heaven, and heard the valedictory of Elisha, as his master was upborne "in a chariot of fire, drawn by horses of fire." They heard Elisha in transport exclaim, "My Father! my Father! the chariot of Israel and the horsemen thereof!" By the fallen mantle of the illustrious Elijah, his son and successor smote asunder the waters of the Jordan, and convinced all the sons of the prophets who witnessed the scene, that the spirit of Elijah had fallen upon Elisha his successor.

But we argue not from Old Testament history alone. The Christian Oracles present not the law as a schoolmaster, for such it was only till Christ came. He, like Moses and the Prophets, was also a schoolmaster, "a teacher sent from God," and taught two classes—one of *seventy*, and one of *twelve*. He commissioned them to teach others. Paul, also, after his example, taught Timothy and Titus to commit to others the science and the faith they had received

from him. We want not higher authority to teach or to constrain us to raise up—to educate and train men in human and Christian science, that they may be able to teach others also. Divinity and humanity meet in man. We, therefore, need both in this age of progress, to meet the wants of our generation. We are pleased to see that every form of Protestantism, Quakerism alone excepted, is intent on the proper education of its itinerant ministry. Its progress, *pari passu*, advances with its blood. Lineage or natural generation does incomparably more for “the Friends” than either the Word or the Spirit of God. But to proceed with my narrative.

From Pittsfield (November 10th) we proceeded to Barry. We there delivered a discourse in the Methodist chapel. This was the only community we ever addressed on the premises, that silently refused to contribute a mite to Bethany College. Elder John O’Kane, of Indiana, had here anticipated us, as in sundry other places in Illinois. It was, indeed, rumoured in sundry places in Illinois, that as agent for the Christian University, he hastened to anticipate the plea of Bethany College. I could not, because I would not, believe it, especially as the Board under which he acted promised to me, that as its agent he would simultaneously urge the claims of Bethany College, that Indiana might endow one of its chairs. Whether Elder O’Kane did this with or without the consent of the Board, I am not informed, and therefore will not form any opinion on the premises. I was, indeed, sorry to learn from several places in the State, that he made a new issue, and one hitherto unknown amongst us as a Christian people. It was, in brief, that “Christians living on *free* soil, should not co-operate with Christians living on *slave* soil, in any seminary of learning.” That, in other words, *political* rather than *Christian* considerations, should rule and measure Christian co-operation in all seminaries of learning. This was so often stated as a fact, and in so many places that he had visited, that it is due to him and the brotherhood in Indiana, that it should be laid before them as publicly in print, as it is alleged it was by him in word, that they may either endorse or repudiate it. Till this is done, we shall offer no comment on the premises. We thought it strange, in-

deed, without this alleged reason, knowing that Indiana proposed to endow a chair—and he, also, knowing that Illinois had so proposed—should have hazarded his own reputation, or that of the brotherhood in Indiana, for fair and honorable dealing, by such an injudicious and untimous plea and movement. But, as I have said, until the matter is endorsed, by the brethren in Indiana, I will only state the fact, in vindication of the conduct of the brethren in Barry; and I will add, that it will afford me, and very many others, much pleasure to negative such reports. I had, indeed, concluded, before hearing this apology, that their refusal to do anything was, perhaps, owing to some failure in my lecture; but Brother Happy and some of my travelling companions strongly affirmed that it was the best speech made by me on the tour, up to that time.

From Barry, after dining with Sister Baker, we travelled sixteen miles to Payson, and next morning met our appointment at Mill Creek. Here we found a congregation in waiting, but whether assembled to hear us or Brother D. P. Henderson, of Missouri, Jacob Creata, junr. Brethren Jones and Matlock, of Illinois, I could not, at first, divine. We had just heard on our arrival at Payson, that a meeting had been appointed in that place in behalf of Canton Christian University, by Brother Henderson, he not hearing of our appointment, nor we of his, till almost on the ground. And what was still more unacceptable and mysterious, these ministering brethren were met for the purpose of presenting the claims of the Missouri Christian University to Illinois for endowment, because of its propinquity. We presume not to say, that these brethren designed or desired to anticipate our plea in Illinois. They had, however, before our arrival, raised in this county of Adams and its environs, stock to the amount of some 16,000 dollars, for the Missouri Christian University. They might not, indeed, have seen the annunciation of our begun tour in Illinois. They only knew that the brethren of Illinois had pledged themselves to endow a chair in Bethany College, and that I was likely soon to take the field.

But as mere accidents are sometimes interpreted to have been things designed, and things designed to have been

accidents, charity commands us to mantle over the ambiguous with a veil impervious to the rays of ungenerous suspicion; for, when two reasons may be assigned for an action or an event, charity always enacts, if possible, to place it to the credit of the more honorable of the two. It was, however, unfortunate for both the Canton and Indianapolis projects, so far as the liberality of Illinois is concerned, that either of these Christian institutions appeared, in the persons of their agents and representatives, under even the suspicion that they sought to anticipate our appearance in the field, to which we had been previously invited. But most of all unhappy, that an agent for an Indiana *Christian* University, should have found it expedient to base its main plea for exclusive patronage on the ground of political Free-soilism.

Bethany College, like the Canton University, is, it is true, almost within sight of two free States; located in a county of as pure air—physical, political, moral, and religious—as any in America, only two miles from Pennsylvania and six from Ohio, amidst a population free from free soil and slave soil, or any other political hobby, as any county in Indiana.

The environs of Bethany College are a sort of District of Columbia, where North and South, East and West, can religiously, morally, and politically meet, unite, and co-operate in all that adorns a Christian man and an American citizen. This is one of a cluster of reasons why we prefer to have seven Chairs endowed by seven States, rather than to have it richly endowed by Virginia, or any other State, North, South, East, West, or middle. Whoever may live a quarter of a century, may see good reasons for this preference. We place it on file for the revelations of time, that infallible interpreter of prophecies and dreams.

But to return to our meeting at Mill Creek, on the 10th. After a few moments of portentous silence, I was called upon to proceed. I gave them a discourse upon the great matter of fact principles of Christian and Apostolic gospel, based on a portion of the 15th chapter of Paul's First Letter to the Corinthians; or, Christianity as it is, as it was, and as it ought to be: exhibiting, in conclusion, the claims of Bethany College, not as a sectarian institution—

political, moral, or religious—but upon the ground that it was in successful operation, and the only college in the New World or the Old World, known to me, founded upon the Holy Bible and our common humanity. I awakened up the eloquence of Brethren D. P. Henderson, Jones, and Creath. Brother Matlock alone was silent. I am informed by Brother Happy and others, that he is not only a very estimable, but also a very excellent man, and an able minister of the word. With the aid of those named, 500 dollars were subscribed for the Illinois chair in Bethany College.

After dining with Brother George McClelland, we proceeded in the evening ten miles to the city of Quincy. We spent the first evening in this beautiful city with Brother Hays, and occasionally enjoyed his hospitalities, with those of Mr. Browning and his excellent Presbyterian lady; and also those of Sister Carlin, the relict of the late Governor Carlin, of Illinois. Mr. Browning is a Kentuckian, and one of the most eminent members of the bar in Illinois, and said to be profoundly read in the department of land claims, and in all questions thereunto appertaining, having also been a legislator on the premises.

We regretted to learn that Sister Carlin had the misfortune to have two of her daughters initiated into Popery, through the great indiscretion of placing them in a Romanist school, in the false hope of their receiving there a better education than in a Protestant seminary. This is a grand delusion, which ought to be thoroughly exposed. Very many young ladies, through the assiduous and wily stratagems of such instructors, have been, unawares, initiated into the delusions of the foulest system ever imposed on the credulity of mankind. Yet, in defiance of all reason, remonstrance, and experience, many simple and well meaning parents have been sadly imposed upon, and made unavailingly to deplore their own simplicity and folly in such unjustifiable experiments. If no such hazards were to be encountered, it is a grand delusion to think that Papal schools are superior, or generally equal to Protestant schools, in any element of education, useful or ornamental, that can either elevate or adorn human character.

I wonder why the Protestant press pays so little attention to this queen of

humbugs, so fatally pregnant with errors and mischiefs to our country, and to many Protestant families. They are false Protestants — false to themselves, their friends, and their families—who are voluntarily ignorant and misguided on such important matters; and especially those who, knowing the imposition, are, from any motive, induced to conceal it.

We had the pleasure of the company of our Missouri brethren, Creath, Henderson, and Jones, with us to Quincy, and of hearing them plead the cause of Christianity and education with much eloquence and power. Brother Henderson, whom I had understood to be pre-eminent in his appeals to the passions, rather than to the understanding, gave here, as well as at all the points in Adams county, strong and vigorous arguments and evidences of a masculine power to influence the judgment and the will, as well as the passions, of his hearers. He has both great tact and talent in the art and mystery of obtaining liberal contributions for benevolent objects, as well as in baptizing and adding large numbers to the church.

We delivered two addresses in Quincy, in the City Hall, to very large assemblies. So did Brother Jacob Creath, Junr. than whom there is no more potent, logical, efficient, and successful preacher in far West. Missouri and Illinois, as well as Kentucky, have no need to be informed of his labors and success. I have known him intimately, and for more than a quarter of a century.

The brethren in Quincy being neither numerous nor rich, and about to build a large edifice for themselves, in which to worship our common Lord, subscribed to Bethany College some 300 dollars.

From Quincy, on the 13th of November, we proceeded some fourteen miles to Columbus, there dined with Brother Osborne, addressed a large and waiting assembly, who, after a short address, subscribed 565 dollars. Thence, same day, travelled nine miles to Brother Seaton's with whom we sojourned all night; in whose immediate vicinity we met a large assembly, at Pleasant View, which, after a short address, subscribed 650 dollars. We sojourned with Brother Lewis Brockman, of Mt. Sterling, and, after a sermon, received a contribution of 355 dollars; and having dined

with Brother B. H. Stout, we thence proceeded eighteen miles to Brother Callison's, Rushville. There we found a waiting assembly, and, after an address, obtained a subscription of 770 dollars. Dining with [Mr. J. Campbell, we proceeded twenty-seven miles, to Brother William Dron's, whose cousin, Brother Stark, had met us with his carriage at Pittsfield, to carry us round to his own town of Augusta, Hancock county. These brethren — nephews of Brethren George and John Dron, of Auchtermuchty, Scotland — seem to possess the faith and the virtues of their paternal and maternal ancestry—pillars of the church and the cause of Primitive Christianity in Fifeshire, Scotland. Their uncle, George, joyfully finished his course on the 23rd of last March, in his 73rd year, universally beloved and lamented by all who knew him. Brother John Dron yet lives, valiant for the truth and the cause of Reformation, in Great Britain. I much enjoyed his company in my tour through Scotland, in 1847, and will long greatly remember our visit to Banff, and our communings on the way.

On the morning of the 18th we went four miles, to Hancock, and found a crowded house and yard waiting our appearance. After an address, and an exhortation from Brother Happy—who always most *happily* followed up or preceded my appeals—the brethren and friends of education added to their subscription of 500 dollars (made and bonded before we appeared on the premises), a further subscription of 413 dollars—in all, 913 dollars. This was decidedly the most liberal contribution on the whole tour, when it is known that this church was composed of only *nineteen male members*, with more than an equal number of females, generally in moderate circumstances, and one of these was absent, who may probably raise it to 1000. After dinner with Brother Stark, he got us in his carriage, and carried us that evening twenty-five miles, to Macomb. We there sojourned with Brother J. L. Twyman. After our discourses there—one each from Brother Happy and myself—although the day was quite unfavorable, and many were prevented from coming, a subscription of 812 dollars was made.

Thence we proceeded twenty miles, to Greenbush, where, owing to my cold and hoarseness, Brother Happy ad-

dressed the auditory. A poor widow led off the contribution by promising, with the Divine blessing, 25 dollars, and the contribution closed with 240 dollars. The congregation was small, the day wet and disagreeable, and our arrival a matter of doubtful disputation, or little expected. Having dined with Brother Elijah Lieurance, we immediately hastened to Monmouth, accompanied by one of earth's noblemen, Brother Davison. Benighted in the prairies, in a cloudy, starless, weeping night, we were several times bewildered and lost. We literally, staff in hand, groped the way over swamps and bridges, and were repeatedly at a point designated "*our wit's end*." Finally—for there is an end even to bewilderment and misfortune—a gem-like candle appeared in the distance, and, from its solitary radiance, we presumed that we had reached the confines of some inhabited country. We were cheered on with increasing star-light constellations, till, in half an hour, we found ourselves comfortably lodged under the hospitable roof of Brother Rankin, an eminent merchant and a liberal brother in the flourishing town of Monmouth.

Next day we addressed a very large and attentive auditory in the Methodist meeting-house, being the most capacious in the place; and after one discourse, and some pithy remarks from Brother Happy, a subscription of 1025 dollars was raised. After dinner we hastened to Abingdon, eighteen miles distant, and arrived in the twilight at the residence of Brother P. H. Murphy. Brother Murphy and Brother Reynolds, students of Bethany College, are both doing good service as teachers of an academy, and as preachers of the word in and around Abingdon. Here Brother Gaston, formerly of Ohio, long and favorably known there—distinguished for good sense, good talents, and unfeigned piety—is now located in the Military Tract in these environs. He has been, and still is, one of our best preachers. Having recently lost an excellent wife, he accompanied us from this point to Ohio, and greatly alleviated the *tedium* *via* by his spiritual conversation and kind attentions to my comfort. At Abingdon we were so hoarse as to be unable to speak much. Brother Happy delivered two discourses in the Methodist church there, it being the largest in the place. After a few statements

and remarks from myself, apologetic, a subscription of 970 dollars was raised. We thence proceeded to Knoxville, some ten miles distant, where we found a small congregation assembled in the Presbyterian church. Having had no published appointment in that place, I felt no disposition to speak, fatigued as I then was. Brother Happy, however, gave them an excellent address, after which a subscription of 110 dollars was received. We tarried all night with Mr. Hiblits, innkeeper, and thence proceeded to La Fayette, twenty-five miles distant, dined with Mr. Fuller, and thence six miles to Toulon, where, at night, we addressed a very attentive and much interested congregation, and received contributions amounting to 725 dollars. Sojourned with Brother Cæsar Berfield, who, though rich, preferred stock in lands and tenements, rather than in preachers of the gospel.

From Toulon we proceeded to Providence, dined with Mr. Barry, innkeeper, and thence eleven miles to Princeton. We enjoyed the Christian hospitalities of Brother Ellison and his Christian family. The citizens of Princeton are a princely people. Brother Happy addressed them in the evening in the meeting-house, and myself next day in their spacious court-house. We had a large and attentive auditory, and observed in the congregation several students of Bethany College—Brethren Radcliffe, Moffit, Lindsey, Neville, and Miller. There, also, we saw some old acquaintances—Brethren Moffit, Senr. and Howe, and Mr. Radcliffe, who is now standing where he was when I knew him in Ohio, some quarter of a century ago—fully convinced of the truth and excellency of Christianity, as propounded by us, and yet standing outside the gates of Zion advising others to enter in. With a famous poet we may say—

"The greatest miracle to man, is man."

Probably we should rather say, The greatest mystery to man, is man—to himself, to angels, men, and to demons. After our address, we received the liberal subscription of 1500 dollars.

We thence proceeded to the Lone Tree, to the residence of Mr. Anderson, formerly of Monongalia county, Va. He has a large farm around the lone oak, at which the Indian chief, Black

Hawk, is said to have held his last council on these prairies. We spent a night with him, and next day hastened to Lacon, some fifteen miles distant. There we addressed, in the Presbyterian meeting-house, a large and interesting audience, that, after our discourse, contributed 725 dollars. Having dined with Brother Maxwell, we thence travelled some ten miles, to Brother M'Quades, with whom we tarried all night, and thence twenty miles, to Walnut Grove.

On our arrival (Lord's day morning) we found a meeting-house so packed—mostly with ladies, the gentlemen being crowded around the doors and windows—that it was like forcing one's entrance into the strait gate, to get into the house. After a great effort we got into a pulpit, as crowded as the house, and found Brother Happy in one of his most felicitous speeches, with an intensely attentive auditory. We succeeded him, soon after our entrance, and addressed them for some hour and half on the great subject of the Christian mission. We saw around us many intent hearers, and amongst them a good many familiar faces, and not a few of the ministry of the Word. There were Father Palmer, Brother Wm. Thompson, from Scotland, Brother Robinson, Brother King, minister of Stark county and Peoria, and Brethren Lindsey, Fisher, and Neville, of Bethany College, who are, or have been, connected with the seminary here.

After our discourse a subscription of 2225 dollars was made—the largest subscription obtained in one day, and at one point, in my whole tour in this State. It was, indeed, owing more to Brother Lindsey and my coöperants, than to any effort which I had made, or could make, ignorant alike of the people and their means. But, on these topics, Brother Lindsey could speak with much knowledge, freedom, and emphasis, having, as a literary teacher and an evangelist, spent considerable time in the country.

In the midst of a magnificent grove, here stands a very handsome and somewhat romantic literary institution, in which both sexes are educated in literature, science, and religion. The buildings are neat and comfortable, and they are substantial. The dining-room, in which I was a guest, is spacious and substantial, and well furnished. The

number of students, male and female, is about sixty.

While here, we enjoyed the Christian hospitalities of Brother R. M. Clark, the keeper of the boarding house, and his amiable lady, the daughter of Elder Palmer, who, with his old lady, now sojourns with him. This community would have done still more, had they not had an unliquidated debt of 6000 dollars, for their spacious-meeting house and their academy, hanging upon them. They are a truly liberal and a magnanimous people, and no doubt, will become very rich in good works, which are always above par in the bank of heaven.

Brethren Neville and Fisher, of Bethany College, are now teachers in this institution. Brother Lindsey, on account of ill health, was obliged to take the field and labor as an evangelist, which he does with great effect. Brother Neville, as a classic teacher, has deservedly a high reputation, and is devoted to that department; while Brother Fisher presides over the other branches.

From Walnut Grove, after I delivered an address on Monday, we posted to Mackinaw, distant fifteen miles, and tarried all night with Brother Neville, father of J. H. Neville. Brother Gaston delivered an impressive and edifying address that same evening, to the brethren and citizens of Mackinaw. Next day I addressed that community on the price of human redemption from ignorance, guilt, and bondage. The subject was viewed in reference to the duties of Christians to redeem mankind from the consequences of man's sad catastrophe. The immediate result was a contribution of 385 dollars, from a church of 140 members. We here met with old Brother Lindsey, pastor of this church, who did not seem pleased with this proof of the liberality of the brethren in the great cause of man's redemption from ignorance and impiety.

Having dined with Brother Clark, we set out for Bloomington, and, on the way, spent a very agreeable night with Brother Major and his interesting family. Next day we arrived at Bloomington in time to meet our appointment; and after two addresses on the Christian religion, the church and citizens contributed freely. During our stay there, we enjoyed the hospitalities of Brethren Edwin Bakewell, William T. Major, and Didlake.

Our Methodist Brother Rutledge, now located at Bloomington, and our Brother Lindsey, delivered spirited and forcible addresses in favor of education, and upon the importance and necessity of liberally endowing our literary institutions. We received, in all, subscriptions to the amount of 920 dollars. This was quite liberal for this church, several of its members generously subscribing to other useful and benevolent institutions. Our Brother W. T. Major, has been forward in these good works, in the town and in the country, cheerfully and liberally giving to all.

Bloomington, the capital of M'Lean county, is rapidly growing in population and wealth; and with its great railroad facilities, the exuberant fertility of the country of which it is the capital, the comparative salubrity of its climate, and, above all, with the energy and enterprize of its citizens, must soon become a great centre of trade and commerce. These, however, are not the circumstances most favorable to humanity and religion. For human gratitude and piety are almost universally in the inverse ratio of God's bounties and goodness to our fallen world.

Thus far the subscriptions to the Illinois Chair in Bethany College amounted to some 22,000 dollars. The amount contributed at Pittsfield, is not on my memorandum book. It is presumed to have been about 1000 dollars, but will be corrected by my Agent's report.

Exhausted beyond farther endurance—to the peril of life itself—I felt it my duty to presume no farther on the powers of nature. Brother Happy, also, was telegraphed at Bloomington to return home immediately, in consequence of the illness of his daughter. I am sorry that I am not yet informed of the issue of her affliction. Brother Lindsey consented, through my importunity, in company with some other brother, to fill up the five remaining appointments—at Salt Creek, Sugar Creek, Sullivan, Shelbyville, and Charleston, with a promise of my visiting them at some other time, the Lord so willing.

I have, since my return, learned that they have added some 3000 dollars to former subscriptions—making the aggregate amount 25,000 dollars!

From Bloomington, accompanied by Brother Gaston, (December 3rd,) we took the cars for Chicago, where we

sojourned at the Sherman House all night. Next morning we proceeded to Toledo, and safely arrived there in the afternoon. Just on arriving in Toledo, we met Brother Church, bag in hand, going out in the cars some twenty miles to the country, to spend the Lord's-day with some good brethren there assembled.

In the morning of the Lord's day, having no church in town, we went to the Episcopal church. The Bishop of all Ohio, Dr. M'Elvain, had appointed to preach in the morning, and to administer the sacrament of confirmation in the evening. This being the third sacrament of the Roman seven, and though I have not witnessed it for many years, I preferred to hear the bishop deliver a sermon, rather than to see him lay his hand upon the heads of four or five children under seven years' old, according to the English Common Law. I heard a very good sermon, well read by the bishop, the purport of which was to show that between the humble Christian and the most accomplished mere moralist, there was a larger gulf than was ever spanned by mortal man. It was a true position, and handsomely and ably sustained by the bishop. He is a fine looking gentleman, with or without vestments. Still, he and his invested priest that officiated in the morning service were too like, not the Jewish, but the Roman priests, in Papal livery. What a tyrant is this idol of Roman superstition! How it converts a man of good sense into an ecclesiastic puppet, and undignifies his manly port and bearing! How much more Jewish than Christian this ecclesiastic-habited mannerism! Oh, when shall English Episcopacy break her unsanctified covenant with Rome and her papal harlotry, and, in the chaste attire of truth, appear in the all attractive ornaments of godly sincerity, simplicity, and love!

We spent a very happy evening in the family of Brother Church, and two brethren, who had walked eighteen miles from the country, in the hope of hearing us speak at night. Next morning Brother Gaston and myself took the cars again, but, in the course of the day we took the parting band—he for Cleveland and I for Marion, where I rested a day, and safely arrived at home on Friday, and found all things well. The Lord be praised for all his mercies!

THE GIFT OF THE HOLY SPIRIT.

I WAS, and am yet of opinion, that the Apostles were not new creatures, in the New Testament sense, before Pentecost. Paul illustrates the Mosaic dispensation as a state of servitude, by the figure of a child's condition during his minority differing nothing from that of a servant's — calls Moses himself *a servant*, but uniformly speaks of Christians as being no longer servants but *sons*. Christianity introduces to a new relationship, even that of sonship, and gives a corresponding character and confidence. The *little children, young men and fathers*, addressed in John's 1st Epistle, and to whom E. refers, however otherwise differing, had in common "an unction from the Holy One, and knew all things." The material creation was perfect in the divine plan before it was executed, but not actually so at any given stage, from the time when God said, "Let there be light," until he looked upon all and pronounced it good. There was a *new creature* when Adam was formed out of the dust of the earth, but not the *same* which appeared when God breathed into his nostrils the breath of life. Predestinating is not the act of calling, nor calling of justifying, nor justifying of glorifying; the creature must exist before being called, and so on to completion. The Apostles were thus in transition before Pentecost, but certainly not the new creatures which are described in the Epistles as "temples of the Holy Ghost," "sealed by the Spirit unto the day of redemption," "an habitation of God through the Spirit, and having the spirit of Christ dwelling in them." When our Lord said, "He that believeth on me, out of his belly shall flow rivers of living waters," it is added, "This spake he of the Spirit which they that believeth on him should yet receive, for the Spirit was not yet given, because Jesus was not yet glorified;" and in another place where he promises the Spirit he adds, "Who dwelleth with you, and shall be in you:" and almost on all occasions where treating on the subject, one peculiar designation given to the Spirit which they were yet to receive is that of the *Comforter*, which implies something entering apart from extraordinary endowments. Acts i. 5, "For John truly baptized with water, but ye shall be

baptized with the *Holy Ghost* not many days hence." This should be conclusive. Whatever else the term baptize may embrace, its radical, obvious import, whether it be by water, fire, suffering, or the Spirit, is always purification. They had been baptized by John, but they did not receive the spiritual baptism until Pentecost.

Nor was this gradational progress of the new creature of the New Testament peculiar to the Apostles as a necessity arising out of their transition state—their passage from one dispensation to another; but a thing common to all who received Christ from Pentecost forward. This will appear as our inquiry proceeds.

The prevarication, polygamy, and unmitigated harshness, habitual and systematic, throughout the patriarchal and legal dispensations, (which are too often resorted to by Christians as pretexts for sin) exhibit a creature far short of the truth, purity, and bowels of mercies of the New Testament; and I believe that as one star differeth from another star in glory, and as the glorified creature is the full development of creature glory, so in some sort does the New Testament creature excel in glory that which preceded.

If I understand E., he regards the Christian dispensation as the deepening and widening of a river which had flowed from the days of Abel, and that the gift at Pentecost, and thence by the laying on of the Apostles' hands, conferred the powers for carrying this deepening and widening into effect, but had no connection with the converting, renewing, sanctifying work of the Spirit, and he refers to the extraordinary powers imparted as the proof. Now does it follow as a necessary consequence, that because such powers were in some instances conferred, therefore nothing more was bestowed? This is the very heart of the difficulty, and E. is content to leave it to the assumption which I noticed at the outset—that the first act of faith and the gift of the Spirit are identical, synchronic. If E. proves this, the main difficulty would disappear. What would E. think of a priest under the law, who, on coming to receive office, would reject the ceremonial, reasoning thus—"I cannot see the neces-

sity of this ritual washing and anointing enjoined by Moses. The Fathers knew no such thing, and they are commended as patterns of piety. These observances have a tendency to glorify men rather than God. The original dispensers and recipients of them had extraordinary endowments which have long since discontinued. They are, therefore, irrelevant, and had respect merely to that transition state in the wilderness." E.'s reasoning is inconclusive in *argument*, let us see if it be not equally so in *fact*.

In order to see our way here it is necessary to notice and bring out at some length a singular distinction in the New Testament, when treating of the gift of the Spirit. Where He is presented *historically* and in the view of the world, things extraordinary, and nothing else, are noticed; where He is presented *doctrinally* and in the view of believers, things that concern salvation, and nothing else, are noticed; and this distinction is the more striking in that it appears in the historical book of Acts. It is significant, that throughout the epistles, and even those to Timothy and Titus, especially intended to instruct concerning the qualifications for church offices, extraordinary gifts are scarcely noticed, and that the prominence given to them in 1st Cor. seems owing to certain questions having been presented to Paul by the Corinthians on the subject. If we reflect for a moment that Acts is a historical book, forming the supplement to the Gospels, and therefore more particularly for the world in common, while the Epistles are especially addressed to the church, the cause of this distinction will be obvious. The Spirit has two aspects—one as a witness to the world, the other as a witness to believers. Paul says, that "tongues are not a sign to them that believe, but to them that believe not," hence, therefore, the distinction; and yet, on this distinction rests the hypothesis, that the Spirit of in-dwelling was not received through the same channels as the spirit of extraordinary gifts, but that the former was independent of means, going *before*, and not in *connection with*, or *by* means. The soundness of the hypothesis will be tested by the distinction on which it is based.

The historic notices of the gift of the Spirit are all contained in the book of

Acts, chapters ii. viii. x. xix. and in all of them extraordinary gifts are recorded or implied. The distinction which I wish to exhibit has its first elucidation on the day of Pentecost (Acts ii.), and will be seen in the difference between Peter's address to those that mocked (attributing what they saw and heard to drunkenness), and his address to those who, on believing the great truths of his sermon, cried out, "What shall we do?" To have spoken to the *former* of any inward grace would have been out of place, and to *them* he quotes and applies Joel's prophecy, in which externals alone are indicated, and which were the only things calculated to convince or confound the gainsayers. But to those who cried out, "What shall we do?" he speaks of the things that concern salvation, the last of which is, "And ye shall receive the gift of the Holy Ghost, *for the promise is unto you*," &c. What promise? Did Peter mean to say, that "every one of them," their children, &c. "as many as God should call," should receive the Spirit of inspiration, of tongues, &c.? (The men wanted salvation.) No, the promise was evidently a common heritage—the baptism of the Spirit—the Comforter—the Spirit of truth and holiness.

The case of Cornelius and his friends is set forth, Acts x. Strange as it may appear, the exhibition of the extraordinary occurrences on this occasion was to convince Christians, whose Jewish prejudices made them unbelievers in the truth, that the salvation of Christ was for the Gentiles—for the world; and therefore they are dealt with as unbelievers, and appealed to by the same kind of evidence. That this was the special design of the Lord in this case is still more plain, for that in Acts xi. and xv. Peter makes use of it to show the Jews that the middle wall of partition betwixt them and the world was removed in Christ, and yet, even in this special case for this special object, the *doctrinal* distinction appears. Peter, on these two occasions, makes no particular reference to the extraordinary gifts, but notices pointedly that the gift was, in mode and in kind, the same as that on the apostles *at the beginning*—the baptism of the Spirit, "*purifying their hearts by faith*"—and the brethren regarded it as God's "*giving to the Gentiles repentance unto life*."

The last historic account of the gift

of the Spirit is given Acts xix. A number of persons at Ephesus, of whom the men were about twelve, received the gift by the laying on of Paul's hands, and it is stated "that they spake with tongues and prophesied." Paul continued there for some time and collected a church, to which at a subsequent period he addressed an epistle, and here again the same *doctrinal* distinction in reference to the gift of the Spirit appears. In the Epistle to the Ephesians, i. 13-14, Paul writes thus—"In whom also ye were sealed with that Holy Spirit of promise, *which is the earnest of our inheritance,*" &c. When were they thus sealed? When they believed? No, but "*after that ye believed.*" The very same order is indicated, (Titus iii. 4-5,) where Paul, relating God's dealing to himself and Titus, says—"According to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." When? when they saw the love of God in Christ to sinners? No, but "*after that the kindness and love of God our Saviour to man appeared;*" and if E. looks to Acts xxii. 16, he will see that *after the three days*, Ananias addresses Paul as not being yet washed from his sins. And now observe how many other passages of a like kind are opened up by this one, (Eph. i. 13-14.) In this same Epistle, (iv. 30)—"The Holy Spirit of God, whereby ye are sealed unto the day of redemption." 2 Cor. v. 5—"Who also hath given unto us the earnest of the Spirit." 2 Cor. i. 22—"Who hath also sealed us, and given the earnest of the Spirit in our hearts." 1 Thess. iv. 8—"Who hath also given unto us his Holy Spirit." Romans v. 5—"By the Holy Ghost which is given unto us."

If E. were choosing, through the range of Scripture, one to whom, more than another, he should look hopefully for the realization of his hypothesis, that one should most probably be Timothy—Timothy who had known the Scriptures from his youth, and of whose faith and piety Paul speaks as in a manner hereditary. Well, hear Paul to Timothy, 2nd Epis. i. 6—"Stir up the gift of God which is in thee by the putting on of my hands; for God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." This again introduces us to the import of other passages; for instance, Rom. viii. 15—"For ye have not received the spirit of

bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father." Again, Gal. iv. 6—"And because ye are *sons* (redeemed from the fear and bondage of servitude,) God has sent forth the Spirit of his Son into your hearts, crying Abba, Father." Observe, the agency also by which the Galatians received the Spirit, is exhibited in the 3rd chapter, and 5th verse: "He therefore that ministereth to you the Spirit—doeth he it by the works of the law, or by the hearing of faith?" The gift to Timothy, to the Romans, and to the Galatians, is placed in opposition to the spirit of fear, of bondage, of servitude, and described as the spirit of love, of adoption, of sonship. Whether this be external or internal let E. decide.

I shall close this review by referring E. to Hebrews i. 1-2. It is professedly a detailed epitome of the first principles of the doctrine of Christ. A bare perusal of it should remove E.'s apparent uncertainty about "the common rule with the Apostles," which, in both his letters, E. says, *seems to have been* the laying on of hands. The place here given to the common rule, (and at such an advanced period of the Apostles' ministry) should also signify whether the Apostles classed it with things *partial and temporary*, or things *general and permanent*. The passage might, moreover, suggest this question. If the doctrine of baptisms symbolized the renewing agency of the Spirit, of what was the laying on of hands the symbol? And I would ask E. if he were drawing up a similar epitome, would he follow the apostolic model? E. says it was an Eastern custom. I fear there are some other important things in the same category. *Washing with water, and the use of bread and wine*, are old, very old *Eastern customs*.

In fine, if it can be proved that this gift, seal, earnest, spirit of adoption, was a thing enjoyed in apostolic times independently of apostolic rule, then it is scriptural to believe that it is so still; but if this cannot be proved, I leave it to E. to deduce the legitimate, consistent, proper results.

I cannot too much commend E.'s promptness in coming to my help, but he must see that so far from having obviated or removed my difficulty, he has rather strengthened and confirmed it, and has positively shut me up by

his decided negative to the two last of my queries—a negative in which I at present concur. Inviting him to reconsider the subject, and thanking you, Sir, for affording me so much of your space, I remain, Sir, your's truly,

A LAYMAN.

March, 1854.

NOTE BY THE EDITOR.

The insertion of the foregoing article requires a few explanatory observations. It appeared in the *Armagh Guardian* of the 24th of March last, in which paper, it appears, a controversy has been carried on respecting the gift of the Holy Spirit. The letter now given is the concluding one, and all of the series that we have seen. The writer is evidently a student of the Bible, and we hope that he prosecutes his investigations independently of human creeds and early education. Judaism had its commencement through the medium of Moses, and Christianity through that of the Apostle Peter and his associates. The day of Pentecost, as recorded in Acts ii. was the starting point of the new dispensation under Christ and his Apostles. Then was announced to the thronging multitudes in Jerusalem the new law

—the heavenly bond of salvation and union for the children of men. Then were exhibited the truths, facts, commands, promises, and threatenings comprehended in the Gospel — and the recognition, by the believing and obedient, of one Spirit, one body, one Lord, one faith, one baptism. All those residing in Jerusalem or elsewhere, who had been immersed into John's baptism, and who were not in the upper room when the Holy Spirit was poured out, on believing in the name of Jesus as the true Messiah, were now re-immersed into the name of the Father, of the Son, and of the Holy Spirit, (Acts xix. 1-7) that they might participate fully in the forgiveness of sins, the fruits of the Spirit, and the one hope of the gospel. This was not only to enjoy the faith, but to exhibit it practically to others, as propounded to the world by the Apostles of the Lamb. The same blessed truths were presented to the people for acceptance in every place visited by the first proclaimers of the gospel. This remains the bond of union to all the disciples of Christ. Such doctrines as the faith alone, the Spirit alone, or baptism alone, were never heard in the apostolic age. Christ is the author of eternal salvation, to all that obey him. Let us hope that "A Layman" will direct his attention to this important fact.

J. W.

THE KING.

(FROM AN UNPUBLISHED WORK.)

LOOKING forward to, and placing himself as it were in the new and glorious, but then future age, when every trophy of war and violence should become fuel for the fire, Isaiah, with his usual sublimity exclaimed, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders — and his name shall be called Wonderful, Counsellor, the Mighty God, the Father of the everlasting age, the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order and establish it with judgment and justice, from henceforth, even for ever." In relation to the same Royal Governor, another sweet singer and exalted Prophet says, "He shall not fail nor be discouraged, till he has set judgment in the earth, and the isles shall wait for his law." It is also written, "The Lord cometh with a strong-

hand, and his arm shall rule for him" — "Behold, his reward is with him, and his whole work before him" — "I have set my king upon my holy hill of Zion" — "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" — "Sit thou on my right hand, until I make thy foes thy footstool."

To identify this Lord of lords, and mark the period of his enthronement, is our present design. His person has been unmistakably pointed to by the Ancient of Days, not only on one occasion, but on many. "Fear not, Mary, for you have found favor with God; and behold you shall conceive, and bear a son, whom you shall name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord will give him the throne of David his father, and he shall reign over the house of Israel for ever — his reign shall never

end." Upon Mary urging an objection, the heavenly messenger continued — "The Holy Spirit will descend upon you, and the power of the Highest will overshadow you; therefore, the holy progeny shall be called the *Son of God*." The Harbinger of the reign of heaven having called attention to its *immediate* approach, introduced to the Jewish people their Messiah, and to humanity the to-be-enthroned Son of God and son of man. "Jesus, being baptized, no sooner arose out of the water, than the heavens opened to him, and the Spirit of God appeared, descending like a dove, and lighting upon him, while a voice from heaven proclaimed, This is my Son the beloved, in whom I delight." Entering at this time upon the work of selecting and instructing a little band, who, after his glorification, were to be seated on the legislative thrones of his kingdom, to fix and to announce its laws and ordinances, he conversed with one of them thus: — "Whom say ye that I, the Son of Man, am? Peter answering replied, 'Thou art the *Christ*, the Son of the living God.'" Jesus replying, said, "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven." Passing numerous confirmatory events, manifestations of divine power, and cruel oppressions of self-loving rulers, we read that the assembly conducted him to Pilate, "and accused him, saying, We found this man perverting the nation, and forbidding to give tribute to Cæsar, calling himself Messiah the King." Then Pilate asking him, said, "Art thou the King of the Jews?" when Jesus answered, "You say right." "When they came to the place called Calvary, there they nailed him to a cross, and the malefactors also; one at his right hand, the other at his left. And Jesus said, Father forgive them, for they know not what they do. And they parted his garments by lot. While the people stood gazing, even their rulers joined them in ridiculing him, and saying, This man saved others: let him save himself, if he be the Messiah, the elect of God. The soldiers likewise mocked him, coming and offering vinegar, and saying, If you be the King of the Jews, save yourself. There was also an inscription over his head, in Greek, Latin, and Hebrew, *This is the King of the Jews*." "But the first day of the week they went by daybreak to the sepulchre, and found the stone

rolled away, and the body of Jesus not there." While they were in perplexity on this account, behold two men stood by them in robes of dazzling brightness, and said, "Why do you seek the living among the dead? he is not here, but is risen. Remember how he spoke to you before he left Galilee, saying, the Son of Man must be delivered into the hands of sinners, and be crucified, and the third day rise again." After manifesting himself subsequently to his resurrection during forty days, not openly, but to his disciples, and having commanded them to remain in Jerusalem till he should endow them with power from on high, "while they beheld, he was lifted up, and a cloud received him out of their sight." "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is the King of Glory? The Lord of Hosts, (the risen Jesus) he is the King of Glory."

Having these and many other manifestations of the Messiah's person, and numerous intimations of his exalted rule as the occupant of David's throne, we proceed in our search for equally clear information as to his glorification, or exaltation to

THE THRONE OF THE KINGDOM.

David, king of Israel, reigned over the seed of Abraham according to the flesh, and established his throne in Jerusalem; and were it true that the fleshly Israel could now stand before God as his exclusively accepted people, a throne in Jerusalem would certainly be that seat of authority from which the rule over them continued to be exercised. The Israel of God, however, are no longer the children of the flesh — or, as Paul states it, "They are not all Israel who are of Israel — neither because they are the seed of Abraham are they all children." And "they which are the children of the *flesh*, are not the children of God;" "For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart — in the Spirit, and not of the letter." "For it is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh, but he of the freewoman was by promise. Which things are an allegory: for these are the two

covenants, the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." "Now we, brethren, as Isaac was, are the children of the promise. But, as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not the children of the bondwoman, but of the free" (Gal. iv. 22-31.) "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The time has come when men may worship God, not in Jerusalem only, but every where, in Spirit and in truth; and such worshippers, from pole to pole, are the children of God. "Translated out of the kingdom of darkness into that of God's dear Son," they his subjects, *he* their king, the government is upon his shoulder, and all that *David* was to the Israel of old, *Jesus* is to the Israel of faith—*he* bears rule over his "holy nation," and in this particular is the antitype of David, and occupies his throne.

The Jews rejected the Messiah on this very ground—he was to reign over a spiritual seed: they would have a king to lead to conquest after conquest, and the establishment of a worldly empire, which should outrival that of Rome in power and magnificence. The Apostle Peter, filled with the newly bestowed Spirit poured out as the Redeemer's coronation gift, in his first sermon proceeds to correct this error, and to announce the exaltation of Jesus to the throne of David. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he

would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts ii. 29-36.) Lord and King anointed—explicitly setting forth, by referring to the event as the fulfilment of the prediction, that the prophecy by David had then its full accomplishment, and that Messiah had, as his first exercise of regal authority from the throne of Israel, poured upon them the Holy Spirit. In accordance with which Paul, in contrasting the law and the gospel, wrote, "*Now you are not come to a tangible mountain which burned with fire, and to blackness, and to darkness, and to tempest, and to the sound of a tempest, and to the voice of words. The hearers thereof entreating that a word more might not be addressed to them: for they could not bear this threat, 'Even if a beast touch the mountain, it shall be stoned.'* And so terrible was the appearance that Moses said, '*I exceedingly fear and tremble.*' But *you are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to myriads of messengers; to the general assembly and congregation of the first-born, who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new institution, and the blood of sprinkling, which speaks better things than that of Abel. Take care that you refuse not him who speaks, for if they did not escape who refused him who spake on earth, much more we shall not escape who turn away from him that speaks from heaven: whose voice then shook the earth, but now he has promised, saying, 'Yet once I shake not the earth only, but also the heavens.'* Now this speech, '*Yet once,*' signifies the removing of the things, as

of things which were constituted, that the things not shaken may remain. Wherefore, we having received a kingdom not shaken, let us have gratitude, by which we may serve God acceptably, with reverence and religious fear." The "once more" not being *future* when Paul penned these lines, but a quotation of Haggai, referring to the removal of the old dispensation—*future* when uttered by the prophet, but accomplished when cited by the apostle, and with the former text, fully setting forth that, as Christians, *we have come* to Mount Zion, to the heavenly Jerusalem, having a King upon David's throne to dispense richer blessings than ever flowed from his predecessor, and upon whose shoulder Isaiah predicted the government should be placed, and who is represented to us by John as "*he that hath THE KEY OF DAVID—he that openeth and no man shutteth, and shutteth and no man openeth,*" a symbol implying government or kingly authority, as exhibited by Isaiah in relation to the removal of Shebna, "And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah. And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem and to the house of Judah. And the key of the house of David will I lay upon his shoulder, so he shall open and none shall shut, and shut and none shall open." Thus when Christ claims to have the *key of the house of David*, he has the same ruling power in David's house which the robe and key of Eliakim set forth. On this point the inspired application of the second Psalm is also conclusive. The enemies of God are predicted in this Psalm, as setting themselves in opposition to the Lord's Anointed, and the persecution of the Apostles is claimed as the fulfilment of the prediction; and the apostolic application sets forth Jesus as the anointed of God, seated upon his holy hill of Zion, the throne of David. The apostolic record reads, "And being dismissed, they came to their own company, and related all that the chief priests and elders had said to them. And when they heard it, they lifted up their voices with one accord to God and said, Lord, thou art the God who didst make heaven, and earth, and the sea, and all things that are in them: who

didst say, by the mouth of thy servant David, 'Why did the heathen rage, and the people imagine vain things? The kings of the earth set themselves, and the rulers combine together against the Lord and against his anointed.' For of a truth, against thy holy Son Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the heathen and the people of Israel, have combined to do what thy hand and thy counsel had before marked out." In complete accordance is the apostolic view of the 110th Psalm—"The Lord said unto my Lord, sit thou at my right hand, until I make thy enemies thy footstool." Here Messiah is to sit at the right hand of the Father until his enemies are made his footstool, which the Apostle Paul defines as *his reign*. To the Hebrews he wrote, "This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting till his enemies 'be made his footstool.'" To the Corinthians he shows that the Redeemer *now* reigns, and will do so until his coming, when the dead shall be raised, and Messiah DELIVER UP the kingdom to the Father. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order—Christ the first-fruits, afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

In answering the question, "When did Messiah begin to sway the sceptre of his kingdom?" we accept the language of a contemporary, "When the Lord called him to his right hand, there to sit till he should make his enemies his footstool." In fact, what the Psalmist expresses by "*sitting*" at God's right hand, the Apostle reads as if it had been *reign* there, (just translating the one term by the other, as its proper equivalent) and reigning not in another's right, but in his own—not on another's throne, but his own; for the enemies to be put down are represented as *his* enemies, and as such are to be "put under his feet," or "made *his* footstool," which would be quite unnatural, if the throne on which he was sitting, and the king-

dom over which he was set, were not strictly *his own*. In the Psalm, the Father engages to do it for him; while, from the Apostle's point of view, Christ is seen doing it for himself from his proper throne. The sense, however, is the same; for the power by which the thing is done, and the seat of authority from which it is done, are at once the Father's and the Son's. They are God's in respect of their *source* and *character*, and they are the Mediator's in respect of *possession* and *administration*.

The faithfulness of God to David is manifest. The perpetuity of his seed to reign over Israel was promised, and just before the fall of Jerusalem by the Chaldeans, the sins of Judah had filled their measure. Zedekiah was then on the throne of David, and the Lord said unto him by Ezekiel, "Thou profane wicked prince of Israel, whose day is come, iniquity shall have an end. Thus saith the Lord God, Remove the diadem and take off the crown; this (Zedekiah) shall not be the same (son of David promised.) Exalt him that is low, (Jesus) and abase him that is high (dethrone Zedekiah): I will overturn, overturn, overturn; it (the crown, or throne of David) shall be no more, until he come whose right it is, and I will give it him" (Ezekiel xxi. 26-7.) Ac-

cordingly, Zedekiah was cast down, Jerusalem became as a ploughed field, and the people were carried into captivity. Jesus came unto his own people, and they received him not; but God graciously constituted the believers in him the seed of Abraham, and he "whose right it is" having thus come, he was exalted to the throne of David—that is, to the seat of rule over David's newly constituted seed—a Prince and a Saviour, to bestow repentance and remission of sins.

That the seat of the Redeemer's elevation should be at *once* the throne of *God*, of *Jesus*, and of *David*, is in no wise objectionable, as seen by the above examination, and also by other portions of the Word. It is the throne of God in respect of *source* and *character*—the throne of MESSIAH as respects *possession* and *administration*, (differing in the *nature* and *objects* of the rule which from thence he exercises)—a mediatorial exaltation to the headship of his redeemed — and the throne of DAVID, as the *seat of rule over the Israel of God*, the one throne of the eternal state being also exhibited in Revelations xxii. as the throne of God and the Lamb.

Glory, honor, praise, and power, be unto the Lamb for ever.

D. KING.

ELDER THOMAS CAMPBELL.*

THE following letter from Sister S. H. Campbell, wife of A. Campbell, of Bethany, Virginia, will be read with great interest. I read it with many tears, and I doubt not but that it will affect others as it did me.

I will forbear making any remarks upon the death of her venerated father-in-law, Thomas Campbell, as the letter itself speaks from the fulness of her heart on the subject, in language which will be appreciated by all.

The personal interest which most of my patrons feel in the subject of this letter, will serve as my apology to the writer for its appearance.

The emphatic "Amen" the dying saint uttered in his last words, to the fervent request of the writer, is truly sublime! What better *finale* could be spoken as the last words of a great and good man!

BETHANY, January 23rd, 1853.

Dear Brother Challen, — Your kind and consolatory letter, addressed to my husband, regarding the death of his venerated and beloved father, has, with many others of like Christian sympathy and interest, been duly received, and but for the want of leisure, would have been gratefully and thankfully acknowledged. ere this.

Owing to the very pressing and arduous duties Mr. Campbell is now engaged in, he has requested me to respond to your favor, and also to give you some of the particulars of the illness and departure of dear Father Campbell.

It is with a peculiar reverence, and a solemn pleasure, I approach the task assigned me. Knowing as I do the ardent interest manifested in everything pertaining to the departed patriarch and father, I feel my desire heightening

* From the *Ladies' Christian Annual* for March.

to afford the greatest satisfaction on the present occasion, although one brief epistle must fall short of containing much that would be of interest to those who revere the memory of our Christian hero, whose labors on earth have now ended.

His health had been pretty much the same as it was the beginning of the past year, when you visited us, with the exception of increased feebleness in his limbs, and a bowing down of his person with the weight of years; still he retired and rose regularly, slept soundly, and his appetite remained good until his attack of illness, which was on the morning of the 13th of December, shortly after his son's return from his late tour. He was taken with a swelling of his face, and an inflammation of his mouth; which was immediately followed by a profuse salivation, and wasting away of the juices of the system, which continued on with an extreme sore mouth, till within four days of his death, when the salivation ceased, but the severe inflammation of the mouth remained, which prevented him from talking much during his sickness, which no doubt he would have done had it been otherwise.

He told Mr. Campbell, when he was first taken, that he was "going home, and that he should soon pass over Jordan," and rejoiced in the prospect. He was patient and calm during all his illness, which was just three weeks from the time he was taken. He kept his bed entirely only four days. His mind was as clear and as strong as when in health. An incident that occurred on the afternoon of his departure, about four o'clock, (and he died at seven o'clock) will serve to show. His sons, (the Doctor and my husband) were not in. He suddenly grew worse, and we thought he would soon depart. His daughter, Mrs. McKeever, and several others, were around his bed. I leaned over him and said, "Father, you are going to leave us. Do you know you're going to leave us, and that you will soon cross the Jordan?" To all of which he responded by significant sounds—when I added, "*You will soon see all THE DEAR LOVED ONES that have gone before.*" Then in the fulness of my heart I exclaimed, "*O that an abundant entrance may be granted unto you into the everlasting kingdom of our Lord and Saviour Jesus Christ!*" I had no sooner

uttered it than, to the astonishment of all around, he responded in an audible voice, and in his emphatic manner, "AMEN!"—the last word I ever heard him utter. It shall be garnered in the recesses of my heart. All of his children living were with him, except one, and many of his grandchildren. At night, the scene was peculiarly impressive; no groans or struggles, he gently breathed his last. His son, the Doctor, was most attentive to him, and mitigated all his pains, as much as human aid could do it. But never has that decree been reversed, "Dust thou art, and to dust thou shalt return." And so it will stand to the end of time, against the wisest and best of Adam's race.

But, dear brother, I fear I have been too lengthy and tedious in my communication. I have desired to condense as much as possible my notices. I had for my satisfaction penned a few shreds of thoughts and feelings, previous to the writing of this letter, which were inspired by the late solemn and impressive event. If you will not think it obtrusive, I give them without further introduction. Mr. C. joins in love to you and Sister Challen and family.

TO FATHER CAMPBELL IN HEAVEN.

My hoary-headed father! (which was to thee a "crown of glory,") thy useful, precious, holy life, of near five-score winters, now is ended; calmly and peacefully, thou hast passed away!

O how I loved to sit and look upon thy lofty forehead—and trace the lines upon thy well-marked face—a face on which wisdom and benevolence so clearly and so brightly shone, and admiration, pious and devout to Him who gave thee being, and more than being, gave thy large soul communion full, through the spirit holy, with Him who was thy Mediator, Intercessor, Saviour, "all in all."

It was my lot, and privilege, and highest honor, for many years, to hear thy voice, and minister to thine aged wants. And in return for which, thy richest blessing, with thy warmest prayers, upon me oft has rested.

Beloved father of many sons and daughters, many of whose offspring passed before thee into the palace of the universe, and ready stood to bid thee welcome, to enter in and join with them and all the angelic choir, who day

and night surround the throne of the great Eternal.

O how swift my mind recalls from memory's storehouse the many lofty, holy themes and scenes beyond—beyond the heavens, on which thyself and elder son (whose guide to wisdom thou wast in youth, and kind companion in thy riper years) were wont to dwell, in days that now are passed away, and joined to those “beyond the flood.”

But now thy disencumbered, happy spirit feasts on the rich and glorious things thou then by faith didst view. And thy poor, mortal, sightless eyes, no

longer now afflict thee. For thy vision, spiritual, clear, and bright, beholds in full survey, with wonder, love, and adoration, joy, and love, all the pure bliss of heaven. O thou bright exemplar of thy heavenly Father's will, let the full impress of thy life be deeply graved on every heart that claims a kindred to thy sacred dust!

Farewell, dear venerated father! I humbly hope we soon shall meet again, where all the ransomed LOVED ONES triumphantly rejoice, and pain of parting shall be known no more!

S. H. CAMPBELL.

THE THRONE OF THE APOSTLES.

In the March number of the *Harbinger*, a desire is expressed (page 142) that the Editor shall produce his Scripture proofs for believing that the Apostles of Jesus have been for more than 1800 years seated on the thrones promised them by the Lord. Though not doubting in the least that you are perfectly prepared to do so, and may have an article in forwardness for this end, to appear in the April number, you perhaps may have no objection to hear from others also—how their faith is sustained in this very important fact. And the more so, that there seems to be at the present time, a spreading scepticism on this and other collateral facts, directly affecting the faith once delivered to the saints.

In the passage where the promise of thrones is made, (Mat. xix. 28) there stand two other simultaneous events, which, if rightly apprehended and understood, may help greatly in ascertaining the meaning of thrones promised to the Apostles. These are, (reading from the New Version) first, at the renovation; and second, when the Son of Man shall be seated on his glorious throne.

With respect to the first, the renovation, John the Harbinger announced it, when he testified to all the people of Israel, that the reign of God approached, calling upon all to *reform*, and bring forth fruits worthy of *reformation*, because a new and spiritual constitution of things was immediately to be developed, which required its subjects to be all cleansed from their impurities, regenerated, and made new creatures, in order to the enjoyment of its privileges

—that their belonging to the Commonwealth of Israel, their circumcision, and their fleshly descent from Abraham, could avail them nothing. The long-promised Messiah was immediately to appear, “whose winnowing shovel was in his hand, and would thoroughly cleanse the grain, gather his wheat into the granary, and consume the chaff in unquenchable fire.” That which John announced as at hand has come, and been established. The old institution has vanished away, “which stood only in meats and drinks, and divers immersions, ordinances concerning the flesh, imposed till the time of *reformation*; but Christ being come, a High-priest of the good things to come, has, through a greater and more perfect tabernacle, not made with hands, (that is to say, not of this building) entered once into the holy places, having obtained eternal redemption; not, indeed, by the blood of goats and calves, but by his own blood.” Here, then, in this 9th chapter to the Hebrews, we have a clear and satisfactory declaration, that the period of the *renovation* has come, and now is—which dates its formal commencement from the time that Jesus, our great High-priest, entered with acceptance into heaven itself, the true sanctuary, to appear in the presence of God for us.

Second. As to the second event, “when the Son of Man shall be seated on his glorious throne,” it has also unquestionably taken place, as being coincident and essentially connected with the former; or, perhaps more properly, the former is a consequent result of the latter, and which could not have been,

but for the finishing of the work the Father gave his Son, the Messiah, to accomplish. When Jesus made this declaration, in the passage under consideration, this work was yet before him; he had an immersion to undergo, before he could sit down on that glorious throne, and for which cause he was manifested in the flesh. The Word became incarnate for this prime purpose, that he, the Messiah, might suffer and die for us, "the just for the unjust, that he might bring us to God." He must humble himself, and become obedient to death, even the death of the cross, before he be exalted. But immediately on presenting himself as an offering and a sacrifice to God, of a sweet smelling savour, "God then highly exalted him, and bestowed on him a name which is above every name, that at the name of Jesus every knee should bow; of those in heaven, and upon the earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Thus was Jesus raised of right to sit on that *glorious throne* which he yet fills, and will not vacate till all his enemies are made his footstool. And well may it be designated a *glorious throne*, being "received up *into glory*," there "crowned *with glory and honor*," "made higher than the kings of the earth"—"all authority in heaven and upon earth," vested in his hands—"exalted far above all government, and power, and might, and lordship, and every name that is named, not only in this world, but also in that which is to come; all things being subjected under his feet, and appointed head over all things to the congregation." A glorious throne, assuredly, as a fitting reward for achieving a glorious victory in behalf of the family of man, over the most potent and ancient of foes, and obtaining deliverance for a ruined world from sin, slavery, and death.

We now come to the last and chief point of the question—The proofs from Scripture that the Apostles have been seated for so long a time on the thrones promised by the Saviour. Having seen that the period of "*the renovation*" has come, and that the Messiah has sat down on his "*glorious throne*," and finding that the promise of thrones to the apostles occurs in the same passage of Scripture, to be verified simultaneously with these events, it seems to be al-

ready proved that this must also have taken place, or how could it be reconciled with faithfulness in the promise? It surely becomes us, in these circumstances, to believe in it, as having already taken place, whether we may understand it or no. "Let God be true, and every man a liar." However, it is much better that we understand it, and behold with admiration the undeviating faithfulness of Him who speaks; and to understand what arises out of it, our obligations and responsibilities to those who, by the authority of the Highest, are set over us.

In the first place, then, let us consider what it imports to be seated on thrones, &c. A throne may be the seat of royalty, or of the reigning sovereign, and is said to be occupied by so and so, during the life-time of the sovereign, and his continuance in power. To sit on a throne, then, in common speech, is to reign, and have the governmental authority; and whatever is done and enacted by the governmental authority, is said to proceed from the throne. From this it may be observed, that there is little respect had to the seat—the idea of authority, honor, and power, of which the throne is the symbol, are the chief things represented by it. With these preliminaries in our eye, we proceed to the record, to see if there be anything like an investiture of the Apostles with authority, honor, and power, which would appropriately answer to the words of the promise, to be seated on thrones, &c. As the promise has necessarily a respect to the future, we shall not go back to the time when Jesus, after spending a whole night in an oratory, chose from among his disciples, twelve to be permanently with him, whom he designated Apostles, but would only observe, that from that time the Apostles were placed under training for the work which was before them. On looking forward, then, from this time, we come to what was said by Jesus in that interesting prayer presented to the Father immediately before he suffered, in John xvii. 11, "I continue no longer in the world, but these continue in the world, and I come to Thee." Verse 15, "I do not pray Thee to remove them out of the world, but to preserve them from evil. Of the world they are not, as I am not of the world. Consecrate them by thy truth; thy Word is the truth. As thou hast made

me thy apostle to the world, I have made them my apostles to the world. And I consecrate myself for them, that they may be consecrated through the truth."

On the evening of the first day that he rose from the dead, he appeared to his disciples when assembled within closed doors, and said, "Peace be to you: as the Father has sent me, so send I you. After these words he breathed on them, and said to them, Receive the Holy Spirit. Whose sins soever you remit are remitted to them, and whose sins soever you retain are retained." And on another occasion, mentioned in Acts i. 4, "And having assembled them together, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, you have heard from me." Verse 8, "But you shall receive power by the Holy Spirit coming upon you, and shall be my witnesses in Jerusalem, and in all Judea, and Samaria, and even to the remotest parts of the earth." Again, in Matthew xxviii. immediately before his ascension he said, "All authority is given to me in heaven and upon the earth: go, convert all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all the things which I have commanded you: and behold I am with you always, even to the conclusion of this state."

Have we not now ample premises before us, in which we can see a full investiture in power, honor, and authority, to justify the language of the promise, "You, my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel?" Can we conceive of greater honor ever attained by mortal man, than is here conferred on the Apostles, to be conjoined with Him who is Lord of all in the administration of the Kingdom of God? Full authority is given them to declare that gospel which, on its reception, is the power of God unto salvation, and disobedience to which is attended with everlasting destruction from the presence of the Lord, and from the glory of his power—to declare infallibly whose sins should be remitted, and whose sins should be retained—whose words would be sustained, and in all respects considered, as the words of the living God—"He that hears you hears me, and he that

rejects you rejects me; and he that rejects me, rejects him who sent me." Full power is placed in their hands to open the kingdom of God for the admission of citizens, and to declare the character of those that shall be excluded. The ability is imparted to them to make known the whole counsel of God, which he is pleased to reveal till the end shall come—to establish the laws and ordinances to be observed by the congregation throughout the whole world, to the end of time—to make known infallibly what the will of the Lord was, in every case involving moral obligation in all the relations of life, and over all ranks and degrees of men, from the King that sits upon the throne to the beggar on the dung-hill. Their words were to be upheld as obligatory on all, without exception, to the end of time. Is it any exaggeration, then, to affirm that the Apostles of Jesus Christ were set on thrones above all the thrones of the kings of the earth?

And further, we see by the acts and words of the Apostles themselves, that they were fully aware of the dignified post they were called and qualified to occupy. Peter, in the amplitude of his authority, could affirm before the assembled multitude on Pentecost, "This Jesus God has raised up, of which all we are witnesses; being exalted, therefore, to the right hand of God, and having received the promise of the Holy Spirit from the Father, he has shed forth this which you see and hear. For David is not ascended into heaven, but he says, 'The Lord said to my Lord, Sit thou at my right hand, until I make thy foes thy footstool.' Let, therefore, all the house of Israel assuredly know, that God has made this Jesus, whom you have crucified, Lord and Messiah." By the power vested in him, he could say to the cripple at the Beautiful gate of the temple, "Silver and gold I have none, but what I have I give you; in the name of Jesus Christ the Nazarene, rise up and walk." And to an offender who sought to impose upon them, "Ananias, why has Satan filled your heart, that you should attempt to impose on the Holy Spirit, and to secrete a part of the price of the land? While it remained, did it not continue your's? and when it was sold, was it not at your own disposal? Why have you admitted this thing into your heart? You have not lied to man, but to God.

And Ananias, hearing these words, fell down and expired." Before the counsel and rulers of the people, he could boldly advocate the claims of Jesus, and vindicate their own authority, as being infinitely superior to theirs:—"Rulers of the people and elders of Israel, if we are this day examined about the benefit conferred on the impotent man, by what means he is healed, be it known to you all, and to all the people of Israel, that through the name of Jesus Christ of Nazareth, whom you crucified, whom God has raised from the dead; yea, by him, this man stands before you hale. This is the stone which is set at naught by you builders, that is become the head of the corner. And there is salvation in no other name under heaven given among men, by which we can be saved. And with great power did the Apostles give forth their testimony concerning the resurrection of the Lord Jesus." "As for them, they went out and proclaimed the glad-tidings everywhere, the Lord co-operating with them, and confirming their doctrine by the miracles wherewith it was accompanied." Paul, who, after the rest, was called by the Lord and qualified to take part in the apostleship, could affirm, "Truly the signs of an apostle were fully wrought among you (Corinthians) with all patience, by signs, and wonders, and powers;" for the word which was heard from his mouth was not the word of man, but of God. A chosen vessel was he to bear testimony to Jesus' name before nations, and kings, and the children of Israel; and obligatory it was upon all who heard him, to believe and obey that gospel which he proclaimed, which was the power of God for salvation to all such—but everlasting destruction from the presence of the Lord and from the glory of his power, to all who disbelieved and obeyed it not. What a tremendous power was thus wielded by the Apostles of Jesus Christ. Their word was "the word of a King, against which there was no rising up"—"If any do not obey our command in this letter, note that person, and keep no company with him." Even kings and rulers, and all judges of the earth, were placed under them, for the laws and institutions which they delivered, were to be identified with the laws and institutions of the Lord himself, who sanctioned and upheld them in all they did and said, and appended to their communications

his own seal. Was not this a high seat of power and authority to which they were raised? Were not these to all intents and purposes *thrones*, on which they were set? Assuredly, if we have not the outward form, we have the spirit and the reality of the thing.

And as to their continuance on these thrones, is it not manifest, that though they be dead to us in their persons, they still live and speak by their writings, and will do so to the conclusion of this state. By themselves while here we were taught to consider, that such as they are in spirit by letters when absent, the same would they be in deed when present. They committed to writing that gospel, those laws and ordinances that they received from the Lord Jesus to deliver, that after generations might know them, and be taught to set their hope in God, and keep all his commandments. "This second epistle, beloved, I now write to you," says Peter, "in which I stir up your sincere mind to remembrance, to be mindful of the words before spoken by the holy Prophets, and of the *commandments of us the Apostles of the Lord and Saviour*; and that you may be able, after my decease, to have these things always in remembrance." We conclude, then, that the Apostles, though dead, still speak by their recorded sayings and doings; and that, consequently, their thrones are not, nor shall be vacated, till the Lord come. And further, may we not affirm, that if the promise of thrones to them has not already been verified, there remains no ground to expect it ever will be; for, at the conclusion of this state, "we must all appear (the Apostles not excepted) before the tribunal of Christ, that every one may receive the things done in the body, according to what he has done, whether good or evil." The Apostles, then, according to their own showing, will then stand upon the same level with all other responsible beings of the human race. Now what is it that makes it so hard to believe that the Apostles have been set on thrones? Is it not because of the gross and carnal medium through which we view it?—because of the want of the revenues and trappings of earthly state, that attended the official dignity of the Apostles? But in such a state of mind there is no beauty to be seen even in the Saviour himself, that he may be desired. This was one of the grand causes

of Israel's unbelief and rejection of him. "His kingdom is not of this world," and in vain look we for outward show and parade in its setting up, or in its chief ministers. Its King presented himself in lowly guise to his own people as he entered Jerusalem, "riding on an ass's colt;" yet was he their King, meek and having salvation. The Prophet Isaiah, speaking of his coming into our world, sets it before us as the approach of a King in royal state, and proclamation is made, "Every valley shall be exalted, and every mountain and hill shall be made low; the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." Now all this has been verified by the proclamation and labors of John the Harbinger, but viewing it through the gross medium of literality, and nothing higher, the scene and sayings of the Prophet have had no verification.

The Apostles themselves were not disappointed in the honors that were to be conferred upon them, after they had their eyes opened to discover and appreciate spiritual things, because they then reckoned by another rule than that by which honor, power, and riches are judged of by the men of this world. Are they ministers of Christ? (I speak as a fool.) I am above them: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often," &c. Now they saw such transcending glory in Christ and him crucified, that the world and all that was in it of glory, honor, and riches, had no attractions for them; it became a crucified object to them, and they to the world. Let us all be possessed with a portion of that same spirit, and we shall not be long in doubt that the Apostles have been, according to the word of Jesus, seated on twelve thrones, judging the twelve tribes of Israel.

THE JERUSALEM MISSION.

LETTER FROM DR. BARCLAY.

JERUSALEM, March 10, 1854.

BROTHER WALLIS,—Although I have nothing of importance or interest to communicate, yet having a few leisure moments this evening, I gladly appropriate them to your service, in acknowledgment of your kind favor that I had the pleasure of receiving several weeks ago. How pleasant is even such communion of the saints as this! May these lines find my dear brother and family prospering in body and soul!

The good hand of the Lord our God being upon us, we are in the enjoyment of peace and security with many special blessings—though war, pestilence, and incipient famine are scourging many of the inhabitants of this land! I learn from the brother of the Chief Mufti, that about two hundred horses and three hundred thousand pounds were lately sent from Jerusalem and the surrounding country as a *buckshish* to the Sultan; and from this you will readily infer that the war is far from being unpopular in this part of the Sultan's dominions. What say you is likely to be the issue of this strange war? I say

strange—however long it may have been anticipated, in the natural course of events—for it is certainly something new under the political sun, for Christians to become the allies and active participants with Mahometans against Christians; and Mahometans with Christians against Mahometans, in a war between the Crescent and the Cross. "When Greek meets Greek, then comes the tug of war," and if the Persians and Turks are really fighting as represented, on the banks of the Euphrates, the evaporation of the "great river" will soon be so great as to veto their navigation even by the steamers of the "Lion Isle." But whether the Euphrates is to "dry up" or not, at this time, we are doubtless on the eve of *some* stirring and momentous event! Will Europe be able long to enjoy her present state of repose? I mean *insular* as well as continental Europe! Oh that the followers of the Lamb may "discern the time," and be *up and doing*—redeeming the time because the days are evil.

How I would like to see you and take counsel about the affairs of Zion!

That "two are better than one" is an old doctrine—and our dear Redeemer not only showed his wisdom, but also, doubtless set Missionary Boards an example, in sending out the missionaries to the lost sheep of the house of Israel in pairs, "two and two." My peculiar position here, has often devolved upon me the exercise of great responsibility in conducting the affairs of the mission; but did the brethren only know how necessary it is in this *soul mart* to exercise such discrimination as amounts almost to *sitting in judgment* upon the cases of many applicants for baptism, they would very readily make the necessary allowance—for what I fear, may appear to such of them as are not aware of the peculiar state of matters, rather an unwarrantable assumption of authority. The prospects of the mission are neither encouraging nor discouraging; but matters have reached such a crisis, that certain obstacles (some of which have but lately become known to us) must be removed or counteracted by the provision of suitable facilities, before we can be expected to accomplish anything worthy of so great a cause. And in order to receive the hearty approbation and co-operation of the brotherhood, I propose returning to the United States, to have a personal interview with the Board, in the course of the ensuing Summer—the Lord willing. A "foolscap" quire would not suffice to set this matter fully in order before you; but I indulge the hope of seeing you personally before I return, and fully discussing all these matters with yourself and other beloved brethren in Angle-land. I am truly delighted to find that the English brotherhood are so readily disposed to come up to the help of the Bible Union movement. The good Lord bless them abundantly, both in basket and in store, that they may be able to contribute liberally to this heaven-born undertaking.

Through the kindness and courtesy of Asaad Effendi, the Turkish architect charged by the Sultan with the reparation of the harem and Church of the Holy Sepulchre, whom I relieved of a troublesome affection, I have enjoyed the rare good fortune of an admission into the harem enclosure and all its buildings and appurtenances. Finding that I could render him some assistance not to be had amongst the Moslems, he

has permitted me to enjoy almost unrestricted admittance, and to make plans and drawings of every thing I wished. For the rare privilege of entering this favored spot, visited only by three or four Franks (and that, too, by stealth) since it passed from the hands of the Crusaders, I am doubtless indebted mainly to my possession of a theodolite and some few other instruments which had become known to the Turks. I was somewhat apprehensive, that as one of your countrymen was almost beaten to death for stepping only a few yards within the sacred inclosure, I would not be permitted to go about and explore it with impunity; but in this I have been agreeably disappointed—the effendis of the city having held a mejlis on the subject, and fully confirmed the privilege conferred upon me by the architect—the impediments interposed by certain of your countrymen to the contrary, notwithstanding. Although I was deeply interested in what I saw in and under the mosques of Omar and Aksa, and the S.E. corner styled Sidna Iesa (our Lord Jesus), yet perhaps nothing interested me more than some of the deep cavernous water reservoirs that I visited. In exploring some of them, I fully realized the force of that heretofore uncredited remark of Tacitus in relation to the Temple-mount, "*montes cavatis sub terra.*" What admirable baptisteries some of these pools are! I have also been exceedingly interested in exploring a most remarkable cave under the city, which, though it has served as the grand quarry from which the Temple wall and much of the city wall have been constructed, seems to be entirely unknown even to antiquarians. It is situated under Buzetha hill, and seems once to have been in connection with Jeremiah's cave. It is more than a thousand yards in circuit, though not more than two hundred and thirty yards long. And a truly awe-inspiring place it is! Much grander and more extensive than the celebrated cave of Adullam. But time would fail me were I to undertake the recital of all I have lately seen below and above ground, in and about the Holy city.

You are, no doubt, aware that an attempt has been made in high quarters to disparage one of heaven's ordinances, by under-rating the water resources of Jerusalem: my name—strange as it

may seem — has also been quoted in corroboration of the alleged fact of the inadequacy of the waters of Jerusalem for the immersion of the three thousand Pentecostal converts. This and other considerations have produced in my mind the conviction, that the time necessary to compose a treatise on this subject, would by no means be mis-spent, in developing the ample water resources of Jerusalem, anterior to the period of her fatal overthrow, and even at the present time; and the topographical discoveries which I have had the good fortune to make, through the civility of the architect, have induced me to extend the original design of the work, so as to treat quite extensively of the topography and archeology of the city, its subterranean structure, &c. in reference to the elucidation of certain portions of the Sacred Writings, Josephus, the Talmud and Apocrypha. Such a work requires not only a great deal of physical investigation on the spot, but the construction of diagrams and charts, and no little literary research into the works of the Fathers, the Chronicles of the Crusaders, the Journals of Pilgrim-travellers, &c. for which I have by no means the spare

time here; hence the work will not be put to press for some months after my return to America.

The position you occupy, in carrying forward this great Reformation, as a Christian teacher and journalist, is a very important and responsible one, and I trust the work of the Lord is prospering in your hands. Dear brother, it is, indeed, a work of faith, the patience of hope, and a labor of love—but be you steadfast, immovable, always abounding in the work of the Lord; forasmuch as you *know*, your labor shall not be in vain in the Lord. I trust our beloved Brother King is very usefully employed, and prospering in the Lord. Should an opportunity be presented, I would like to have my thanks and love presented to him for various kind offices towards us. I trust all the brethren feel the importance of beseeching the Lord that his word may have free course and be glorified—and that the mission to the city of the Great King is not forgotten in their deprecations, supplications, intercessions, and giving of thanks.

Your's, dear brother, most affectionately and fraternally,

J. T. BARCLAY.

HUMILITY.

AMONG all the graces which elevate and adorn the human character, humility ranks as the first. It is a trait to be desired in every station of life, and is as lovely in the inhabitants of the princely mansion, as in the occupant of the most obscure cottage.

True humility differs widely from that low, desponding spirit which is sometimes honored with its name. There is no discord in the union of humility with energy of character and firmness of purpose; and of itself prompts the soul to soar away and grasp after most exalted objects. It sheds a halo of quiet cheerfulness and contentment upon the heart of its possessor, instead of continually doubting, fearing, and seeing nothing of worth or beauty in life.

Humility walks as the handmaid of genius. The truly noble soul is the last to discern its own worth, and even then seeks to hide it with the veil of modesty. It is a characteristic which becomes us as creatures of the dust, and is one of the loveliest attributes of the Christian

religion. A spirit imbued with it unconsciously gains a strong hold on our affections, and involuntarily we yield the tribute of respect and esteem. Even the most vile of earth's children will respect the humble Christian.

To aid us in cultivating this virtue, we have a pattern and guide, whom we can, consistently and at all times, imitate. He who came to earth in the person of our Saviour, was an example of humility. No angelic bands, in shining robes, attended him during his sojourn here. We behold him, however, clothed in human nature, cradled in a manger, suffering poverty, the contempt of the proud, and the frowns of the powerful—all with a patient humility before which the mind retires in reverence. Attended only by a few humble followers, we see him consoling the afflicted, administering the healing balm to the most wretched of earth's sons and daughters, while "See thou tell no man," is the parting injunction.

J. A. B. R.

FAREWELL DISCOURSE OF ELDER THOMAS CAMPBELL,

DELIVERED JUNE 1st, 1851.

[The following discourse, at the request of several friends, is an attempt to reproduce, after nearly three years, the farewell sermon of the beloved Elder Thomas Campbell, now no more on earth. I heard the sermon, and took notes of it during its delivery, and from these I have written the following discourse. It is recognized by those who knew the departed well, as *his*, not only in *thought*, but, as nearly as could be under the circumstances, also in *word*. We do not hesitate, therefore, to present it to our readers as the farewell address of this aged and eminent man of God; especially as we know there are thousands who will be deeply gratified to hear words of warning and encouragement from one so distinguished for his piety and learning, and so widely known and loved as he was, though those words should reach them in a form that must divest them of much of their original pertinence and power. The eloquence of the *person* we cannot give: his clear voice, tremulous with earnestness—his noble brow, radiant with love—and his silvery locks, white with the frosts and the wisdom of eighty and nine years—these the pious reader will imagine, as he reads the noble thoughts which are the solid value of the sermon which follows.—W. K. P.]

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself” (Matt. xxii. 37-40.)

BELoved FRIENDS AND BRETHREN,—It has been the affectionate wish of many beloved friends and brethren in Christ, that, in view of the necessity which the infirmity of age and the loss of my sight lay upon me to cease from my labors in the public ministry of the Word, I should give a farewell discourse to those of my friends and brethren who meet stately in this place, and with many of whom it has been my distinguished privilege, for many years, to unite in the worship of our adorable heavenly Father. But I have heretofore felt myself discouraged, by my failing capacity, to undertake to perform a task so affectionately urged by you, and on that account, also, so much desired by myself. But it has pleased my heavenly Father to bring me hither this morning, the subject of his mercy and the object of his unwearying care, and I am, by his strengthening grace, here to commune with you, as best I can, upon the common duties, privileges, and hopes of the people of God. May the God of all grace give me strength so to do, to the glory of his adorable name!

Here let me observe, that in suitable-ness to my state of infirmity and age, and this solemn occasion, which we are impressively admonished to consider as the last public service of my long protected life, I have felt myself excited to call your attention to the due consideration of the great radical principle of our holy religion, so sententially and comprehensively set forth by our

blessed Lord, in the response which he gave to one of the Pharisees, a teacher of the law, who asked him a question tempting him, saying, “Master, which is the great commandment in the law?” (Matt. xxii. 36.) The reply of our blessed Lord to this seemingly perplexing question, is most sententious and comprehensive. It embraces the entire scope and design of all divine law, and leaves no room either for ignorance or doubt. Listen to his simple, yet all comprehensive reply, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets” (Matt. xxii. 37-40.)

My beloved brethren, you will please to observe that this answer, apparently so extemporaneous and unpremeditated, is yet so explicit as to leave no room for misapprehension on the part of any, even the most ignorant; so that the wayfaring man, though a simpleton, can practically understand and obey it, and, at the same time, so all comprehensive, that no thought of the human mind can conceive of any duty which it does not include—for we can do nothing more, either to God or our neighbour, than is required in these words. We are called upon to love God with all our powers, and our neighbours as our-

selves. On these two commandments, our blessed Saviour assures us, hang all the law and the prophets. And it must be so, for we can go no higher in our duty to God, than thus to consecrate our heart, soul, and mind, in adoring devotion to him—nor to our neighbour, than to love him as ourself in all things relating to his happiness and well being, both in this life and the life to come.

Here are two objects—1st, The Author of all being and blessedness calling upon us *to love him*; upon us frail and perishing worms of the dust—not to perform some marvellous work—not to offer upon bloody altars the cattle upon a thousand hills—not to do painful penance, and torture ourselves with cruel scourgings, and starve ourselves with protracted fastings; but simply to *love him with all our heart, and soul, and mind*. This is all. To love him—the adorable Father. And who should not love him, who made us all, preserves us all, every moment of our being, and provides for us every blessing that earth can give or heart desire. To love him is all—yet what could we more? for this includes the 2nd object, the love of our neighbour. Our blessed Lord says the second commandment is *like the first*, and when we consider the character of our heavenly Father, we see it must be so. He is, essentially and eternally, love; and he would have his creatures, whom he originally formed in his own likeness and after his own image, to be like him in love. He so loved the world, that he gave his only begotten Son to die for lost, undone, perishing humanity; and can we *love him with all our heart, and soul, and mind*, and not love the being for whose salvation he spared not his own Son, but gave him up freely to the death, that they might not perish, but have everlasting life? No, my brethren. Truly is the second commandment like the first, and we must also *love our neighbour as ourself*. We cannot love God, as required in the commandment, without it.

But you will ask, Who is our neighbor? Our blessed Lord has beautifully and feelingly answered this question in the "Parable of the good Samaritan," recorded by Luke (x. 30-37.) I am sorry I cannot read it to you, for it has pleased my merciful heavenly Father—ever blessed be his name—in the wisdom of his providence, to take from me my sight; but I trust you have your

Bibles, and consult them continually, night and day, that you may know the will of him who has so graciously condescended to enlighten us, and that knowing it, you may be found continually walking in his commandments, *for they are holy, just, and good*.

The poor creature whom our Saviour introduces to answer the question, *Who is my neighbour?* was in a most deserted and necessitous condition. There was nothing about him to attract the proud, nor to gratify the vanity of such as seek honor one from another, for he had fallen into the hands of thieves, who had stripped him of his clothes, and had beaten him till he was half dead, so that he could promise nothing but trouble and expense to any who would attend to his wants. Accordingly the priest, who by chance came down that way, saw him and passed, by on the other side; and the Levite, also, when he had looked at him, went on his way. Yet this wretched, naked, half-murdered, poor creature, was their *neighbour*; that is, their fellow-creature, made in the same divine image with themselves, and therefore, worthy of their sympathy and assistance. Our blessed Saviour, by this example, teaches us that every man is our neighbour, no matter how poor, fallen, and wretched he may be; because he is our fellow-creature, he is our neighbour, and we must *love him as ourself*.

But what does this mean, "We must love our neighbour as ourself?" Our blessed Lord answers this question also, by presenting us with the conduct of the Samaritan, who took care of this unfortunate victim of the avarice and cupidity of thieves, who had robbed and almost murdered him. He tells us that this humane Samaritan "had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn, and took care of him"—providing all things necessary for his comfort and recovery. This was to love him in the sense of the divine command, and you perceive, my beloved brethren, that it is no less than to be forthcoming, as far as lies in our power, to every fellow-creature whom we find suffering under any of the ten thousand ills to which our perishing nature is continually exposed, and to afford them all needed relief which the circumstances will allow. We thus see that

the commandment is not only very broad, but also exceedingly plain; and that it is transcendently important, is abundantly manifest from the declaration of our Lord, that "on these two hang the law and the prophets." Let us be anxious, therefore, and prayerfully striving continually to bring ourselves under subjection to these two all-comprehensive commandments, and to love our divine Father with all our heart, and with all our soul, and with all our strength, and with all our mind, and our neighbour as ourself; for if this temper be in us and abound, we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But, my brethren, thus to love God and our neighbour, we must be acquainted with their characters and our relations to them. True it is, if we love God as required, we but love him to whom we are indebted for all that we have and all that we are; and it is, therefore, most reasonable that we should thus love him. Yet, as love is not a simply voluntary emotion, but one which can only be excited in the human heart by the presentation of appropriate and worthy objects and the application and use of suitable means—our merciful heavenly Father, in the greatness and fulness of his abounding grace, has freely condescended to furnish us with all things necessary to our own obedience to these two commandments, on which, he declares, hang all the law and the prophets. Now, one thing is certain, we cannot love that which we do not know; and therefore, in order to love God, we must have such a revelation of his adorable character as will captivate the heart, and bring our every faculty of soul and body in entire subjection to his will and pleasure. This he has most graciously furnished us, revealing it to us by his Word, so that if we avail ourselves of the means, and make ourselves acquainted with all that he has revealed, we shall have every thing needed to excite in us the most intense and entire love; for we shall discover, not only that he is infinitely good, lovely, and great, but that he is the Author of our being, the protector and preserver of our lives, and the actual giver of every blessing which we enjoy in time, or hope to enjoy in eternity. He feeds us, clothes us, warms us, and leads us safe through dangers innumerable, both

seen and unseen—so that the *destruction that wasteth at noon-day, and the pestilence that walketh by night, do not come nigh us to hurt us.*

As, then, to love our heavenly Father as required, it is necessary truly to know his adorable character; and as he has revealed his character to us in his blessed word, we are led, my brethren, to consider the importance of studying the Law and the Prophets, as well as all things else that it has pleased him, in his infinite mercy, graciously to reveal to us concerning himself and our duty to him; for the end and design of it all is to make us love him as he is, and for what he is—the Supreme and Eternal Author of all being and blessedness, to whom be glory for ever! It is only from the Divine Book that we can learn what he has done for us—is now doing for us—and will hereafter confer upon us; and it is only by the grateful contemplation of these things, under a realizing sense of our own unworthiness, that we can be continually excited to "Love him with all our heart, and soul, and mind, and our neighbor as ourself. On these two hang all the law and the prophets;" and in order to excite in us continually these happy results, were they given to us. How all-comprehensive, therefore, the answer of our blessed Saviour! since it implies and includes in it all that is necessary either for us to know or to do, in order to please him here and enjoy him eternally hereafter. Oh, my brethren, how industriously should we study his holy word, and treasure it up in our hearts, as the blessed means under God, of our illumination and sanctification, and ultimate and eternal deliverance from sin, death, and the grave. Our universal attention with respect to him, is challenged in the answer of the Saviour. There is nothing that relates to his revealed character, that must not be considered by us. His character is, indeed, infinite, and none "by searching can find out God" perfectly and completely, in all his wonderful and adorable attributes. We can, then, only go so far as he has been pleased graciously to reveal himself to our limited powers of apprehension and comprehension. But, my brethren, a boundless field is opened for us here. We have no lack of information to excite us to perpetual praise. May the Lord incline our hearts to reading,

meditation, and prayer, that we may exercise ourselves unto godliness; to the glory of his adorable name?

The display of the Divine character, which is made in his word, is perfectly overwhelming; for when we consider simply his eternity and omnipresence, we are lost in wonder and amazement. There was no time when he was not — no place when he was not. From everlasting to everlasting he is the same unchangeable God, who filleth eternity and immensity with his presence; so that if we run our minds back for a hundred millions of years—and thence, again, a hundred million times as far, we shall be no nearer to the eternal, self-existent, unoriginated I AM, than when we began; for there was no time in the unimaginable past, nor shall there be in the boundless future yet before us, in which God has not been, and shall not be, before and after it all.

And there is no place where he is not. Boundless as is his vast universe, he fills it all—is over it, beneath it, and beyond it—present to every part of it, for it is in and through him that we and all things exist. Astronomers tell us, that no less than a hundred millions of suns like our own, have been disclosed from the depth of space; and that so far as speculation can reasonably conclude, the most distant star may be as far from the centre or the circumference of the universe, as is our own planet. Each of these mighty orbs stands or moves, resting upon nothing, at a vast and solitary distance from its nearest neighbor, thus comprehending in their mighty whole a length, and a breadth, and a depth of space, in which the finite mind of man is utterly lost. But all this does not bring us to the end of creation; yet God fills it all—infinite in his extension as in his duration. And this Being is our Father! Amazing thought! “Such knowledge is too high for me; it is high, I cannot attain unto it;” so that we may well exclaim with the inspired Psalmist—“Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up in heaven, thou art there; if I make my abode in hell, behold, thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me” (Psalm cxxxix. 6-10.)

But in especial reference to man and our earth, our heavenly Father has revealed himself to us as a being of the most attractive attributes, calculated to excite us both to fear and love him continually; so that we are not left in darkness and doubt concerning the character of the infinite and eternal Being from whom all things proceed; but, on the contrary, it is our distinguished privilege to know him as he has revealed himself to us in some ten or eleven attributes, in which are summed up the Divine perfections, as displayed in creation, providence, and redemption. It is in these three relations that the infinite Father of us all is perpetually presented to man; and, accordingly, it is in these respects that we should consider his greatness, his justice, and his love.

But what do we see displayed on every side, in the wonderful work of creation, but knowledge, wisdom, power, and goodness? These glorious attributes, in infinite perfection and completeness, are every where present in all the works of his Almighty hand; so that the more we study the wonderful arrangements of nature, the more are we impressed with the glory of its adorable Author. Vast and innumerable as are the stars of the firmament, he made them all; and wonderful as are the creatures which may inhabit them, he knoweth them all. In wisdom, too, are they ordered, and from the Divine goodness have they proceeded. Thus we see, my beloved brethren, that infinite knowledge and wisdom have directed the omnipotence of Jehovah in the creation of all things, which his adorable goodness moved him to call into being; so that at the end of the sixth day, we are told that “God saw everything that he had made, and behold it was *very good*” (Gen. i. 31.)

But this almighty Being does more than create. He has not launched all these mighty and innumerable works into space, and left them to take care of themselves. He still governs and rules over all. He is their lawgiver, governor, and protector. Therefore, in legislation and government, in addition to the four attributes which I have named, as manifested in Creation, our heavenly Father presents himself to us in three others—to wit, justice, truth, and holiness. In each of these he is infinitely perfect, and in harmony with

these does he make and apply laws for the government of his creatures; so that we cannot only exclaim with the Psalmist, "O Lord, how manifold are thy works! In wisdom thou hast made them all" (Psalm cix. 24.) but also, in beholding the displays of his Providence in the guidance and government of the universe, must we testify with him, that "justice and judgment are the habitation of his throne; mercy and truth go before his face" (Ps. lxxxix. 14) continually. "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. xv. 11.)

These seven attributes are displayed in infinite perfection, in the creation and providence of God; and if man had not transgressed the Divine law, and, in consequence, fallen under the condemnation of sin and the sentence of death, we could ask for no more. But this, unhappily for us in this world, was not the case. Our first parents ate of the forbidden fruit, and thus sin came into the world, and by sin death; so that the whole creation travaileth and groaneth till now. But our merciful heavenly Father, ever blessed be his name, did not forsake us in our lost, wretched, ruined, and undone condition, but graciously came to our relief; and when there was no eye to pity, nor arm to save, *laid help upon one who is mighty—able to save all who come unto God by him* (Psalm lxxxix. 19; Heb. vii. 25.) Yes, my brethren, our merciful heavenly Father has graciously provided for us, in the gospel of his Son, a complete deliverance from the power of sin, death, and hell; and in the development of this marvellous and transcendent salvation, he reveals himself to us in three other attributes, in a manner that surpasses all human comprehension. These are his love, mercy and condescension, displayed in the salvation of perishing humanity. And what has God done for man to save him? Why, my brethren, no less than to give his own Son, to die the ignominious death of the cross. Was ever love like this? In him he invested Divinity with humanity, that he might become Emmanuel—God in us, and God with us! So "the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the begotten of the Father,) full of grace and truth" (John i. 14.)

Thus did our blessed Redeemer divest himself of the glory which he had with the Father "from the beginning of his way, before his works of old" (Prov. viii. 22), and in his marvellous condescension stoop to our vile abode, and take upon himself our degraded humanity, and subject himself to suffering, and neglect, and insult, and cruel and inhuman outrage and torture, and finally, the terrible and tremendous sufferings of a painful and ignominious death, the accursed death of the cross—and all for us. Oh! my brethren, well might the sun hide his face from such a spectacle as this. For who is this that the insane rabble are spitting upon, and scourging, and deriding, and torturing, and nailing to the cruel and shameful cross? Who is it that the sun will not look upon, and the earth trembles for? Who is it but the being who made them?

"Oh! for such love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

Yes, my brethren, it was the Creator of all things who thus suffered; and why did he submit to trials and agonies so tremendous, but for our sins? He died a sacrifice for us, for it is "in him we have redemption, through his blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven" (Col. i. 14-20.)

It is clearly apparent, then, my brethren, that our heavenly Father, in his own person and that of his Son, has not only created all things in the universe, and provided for its government and preservation, but that he has also made ample provision for the ultimate

and eternal salvation of a large portion of it; so that when we look at our blessed Creator in relation to time, eternity, and redemption, we have such a display of his glorious and transcendent attributes of knowledge, wisdom, power, and goodness, in creation; justice, truth, and holiness, in government and legislation; and mercy, condescension, and love, in redemption, as utterly and infinitely exceeds all human comprehension, and overwhelms our souls in admiration, adoration, and praise. For so it pleased the Father that our blessed Redeemer should, in all things, have the pre-eminence. Thus Christ is above all created comprehension—infinite and eternal—no time when he was not—no space where he was not—nothing of which he is not the author, and over which he does not preside; for although being “in the form of God, and thinking it not robbery to be equal with God, yet he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: wherefore, God hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. ii. 6-11.) We are indebted to him for all things, and accountable to him for all things; and thus we see why we should love him as required, “with all our heart, and mind, and strength, and our neighbor as ourself.” In these are absorbed all the law and the prophets. Piety and humanity comprehend our whole duty to God and our neighbor; and in these two, our heavenly Father has shown us his will, both in the precepts and example of his Son. We must consecrate ourself, supremely and entirely, to God—body, soul, and spirit, as our most reasonable service, and so love our neighbor as to be forthcoming to him in his necessities, in all respects, as we would have him to do for us, in like circumstances. The Bible requires no more, the law and the prophets teach no more, and God will be pleased with no less.

Now, brethren, I have given you the

key and the compend. I can do no more. Whoever has, by studying this blessed book, fallen in love with God, and is doing the things therein commanded, and which are comprehensively summed up in the two great commandments which we have been considering, is on the way to eternal bliss, and he will see in all things nothing but God. If we have any desire to be eternally happy, and to exist for the purpose for which we are made, let us make the contents of the Bible our study night and day, and endeavor, by prayer and meditation, to let its influence dwell upon our hearts perpetually. This is the whole business of life in this world. All else is but preparation for this; for this alone can lead us back to God—the eternal and unwasting fountain of all being and blessedness. He is both the Author and the Object of the Bible. It has come from him, and is graciously designed to lead us to him—“unto all the riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge” (Coll. xi. 2-3.)

Let us make it our continual study, therefore, to search out its precious contents, that we may know and enjoy him who has created us for his own glory; so that we shall ultimately see him as he is, and be with him where he is, and sit down with him upon the throne of his glory. And this every one shall do, who fulfils these commandments, for on them hang all the law and the prophets. And it is also written, Rev. xxi. 7, “He that overcometh shall inherit all things, and I will be his God and he shall be my son.” And “of him are we in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;” so that in all things we are complete in Jesus—glory to his ever blessed name! This sets man at the head of the whole creation, next to God, where Christ, who has saved us by his death, and now lives to intercede for us perpetually, also sitteth. My brethren, we are persuaded that our gracious Father, who has done so much for us, will withhold from us no good gift. Yea, he is more willing to give than we are to ask, for he invites and exhorts us to ask. “Ask, and it shall be given you; seek, and ye shall

find; knock, and it shall be opened to you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there of you whom; if his son ask bread, will give him a stone? or if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven know how to give good gifts to them that ask him?" (Matt. vii. 7-11.) "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22.)

How rich and precious are these promises of our blessed Lord! But, my brethren, why should we doubt, since we already have the greatest gift—even the Holy Spirit—the Comforter, or Advocate, whom our blessed Saviour promised he would send to abide with his disciples for ever? And this is "the earnest of our inheritance," given to us who believe in Christ, "in whom also," says the Apostle Paul, "after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. i. 13-14); and again: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16-) Thus, my brethren, are we thoroughly furnished unto every good word and work. God our heavenly Father, hath not withholden from us even his Holy Spirit, a part of the Trinity in Unity; so that Father, Son, and Holy Spirit, are all graciously and mercifully united in providing, procuring, and effecting our salvation. The Holy Spirit, by the law and the prophets, puts us into possession of the salvation provided for us by the Father, in sending his well-beloved and only begotten Son into the world, to die for our sins. It is through the Spirit that we have been furnished with this divine illumination, and from it alone have we derived all definite and reliable knowledge of the adorable character and attributes of our Creator, of our duties to him, and our own future and everlasting destiny.

Oh, my brethren, what an exalted condition God has placed us in, with respect to his whole creation! He has not only said, "He that overcometh

shall inherit all things, and I will be his God, and he shall be my son," but our blessed Lord also says, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come into him and will sup with him, and he with me. To him that overcometh, will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne" (Rev. iii. 20-21.) What is this, my brethren? Did ye hear it? Who says this? The same who said, "Let there be light, and there was light." Yes, it is the divine word, and let us take heed to its blissful promises. Let us give ourselves up to the Word of God, to its guidance, to the diligent study of its blissful contents, to meditation, to prayer, and to the love of God, that we may love him with our whole heart, and soul, and mind, and strength, and our neighbor as ourselves, for this is the sum of the law and the prophets.

These things being so, my beloved brethren, "Let us run with diligence the race which is set before us, looking unto Jesus, the Author and finisher of the faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 1-2.) His promises can never fail, for they are sure and steadfast as his unchangeable and eternal nature. Some things he has promised conditionally, but this does not affect his veracity. He is both willing and able to perform all things which he has graciously promised concerning us. Let us, therefore, fall back upon his word, upon the apostles and prophets, Jesus himself being the chief corner stone, and God himself the author of the whole. For it all rests upon his infallible word—infallible both as respects authority and power, and sooner shall heaven and earth pass away, than one jot or tittle of it fail of its final and complete accomplishment.

We have thus, my beloved brethren, as fully as our time will justify and my failing capacity enable me, pointed out the road which will surely lead us to eternal life. Let us adopt the prescription given for the way, and exercise ourselves unto godliness night and day, searching the Scriptures continually, that we may come rightly to apprehend and truly to realize the revealed cha-

racter of our God, and thus fully to enjoy his salvation.

In conclusion, my dear brethren, I can say no more to you, as the last words of a public ministry, protracted, under the merciful care of our heavenly Father, for more than three score years, in this my farewell exhortation to you on earth—I can say no more than what I have already so often urged upon you, “Love the Lord thy God with all thy heart, and all thy soul, and all thy mind, and all thy strength, and thy neighbor

as thyself;” for in so doing the powers of hell shall not prevail against you. May the Lord God impress these truths upon our hearts, and enable us all, “through faith and patience, to inherit the promise”—keeping us by his power until it shall please him, in his infinite mercy, to take us home to himself, to the enjoyment “of the inheritance of the saints in light;” and the praise, honor, and glory of our salvation be eternally his, through Jesus, world without end. Amen.

C O R R E S P O N D E N C E .

LETTER FROM J. CHALLEN.

PHILADELPHIA, March 10, 1854.

My dear Brother Wallis,—I recollect having received a letter from you in answer to one I sent you, perhaps a year since, in which I intimated the design of publishing a volume of Poems. You approved the design, and thought that one or two hundred copies might be disposed of by you. I did not regard it as an order, but simply as an expression of encouragement on your part.

My work is now in the hands of the binders, and will be out in a few days. Any number of copies you might want I will gladly supply, at such prices above cost, duty, and carriage, as will yield you a reasonable profit; my object being, not so much to realize a good per centum, as to set the work into circulation and favor. And therefore, I will leave the price of the book in England entirely with you. Doubtless some notices from the press here in America will be given, and I can, in due time, send them to you; and if you can furnish a favorable review of it in England in some leading journal, as well as in the *British Millennial Harbinger*, it will aid me here.

You will please offer the Work at such prices as you deem most prudent, and I shall be perfectly satisfied.

I am now delivering a series of discourses on Lord's-day mornings, “On the Origin, Nature, and Design of the present Reformation; its principles, points of resemblance between us and the evangelical parties around us, with differences,” &c. Already have they attracted considerable attention, and as the programme may be of some use to others who may deem it important to introduce the Ancient Gospel and order of things in a new community, I will furnish you with it to lay before your readers, as it may be at least suggestive to others.

1. The Origin of the Reformation, as plead by “the disciples.”

2. The Nature and Design of it—first, to restore the Ancient Gospel to the world; and

second, to restore the ancient order of things to the church.

3. The Principles of the Gospel, as taught by “the disciples.”

4. The necessity for this great movement.

5. The points of resemblance between us and the Pædobaptists.

6. The points of resemblance between us and the Baptists.

7. The points of difference between us and the evangelical sects.

8. The divine creed of “the disciples,” in opposition to the human.

9. The non-sectarian character of the present Reformation.

10. The reason for our name—“Disciples,” “Christians.”

11. The Church—its order, worship, and discipline.

12. The Officers of the Church, and their duties.

Under these respective heads several discourses will be needed, in order to a more perfect development.

I shall make copious notes, and will probably furnish the lectures fully written out to the public. This will depend upon circumstances.

I find that the great difficulty to fear in the large cities, is, that we shall be classified with the *feeble, uninfluential, little, uncared for* parties, struggling for existence around the dominant parties. We should never be satisfied until we reach that point of elevation and conspicuity, that the worship of Christ deserves, and the church, the pillar and ground of the truth, should command. Anything that can bring this about, in accordance with the purity and dignity of the Christian institution, should be resorted to.

Your's in Christ,
JAMES CHALLEN.

[It will not be inappropriate, if we append to this communication, the remarks of the *Christian Age* on the course of lectures now being delivered by Brother Challen.

"We highly approve the course of Elder Challen, and wish him great success. The field he has set out for himself is certainly well-arranged, and will make a fine model for many other brethren in the same great work. There is precisely the same necessity for a full and judicious investigation of the great themes mentioned by him, there was thirty years ago. We have, too, great advantages over what we had then. The public mind is better prepared now to appreciate, and render an impartial judgment in the case. Popular prejudice has greatly subsided, and men will hear with greater candor. Besides, we have obtained and can maintain, in defiance of all opposition, our ecclesiastical position in the world. Our elder and more judicious brethren can set the same truths forth in a less offensive and more acceptable manner than they could twenty years ago.

"Among all the preachers of our acquaintance, we know of no one better calculated than Elder Challen, to set forth the original gospel, our position, and that of the religious world, as connected with the gospel, in a great and populous city. He has spent his life in cities, and his great work has been the preaching of the gospel. He has had access to extensive libraries, and received an early and liberal education. His manner, both in public and private, is easy, graceful, and most agreeable. He has been the instrument, under God, of turning thousands to the Lord. We are rejoiced at the field of usefulness now opened to him, and hope that the desire of his heart will be realized.

"Brother Challen is a modest, an humble, and an unassuming man, without *selfishness*. Had he made the efforts for prominence put forth by some men, he could have commanded almost any station. His retiring manner, and the fact that he has but little regard for fame, or desire for power, has, we think, deprived the church of much of that great store of useful information, which he is well known to be in possession of, in printed publications, to speak when he is gone. We rejoice at the above intimation, that he is putting his discourses into writing. Hundreds of young men, who are preparing for the ministry of the word, and thousands of private brethren, it appears to us, would rejoice to obtain such a volume as these discourses would make. What a treat such a book would be thirty years hence!

"We must occasionally go back to what, for the sake of distinction, are called first principles, and review the whole ground. This is necessary, for the sake of the young, who have never heard these things, and thousands of strangers, to whom they will be as new as they were to us twenty years ago. So long as we are trying to show persons how to begin, we must go back to the beginning, and investigate matters anew.

"We hope Brother Challen will receive the respect and hearing which his talents, integrity, and Christian character demand."

WHAT SHALL WE DO?

To the Editor of the Millennium Harbinger.

THE season of the year forcibly reminds us, that a meeting of the disciples of the Lord Jesus, is, within a few months, to be held at Wrexham. We are tempted to inquire, what shall we do at that meeting, for the spread of the great principles of Christianity, as revealed in the pages of inspiration? Comparatively, the whole world is still lying in darkness—the great truths, the holy joy consequent on a belief in those truths, are still hid from the greater part of mankind around us. No doubt there will be many subjects of vast importance brought before that meeting, but the one that takes precedence of all others will be the salvation of souls. Man enlightened by the pure teachings of the Apostles and Prophets, loses that selfishness which characterizes the sects of the present day. A disciple is willing to spend, and be spent, so that he may rescue souls from the great enemy of mankind. The Apostle of the Gentiles teaches, that faith comes by hearing, and hearing by the Word of God. Before there can be hearers, there must of necessity be teachers. In order that we may have teachers properly qualified, some comprehensive scheme should be presented by the churches represented, in order that a progressive supply of zealous men, properly qualified, may be sent forth. It must be evident to all, that there is a growing distaste evinced at this time, especially for the dry husks that have been prevented for the nourishment of the hungry souls that would be fed with the living manna, and whose thirst should be quenched from the well of living waters, springing up to everlasting life. How many are there at this present time who are hungering and thirsting after righteousness, and who would receive gladly the proclamation of the glad-tidings of the gospel. What shall we do, then, to supply these wants, and how shall the hungry be fed, and the naked clothed with righteousness as with a garment? The great want is money, and one thing that the brethren should canvass amongst themselves, is the best means of raising a supply of that source of all warfare. No man can devote his time and talents to the great work, unless he can be assured of support while so employed. Although the brethren are few in number, yet much more can be done in this way by a little forethought. If the members who are blessed in this world's goods will give of their abundance, they will reap reward here, and will be abundantly blessed hereafter. If the brother engaged in business, and who cannot devote his time in consequence to the great work, will give liberally, or promise to give, and all according to their ability will send word by their delegate what they are willing to contribute, there will be no lack of this great necessary.

The question will naturally arise, Are there brethren in the Reformation who are qualified

to be sent out as evangelists, into the dark places of the earth? It cannot be doubted that there are many such, and in the reports to be presented to the meeting, it would be well to state who may be willing to go forth, and who are now discouraged to make the attempt, because the prospect before them is so uncertain. Also, if there are any of the younger members desirous to devote themselves to this great work. The disciples were sent out two and two, and in order that there may be a continued supply of properly-qualified teachers, if each of the evangelists was accompanied by a young brother, his hands would be strengthened, and he would have the comfort of a companion under circumstances usually very discouraging. Two walking together well agreed, would carry a weight in their teachings that would produce the most salutary effect.

The subject of drawing a supply of teachers from America, will no doubt be debated, and should be entertained with all respect and consideration. Still, it must be conceded, that those who have been born and brought up in the country, must understand the peculiar errors in religion they will have to combat, better than a stranger. The errors in religious faith, take a peculiar complexion and bearing from the spirit of the people, that spirit being itself controlled by the form of government under which it has been fostered. A foreigner would not be so well qualified to expose the errors of the Established Church, as one who has been brought up here. Church and State give a tone to all denominations, and an imported teacher would have himself to learn, before he could command success. Besides which, the prejudice attaching to all from America, from the weakness of some of the brethren and many of the world, allowing themselves to mix together two very different and altogether distinct subjects—I allude to slavery. These thoughts are not presented as dictating any peculiar mode of proceeding, but are rather suggestive. Let this subject be approached in the spirit of the great Author of our religion—let the establishment of the faith of the Prince of Peace be attempted in his spirit—let forbearance characterize all the controversies on this subject, and let each one be willing rather to receive than to give advice. Above all, let the views be given as supplying materials out of which may be framed a comprehensive scheme for evangelization, rather than as pledging the churches to a distinct course of action. If the delegates come well prepared on this and other subjects, no doubt great benefit will result from our meeting, and our Heavenly Father will add his rich blessing through Jesus Christ our Lord.

There will be time in the June number of the *Harbinger* to give thoughts on all prominent subjects, and a digest might be made that would prove highly useful at the meeting already alluded to.

Brethren, take these suggestions in the spirit in which they are written, that of a sincere desire that the gospel may be presented to the world, and that by it many may be converted to the one saving faith. Farewell. W. F.

TO A METHODIST LEADER.

RESPECTED FRIEND, — From the multiplicity of subjects that engross my mind, I have selected one of no minor importance for your inspection; and I hope for your candid judgment thereon, as these remarks are written with the greatest sincerity and friendship towards you.

About twelve months since I joined the Wesleyan Society, after repeated solicitations from several of the members. I made known to one of the preachers, that I was a believer in immersion, and that I should obey that command after I had been a member a short time, if my belief underwent no change. As I have not heard or read anything to weaken my faith, but rather to strengthen it, I feel it to be my duty on the earliest occasion to obey that command, namely, to be immersed into Jesus, and put on a conscience void of offence toward God. I have many reasons for believing this to be my duty. It certainly is the command of Christ himself, which ought to be sufficient for every believer. But if no command had been given, I think all who love Christ would be glad to follow his example. I have, further, another reason. — You are aware that I have been an infidel for upwards of twenty years, and I think it would be my duty, were there neither commandment nor example, to make as public an acknowledgment of my conversion to a belief in Christ, as possible; but I know of no way more suitable for this purpose, than public immersion into the name of Father, Son, and Holy Spirit. I wish, also, to state, that when I first joined the Wesleyans, I did not think there would be so many points of difference between us. I feel it my duty to refer you to some of the most important. I never received the sacrament but once, and was astonished that we all had to kneel — a position that appeared to me to have no authority for it in Holy Writ, and contrary to nature itself. To sit and receive food appears to me the most reasonable and Scriptural, and I do not wish to follow anything Popish or superstitious. I am not partial, also, to hearing the Lord's prayer repeated on every occasion, which is something like a schoolboy repeating his task. Besides, there are passages which are not appropriate to every occasion.

As we are progressive beings, I have lately made some farther progress in what I consider necessary to us, who so often pray that we may be perfect, even as our Father who is in heaven is perfect. It is this, that the Holy Spirit, being the gift of God, and one of the promises of the Saviour, we act very wrong in

supplicating it, regardless of God, who is the giver of the Spirit through our Saviour Jesus Christ. Thus, too, when we sing "Come Holy Ghost, our hearts inspire," or "Come Holy Spirit quickening dove," it is very inconsistent, as we have no precedent for it in the example of the disciples of Jesus Christ, as recorded in the New Testament. There are a few other practices which I have found to be contrary to the New Testament, and for these reasons I must discontinue my attendance at your class-meetings, and unite myself, if possible, to a church more in accordance with the teachings of Jesus and his Apostles.

I have now to return you many thanks for your kind wishes to me, believing, without the least flattery, that you sincerely desire to see all around you happy; but I assure you, when others have appeared the most happy at your class-meetings, I have felt unhappy. Praying for the happiness of you all, I remain,

Your's in Christ,

J. W.

[The writer of the above letter has since been immersed into Christ. We should have published it in a former number, but for the manuscript having been mislaid.]

ITEMS OF NEWS.

WILBURY.

Though we as a congregation do not make great increase in our number, we have occasion to rejoice that we sometimes have a few additions. You will be pleased to hear that on the 12th instant two were added to the saved, a male and female, both young, the children of our beloved Brother Scott, making six of his children in our little congregation. How pleasing and delightful to see the young offering their "bodies a living sacrifice, holy, acceptable to God," before their tender hearts have ever been "hardened through the deceitfulness of sin."

Does not the fact of six of our brother's children (all who are of a sufficient age) being added, speak something for their culture—for family culture? A subject which has not been neglected in the pages of the *Harbinger*, and it deserves a place there still. There are many families who need more, very much more instruction on this very important subject. There are other important matters, but perhaps none more so than *family culture*.

I am exceedingly pleased to see the *Temperance Question* has found its way into the pages of the *Harbinger*. I hope you will continue to give it a place there, for in my opinion there is no other remedy for Britain's curse, *drunkenness*. Oh, what a blessing it would be, if drunkenness were once banished from our isle, carrying with it the greater part of the other crimes! Let our brethren all oppose, with all their might, the grim monster in its angel-off form (*moderation*), and success will crown their efforts. *Not else!*

I have no hesitation in saying the *Harbinger improves*. Would it were more widely circulated, as it deserves. May our young converts, and we all, be steadfast, immovable, always abounding in the work of the Lord.

GEORGE ELTON.

GLASGOW.

I am in receipt of a letter from Sydney of last December, a few particulars of which may

interest you. It is from Brother Mitchell, who, with his wife, were members of the congregation here, and went to the Antipodes upwards of 5 years' since. He says:—

"I desire to return you my grateful thanks for your kindness in sending the books I wrote for, and as our Sister Isabella has arrived, and informed me that you are to send some more first opportunity, I am all anxiety to get them, because there are a great many about making the good confession, and the writings of Brother Campbell have done much good here, and likely to do much more, as the people seem to appreciate them very much. I am happy to inform you, since I wrote you last, (exactly a year ago) that we have immersed seven into the name of our Lord Jesus Christ, four men and three women; and I may say that they have all been led to the knowledge of the truth by giving the *Christian System*, *Christian Messenger*, and *Bible Advocate* a fair and candid examination. They are delighted with Mr. C.'s works, and say they are the plainest they ever read, and coincide more with the Scriptures, than any they ever heard of before, and are very anxious to see more of them. We meet every first day of the week to break bread, and the new converts enjoy the ordinances of the Lord's house. They are all very intelligent men, and well qualified to preach and teach the gospel of Christ. After the breaking of bread, we go to the public green to declare the glad tidings to those who are without, and have many questions put to us, and considerable debates with the hearers. We are bound to bear with them, and answer them according to Scripture, as well as we know. As regards the state of our church, we are living in peace and love, and all the brethren are very anxious for the salvation of the souls of men."

A. PATON.

OBITUARY.

We have to record the death of another of our members, SISTER ANN SHARROCK, aged 72 years, of Wigan, who fell asleep in Jesus on the 22nd of March, 1854.

JUNE, 1854.

CHRISTIANITY ADAPTED TO MAN.

CHRISTIANITY, like man, has its object and its subject. God himself, in all his adorable excellencies, is its object. It attracts and allures the human soul to its own origin and fountain. And these are Jehovah himself.

The universe is his temple. He fills it all—he animates it all—he beautifies and adorns it all. There is absolute nothing above him, beneath him, beyond him. The visible heaven and the heaven of heavens are but his pavilion—the tent or tabernacle in which he manifests his eternal majesty and godhead. “Ascend I heaven! Lo! Thou art there. There, if amongst the dead I lie.” “I cannot go where universal love smiles not all around.” Take I the wings of the morning, and on “the swift-winged arrows of light” flee to the utmost star I see, I there find myself yet but in the vestibule of the pavilion of the great King, for I see as many suns and systems before me as I left behind me. And could I continue my flight for ages of ages, I would, at the remotest orb, still see as many wonders of creative power, wisdom, and goodness, above me as under me. Hence, eternity is the only field of vision and of bliss that meets the wants and wishes of an immortal mind. But who can distinguish between “the Eternities of Israel” and an absolute eternity of eternities?

Yet, nothing short of absolute space, absolute being, absolute blessedness, and absolute duration, can fill the vacuum which God has himself created in man, in angel, and in spirit.

The mysteries of creation, providence, moral government, and redemption, all launch out into the ocean of eternity—into an infinite past behind us, and an infinite future before us. The moral pulsations of our moral nature expand or contract in harmony with our intellectual and spiritual garniture, and with our conceptions of him whose most sublime position is comprehended in the oracle, I AM.

But who can comprehend the ineffable sublimity of the adorable I AM? And yet it is one only self-existent impersonation that gives form to thought or thought to form. Annihilate it and you have annihilated yourself. You are a mere idea, an impression, an imagination, without a local habitation or a name.

There is a pleasure in being bewildered in a paradise—in being lost in a rapture of glory; or, like Paul, in not knowing “whether in the body or out of the body”—whether in the first or in the seventh heaven—in the heaven of heavens, or beyond them all.

There is no relation between the finite and the infinite, and yet neither of these could be without the other. There are, therefore, but two ideas in the universe of the *genus* generalissimum—two distinct conceptions, and yet dependent on each other for a revelation of themselves. These are *creature* and *creator*.

Father and child are equally dependent on each other for their being and manifestation. A father without a child, or a child without a father, is not within the grasp of human reason nor of angelic thought. We may as well, then, pause here as go any farther in this direction. For all the philosophers of earth, and all the philosophers of the universe, are stranded and silenced just here, because of the impotency of boasting, boastful reason.

We are, because God is. And God is, because God was, and God will ever be, because he always was, the one only self-existent, underived, unbegotten, uncreated one, indicated in the ineffably sublime utterance, I AM. This is our Rock of Ages. And in speaking of the joys and pleasures of true religion, we

must have a clear and clean arena for its full manifestation, in order to its full enjoyment.

Religion (I use the term because of its consecration in the dialects of earth) being wholly of a remedial character, and to be appreciated and enjoyed as such must be adapted to man as he now exists in this world. It must, therefore, have a body, a soul, and a spirit, to meet all the demands of his being and of his well being. Hence Christianity must have a body, a soul, and a spirit, if it be at all adapted to the conditions of a lost, bewildered, and ruined world.

In heaven and in hell there is no religion. None in heaven, because all its inhabitants are reconciled to God; and none in hell, because its inmates are not under a remedial dispensation. The whole need neither a physician nor his medicine. Neither do the dead. Religion, therefore, is for man in the flesh, or for man fallen and undone, but yet placed under a remedial system.

Angels or spirits in no realm of the universe, are the subjects or the objects of religion. Adoration and praise belong only to those in holy communion with God; and these in heaven constitute *nature*; on earth, they are the fruit of religion, or reconciliation to God. Light is not love, neither is love light. It is but the fruit of it. Before we admire or love beauty, we must see it. And before we can love God, we must know him as he is—absolute, supreme, essential beauty.

But in this lower world, and in all its mists and fogs of philosophy and religion, so called, there is a vocabulary as frail, and feeble, and erratic as man. The reason is clear—the stream cannot rise above its fountain—and man can never, at one glance, see himself. There is, of his senses, not one that can recognize its own acts. The eye sees not itself, the ear hears not itself, and neither of these can take cognizance of any one of the other senses, nor any one of them take cognizance of either of them. The gustatory nerve, the olfactory nerve, nor any nerve of sensation, can take any cognizance whatever of itself or of the acts of its fraternity. Hence, mind and spirit are mysteries, on which myriads of philosophers have, in vain, racked their brains for thousands of years. But shall the eye of man nullify its own being because it never saw itself, or the ear because it never heard itself? Talk not of mirrors. There are neither eyes nor ears in mirrors. They but adumbrate material orbs or structures. Senses have no shadows, no lights, no colors, no forms, no images of themselves or of one another. Organs are not senses. But if they were, not one of them could recognize another.

So of all the inner faculties of the mind. Indeed, the mind and the spirit require the sharp two-edged sword of the Spirit of God to separate them. None but a sword manufactured in heaven can distinguish or separate these. That sword is the *Word of God*. Hence Paul, who saw all this by a spiritual intuition, eloquently declares that “the Word of God is quick and powerful (living and effectual) sharper than any two-edged sword, and is a discernor, (or a detector) of the thoughts and intents of the heart.” Hence the metaphysical, or animal, man never did, never can, discern himself.

No mere philosopher, unaided by revelation, in writing or in tradition, ever knew himself—his origin, his relations to the universe, his ultimate destiny. So reason we, and so affirms Paul by a plenary inspiration. Now, then, after this excursion, let us return to our theme.

We have said that *Christianity*, like man, has its subject and its object. Man himself is the *subject* of it—man, in his whole being, character, and constitution, is the subject of this divine institution. He was in being before it was in fact.

It was originated and consummated for him as a fallen, degraded, ruined being. It contemplates his entire regeneration in body, soul, and spirit. This is, therefore, its *object*. This consummated, its design is perfected. This not consummated, he dies a wretch undone—lost, ruined, degraded for ever. It is, therefore, the greatest subject, or theme, within the limits of human thought, of human aspiration. Compared with it, the physical universe is an atom unappreciable. Possessed of it, and of its full effect upon his intellectual and moral constitution, his whole spiritual being is the most sublime and elevated spectacle we have ever seen, or can see, by the light of this world, whether we call it physical, intellectual, or spiritual light.

But man being a miniature trinity—possessing a body, a soul, and a spirit—Christianity assumes a similar constituency, and, therefore, it has a body, a soul, and a spirit. Its *body* is the ordinances of Christianity. Here I would not call them ordinances of religion, for religion is God's one grand ordinance—the centre of which is the propitiatory sacrifice and the propitiatory intercession—the latter based on, and emanating from, the former. The sun has been turned into blood, in the Son of God having become a slain lamb. Blood is the envelope of life, the mystery of mysteries, in the organizations of this physical and moral universe. But that Lamb of God having been slain a sacrifice for us, there needs no more sacrifice for sin. Hence, this blood is embalmed, preserved, and shadowed forth in that which we have called *the body* of Christianity — its *ordinances*. And of these, there are three distinct embodiments. These are, baptism, the Lord's supper, and the Lord's day. These are pregnant institutions, filled with the grace of God. Forms without meaning are nothing. Form is but a mode of being. *It is not being*. In Christian *baptism* there is more than words and water, and the action of immersion. There is a grace, a special grace. Baptism is valid grace, and no more. There is, indeed, implied and solemnly expressed in it, a *death*, a *burial*, and a *new life*. There is, too, a solemn preparation for it. There is a spiritual illumination terminating in faith, as preparatory to it, or to the enjoyment of its spiritual provisions. This faith itself is not a physical impression on the senses or the soul of a man, in a state of death or torpidity, but an actual giving up of the heart, the conscience, the will, to the Redeemer, on the verity and fidelity of the Holy Spirit, who always testifies to the divine and moral grandeur of the Son—the INCARNATE WORD OF THE LIVING GOD. This is *baptismal faith*, terminating in a literal immersion in water, *into the name of the Father, the Son, and the Holy Spirit*. Hence its inappreciability to insensible, unappreciating babes and sucklings.

There is then a *resurrection* out of the mystic grave, by the arm of the administrator—a second birth into a new world—the church or family of God. Born thus of the water and of the Spirit, a new and formal life begins. Communion with the Father, and with the Son, and with the Holy Spirit, here commences, in the spirit of adoption, by which those mystically regenerated in body, soul, and spirit, *cry*, Abba, Father!

There is, also, besides the quickening of the Word or Spirit of God, the resurrection to a new life, not only in the symbolic form of immersion, but in the spiritual, and holy, and joyful aspirations of the soul to God, in the pure and holy spirit of personal consecration to the service and the honor of the Lord who redeemed us by his own blood, and constituted us kings and priests to God. This sublime confession of our faith in the death, burial, resurrection, and ascension of the Lord Jesus, is followed up by a sacred regard to the other constituents of the Christian gospel—the Lord's day and the Lord's supper.

Christianity is pre-eminently social. Hence its social institutions. These are its social prayer-meetings and congratulations, its social praises, its social thanksgivings, its social communings, its social benedictions.

Its standing occasions and festivals are ordained for this purpose, for the cultivation and manifestation of a spiritual and holy union and communion, in joint participation of its prospective and retrospective ordinances and institutions.

Hence the necessity of a church state. A Christian can no more live out of a church state than can a physical man live out of a physical universe. He as much needs the Spirit of God as he needs breath. He needs the bread and the water of life as much as his body demands for its sustenance the literal bread and water of earth. Were this not so, the church and its institutions would be unmeaning and barren appendages, without reason, without object, without good. They are silly philosophers, who seek to live without physical elements; and quite as silly Christians, who dream of spiritual life, spiritual health, or spiritual comfort, without the ordinances which God has instituted for the life spiritual and divine. The communion of saints is the exquisite of human happiness. Without employment there is no enjoyment, and no enjoyment without employment. Heaven is not a mere state of repose. Its raptures and ecstasies of bliss are all activities of the soul, in wonder, love, and praise expressed.

A philosophic speculative repose is a state of soulless apathy and inactivity. A human being cannot live on ether, however pure, unearthy, and unelementary it may be alleged to be. There are ordinances of worship even in the heavens. And there are worshippers there who unite and commune in the full radiation and fruition of the Divine presence. But they are not mere thinking Quakers, speculative philosophers, or ranting enthusiasts, but admiring, worshipping, adoring saints. They tune their golden lyres to the song of Moses and the Lamb.

It is not only in the apocalyptic visions that we read of "harpers harping with their harps," in rapturous choirs above; but there, also, we hear of the "song of Moses" repeated; and, better still, that of the slain Lamb echoing in choral symphonies through all the vaults of heaven.

But in the earthly state of the church we now live, and move, and have our membership. Its social ordinances are, one and all, of divine appointment. And they are severally and collectively designed to instruct and comfort, to encourage and strengthen us for the work of faith, the labor of love, and the patience of hope.

A Christian living out of the church of Christ—unless in exile on some Patmos, or in some prison, banished from the sanctuary of the Lord—is a conception so far out of my premises, that comprehend it I cannot; nor do I envy that man who attempts to justify it, under pretence of high spiritualism, or because of some canonized shibboleth of factitious importance, made sacred only by some sectarian enactment or prescription.

The church of Jesus Christ and its divine ordinances, are now the only Bethel—the only social antitype of the tabernacle of Israel, of the temple of Solomon, of the Mount Zion where stood the Ark of the Covenant, the citadel of the great King.

The foundations of Zion are on the holy mountains.
 Jehovah loveth the gates of Zion
 More than any of the dwellings of Jacob.
 Glorious things are spoken of thee, City of God!

* * * * *
 Yea, concerning Zion it shall be said,
 This and that man was born in her!

For the Most High shall himself establish her.
 In the records of peoples Jehovah shall relate,
 This man was born there.
 They shall sing as those leading the dance;
 Each shall say, All my springs are in thee.

(Psalm lxxxvii.)

But in clearer vision, with Paul we say to the Christian church, and to its holy brotherhood—"You are come to Mount Zion, even to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the sons of God, who are enrolled in heaven, and to the Judge who is God of all, and to the spirits of just men made perfect; to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

In such society as this,
 My weary soul would rest;
 The man that dwells where Jesus is,
 Must be for ever blest.

What a contrast between a citizen of Zion and a mere citizen of any state or empire founded in blood, usurpation, tyranny, or on any of the forms of philosophy or theology, ancient or modern!

A. C.

THE REMEDIAL SYSTEM.—No. I.

IN the development of the remedial system, called the gospel, in which was exhibited the kindness and love of God our Saviour towards man, there are no ideas of more significant import employed by the Spirit of Wisdom, than those which are expressed by the terms sacrifice, propitiation, and reconciliation. Upon the right understanding of these terms depend the knowledge, reception, and enjoyment of the great salvation which, beginning to be spoken by the Lord in person, was afterwards confirmed to us by his apostles.

The grand design of the mission of the Son of God into our world, and his return to the occupancy of that glorious throne which he had with his Father before the world was, can never be understood nor properly appreciated, until we have duly weighed the import of these words in their contextual relations, and their relative bearing upon each other. They appear to form, as it were, the material out of which has been constructed a channel to convey to us the effluence of the divine love. The death of Christ, apart from the ideas signified by these three terms, has no more meaning or importance than the deaths of those Cæsars under whose reigns he was born and died. They were the depository in which were laid up and embalmed the ideas most familiar and dear to the heart of the patriarch and Jewish worshipper. And so bright and dazzling were the great ideas couched in them, that no prophet or sage of sacred story, however gifted with wisdom, could look upon it, or their vision take in more than a few of its faintest rays. Yet, faint as were those rays, they were the only lights through which they could behold the divine favor, and hope for a deliverance from all the consequences of sin. And although the blood of the victim offered by the patriarchal or Jewish worshipper could not justly remove the evil from the conscience of him who did the service, yet may it not have adumbrated to his view some vicarious measure, involving the death of some glorious sufferer that would exonerate the guilty from the penalty of a broken law, in a way worthy the character of the Lawgiver—nay, that would not only atone for the insult and indignity which sin had offered to the Majesty of heaven and earth, but which, also, would magnify his law and make it honorable for God to forgive.

The great representative idea of those elementary dispensations, and that which evidently indicated the central truth of the true remedial system, was the victim as a sin-offering. During the Patriarchal age, it was the one idea, and it was most familiar to every pious family. For every such family had its altar, upon which was daily laid the appointed victim. And it did undoubtedly, however faintly, typify the propitiatory and reconciliatory character of the great atypical sacrifice, both with respect to God and the worshipper. Under the Law it remained in all its importance. While the Patriarchal age continued, the priesthood continued in the heads of families; or, in other words, it was Patriarchal. Under the legal institution, it was transferred to one family of the sons of Israel—to that of Levi. And in this family it was confined to Aaron and his sons. While the latter ministered at the altar, the other families of Levi ministered in things that more remotely pertained to the altar. This change in the priesthood was the ground-work of the Law, for on account of it the Law was introduced. Although under the Law a much greater variety of offerings was introduced, a bloody victim was still the only offering that could make reconciliation for the sins of the people. Once every year the high priest entered into the most holy place, to make expiation for sins.

Under the Levitical arrangement, there were many adjuncts connected with the sin-offering; such as the high priest, the sprinkling of blood upon the people, upon the mercy-seat and before the mercy-seat, and the places where it was offered—all of which make it a more general and exact type of the real sin-offering in all its accidents. But as we have hitherto considered sacrifice rather with reference to the worship, we shall now view it with reference to the great Law-giver—Jehovah himself.

Viewed as the Moral Governor of his rational creatures, He must have regarded sin as an indignity—an insult offered to His Majesty; for the majesty of a king consists in his authority. In this character sin was an offence that called for the exercise of his justice. Or, if we view him as a Father, sin he must have felt as a wound to his affections. As an absolute Governor, sin, as it involved his honor, must be punished; and his justice decreed that the transgressor should die. But as a Father, he could feel pity for his erring children. But pity could not change or remove the moral turpitude of sin. Justice alone could render to sin its due. Was it possible, then, to punish sin and save the sinner; or, in other words, to pardon sin and maintain the majesty of law, or the honor of his government? Pity says pardon. But justice is outraged, and demands the penalty of a violated law. The law knows no mercy.

But why is the bosom of the eternal Father moved with pity for his rebellious children? Was it because a wily apostate intelligence had, in an evil hour, sought and taken an undue advantage of his less intelligent and unsuspecting children? And is this indeed the history of sin in its first introduction into our world? If so, how shall the great Father of the universe dispose of it to his own glory and the good of those, his holy intelligences, who are spectators of this sad and woful event—the apostacy of that lovely pair, our great progenitors, whom he had made in the image of their Father, and crowned with glory and honor, and placed over the works of his hands?

Now before we attempt to examine into the great remedial system devised by infinite wisdom, power, justice, goodness, holiness, and love, let us take a view of the parties involved and those who were spectators of the woful occurrence. But this we shall defer till the moon once more shall have completed her circuit round our sinful planet.

A. W. C.

THE AMERICAN BIBLE UNION'S APPEAL FOR PRAYER AND AID.

NEW YORK, January, 1854.

THE Board of the American Bible Union, profoundly sensible of the importance of the labors in which they are engaged, and conscious of their inability to perform them in their own strength, affectionately address all brethren in the same common faith, who are interested in the great objects which they are prosecuting, and earnestly request them to remember those objects at the throne of the heavenly grace. They especially entreat the prayers of God's people for all who are employed by the Bible Union in the work of translation or revision.

It is a matter of devout thankfulness, that more correct views of the necessity and importance of freeing the revealed word of God from human error and obscurity, are gradually prevailing, and that greater numbers are becoming sensible of their obligation to assist in this blessed enterprise. For these mercies, and the signal marks of divine approbation that have hitherto attended all the operations of the Union, the Board desire the friends of pure versions to unite with them in gratitude and praise to the ever blessed Revealer of Truth.

The following brief statement regarding the revision of the English Scriptures, cannot fail to excite renewed interest in the enterprise, and to call forth more fervent supplications for its success.

Distinguished scholars are employed by the American Bible Union in the revision of the common version, holding their ecclesiastical connections with eight denominations—CHURCH OF ENGLAND, OLD SCHOOL PRESBYTERIANS, DISCIPLES or REFORMERS, ASSOCIATE REFORMED PRESBYTERIANS, SEVENTH-DAY BAPTISTS, AMERICAN PROTESTANT EPISCOPALIANS, BAPTISTS, GERMAN REFORMED CHURCH.

Written contracts have been made with more than twenty scholars, and many of these, in compliance with the stipulations, have made engagements with others to work with them, so that the number of scholars actually engaged in the service of the Union, does not vary far from forty.

More than half the work already done has been performed by scholars not connected with immersionist denominations, and we anticipate that this will hold true until the New Testament is finished.

Seven of the revisers under written contract reside in Great Britain, and three of these are connected with the Church of England.

In none of the above numbers do we embrace those scholars (of whom there are many) that render collateral aid. For instance, one furnishes a literal translation of all the passages in the Burmese version in which the translator (Dr. Judson) has varied from the common English version; another renders similar service in the Siamese, others in the Bengali, Sanscrit, &c.

Also, our revisers of the Spanish, the Italian, the French, and the German Scriptures, afford their aid to make the English more accurate. Some of their suggestions, especially those from the Spanish revisers, are considered invaluable. All the revisers in these several languages are men of eminent ability, and the discoveries made by one necessarily assist the others.

Hundreds of scholars, of greater or less reputation, from time to time, send in suggestions for the improvement of the English Scriptures, either in the form of criticism on the parts of the revision already issued, or in that of advice regarding other portions of the work. For such purposes we invite the direct co-operation of all scholars who are willing to render any assistance, however slight.

The revisers are furnished with the most valuable works for study and re-

ference. In this respect no necessary expense is ever spared. Many of the books procured by the Union are most rare and costly. Every attainable facility is afforded to the revisers to accomplish their task in the most thorough manner possible.

Dr. Conant, in his late letter to the *New York Recorder*, fully explains the nature of the pledge required by the Bible Union of its revisers and translators :

"It requires of me no other pledge than fidelity to the original; that 'the exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, shall be translated by corresponding words and phrases, so far as they can be found in vernacular English, with the least possible obscurity and indefiniteness;' and that this shall be done 'in the phraseology of the common English version, so far as is consistent with fidelity to the original, and a proper regard to the present state of the English language.' Such are the terms of the compact, and this is the only pledge required. Such, also, is the tenor of the general instructions to translators and revisers. The translator's duty could not be more justly defined than in the first of the above quotations; nor could a more scrupulous regard be shown to the personal responsibility and rights of the translator.

"These principles will live; and the society that plants itself upon them, and is faithful to them, is destined to live with them. They have already, to a wide extent, taken possession of the popular mind. The common people are asking, at the hands of Christian scholars, a correct version of the Christian Scriptures. These principles, whatever may be the fate of their advocate, will not die. They will live and work in the popular mind, where they have taken root, till this noble object shall be accomplished.

"So long as the American Bible Union continues true to the principles it has announced to the world, I am at its service for any aid which I can render; and I shall to the extent of my ability and influence, enlist for it the sympathy and aid of scholars in this country and in Europe."

The following extract from a work just published by Archdeacon Hare, an eminent clergyman of the Church of England, forcibly expresses the necessity and importance of revision :—

"This notion, that slight errors, and defects, and faults, are immaterial, and that we need not go to the trouble of correcting them, is one main cause why there are so many huge errors, and defects, and faults in every region of human life, practical and speculative, moral and political. Nor should any error be deemed slight which affects the meaning of a single word in the Bible—where so much weight is attached to every single word—and where so many inferences and conclusions are drawn from the slightest ground, not merely those which find utterance in books, but a far greater number springing up in the minds of the millions to whom our English Bible, is the code and canon of all truth. For this reason, errors, even the least, in a version of the Bible are of far greater moment than in any other book, as well because the contents of the Bible are of far deeper importance, and have a far wider influence, as also because the readers of the Bible are, not only the educated and learned, who can exercise some sort of judgment on what they read, but vast multitudes who understand what they read according to the letter. Hence it is a main duty of a church to take care that the versions of the Scriptures, which it puts into the hands of the members, shall be as faultless as possible, and to revise it with this view from time to time, in order to attain to the utmost accuracy in every word."

The progress of revision is not so rapid as many have anticipated. In this respect the most judicious scholars have found themselves mistaken. The labor has accumulated on their hands. But the unavoidable delay thence resulting will be far more than compensated by the increased value of the work itself. For particulars of progress we refer to the Fourth Annual Report, published in the first number of the *Bible Union Reporter*.

The prayers and the alms of the people of God should ascend together, as a memorial before him in so glorious and blessed an enterprise. We need pecuniary assistance. The balance in our treasury is low, and is decreasing. The expenditures for revision are much greater than in any former year. We therefore solemnly and earnestly beseech all who love our Lord Jesus Christ in sincerity, to consider the import of the following passages of sacred Scripture :—

Deuteronomy iv. 2, "Ye shall not add to the word that I command you, neither shall ye diminish *ought* from it."

Deuteronomy xxvii. 8, "And thou shalt write upon the stones all the words of this law very plainly."

Deuteronomy xxix. 29, "The secret things belong unto the Lord our God; but those things which are REVEALED belong unto us and our children for ever, that we may DO ALL THE WORDS OF THIS LAW."

Psalms xii. 6, "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times."

Psalms cxix. 140, "Thy word is very pure; therefore thy servant loveth it."

Psalms cxxxviii. 2, "Thou hast magnified thy word above all thy name."

Jeremiah xxiii. 28, "He that hath my word, let him speak my word faithfully."

Habakkuk ii. 2, "Write the vision, and make it plain upon tables, that he may run that readeth it."

Matthew iv. 4, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Matthew v. 19, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

Acts xi. 30, "I have kept back nothing that was profitable unto you."

Acts xi. 27, "I have not shunned to declare unto you the whole counsel of God."

2 Timothy iii. 16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Revelation xxii. 18-19, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

In view of the obvious import of such expressions from the lips of Jehovah, and in consideration of the imperative duty thereby devolved upon those who love him, and wish to serve him, we ask them to pray for the divine guidance and blessing to be afforded to all our revisers, and to render prompt and cheerful assistance by liberal contributions, for the prosecution of this holy enterprise.

On behalf of the Board,

SPENCER H. CONE, President.

POPERY—SLAVERY.

WE undertake, in a few articles, to show how the Roman church came to such astonishing power, that for centuries she could overwhelm the world, and keep captive the most endowed minds, and hold the dominion over the most powerful princes and empires of the earth. How it was possible to govern the world by one single word, uttered from the See of Rome; to strike with awe mankind, by an anathema fulminated from the Vatican! How it could come to pass that the notorious Hildebrand, or Pope Gregory VII. with whom the Papal power reached the extreme, could venture to trample under his feet the crown of imperial Germany; yea, to crush down bishops, and priests, and people, proudly proclaiming himself the *Sun of the World*; to show himself that man who terrifies, by inquisition and death, the minds of all such as would be bold enough to contradict or to oppose his dictates and doings. May we not readily apply the words of Christ, (Matthew xxiii. 24,) "Behold I send you prophets, and wise men, and scribes, and some of them shall you scourge in your synagogues, and persecute from city to city!"

All these things, incredible as they are, happened by the extruction of a system of slavery the worst the world ever beheld; and we only wonder how it was possible to subdue mankind in so frightful a manner, that even for centuries scarcely any one was bold enough to lift up the daring voice against such a thorough corruption of Christianity; yea, desolation of the temple of God—desolation of which it is said, "When ye shall see the abomination and desolation spoken of by Daniel the Prophet, stand in the holy place, then let them which be in Judea flee unto the mountains; then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect" (Matt. xxiv.) Yes, the writer of this was deceived himself for a long time. Trained up in the belief of the Roman church, he lived and worked in her; yea, he got up the seven sacred de-

grees of initiation to the priesthood, and he did not yet see that he was deceived: still more, he did see that he was a wretched slave, not of God—not a humble minister of God's sacred gospel—but of men—of men who had perverted the Word of God, had destroyed true Christendom, and put abomination and desolation in the temple of God. Often, truly, he found some doctrines which seemed to him scarcely confirmed by God's Word, but he was always struck down by the sentence, that he who will not hear the church let him be to you a heathen and a publican! for these words he applied to all who would not hear the Roman church. Still oftener, he saw the numerous and pitiful superstitions, not only of the people, but even of his fellow-priests and bishops; then he humbly confessed for himself, that many things are wonderful and incomprehensible—they may be true, notwithstanding. Two years of retirement into the native woods of America could only teach him better. Meditating in the silence of nature on the greatness of our heavenly Father, his love to mankind, and his merciful revelation, he on a sudden was struck particularly by those passages in the Book of books which speak about the *freedom of the children of God*.

Is the Roman Catholic free? Is the Roman priest free? Is the Roman bishop free? Is the Pope himself free? Do they enjoy the bright freedom of the children of God? No! no! was the answer. Slaves they are altogether; and by a just retribution of Providence, the Pope himself, who conducted the people of God into captivity, became a slave amongst slaves—*servus servorum*, no *Dei*, of God; but slave of the laws, canons, traditions, and prescriptions of his predecessors; so that it may be said, *mentita est iniquitas sibi*.

The very cause of such general corruption is obviously pride, the worst of all evils. For behold the attire of these representatives of the Romish church—the triple crown of the most holy,* the Pope, the golden mitre of the bishops; their precious garments, and rings, and crosses—their thrones, their attendants, and all those things, which remind us, in their churches, more of the play-stage and the circus, than the house of God, in which Christians unite together in love and prayer, adoring the heavenly Father in spirit and in truth—recall to our minds the warning words of Paul the Apostle, (2 Thess. ii. 2,) “That ye be not shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and; *that man of sin* be revealed, the son of perdition, who opposes and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God.”

But in order to prove our proposition, that Popery is slavery, we must divide our article into four parts, showing,

- 1, That the Roman Catholic people are slaves.
- 2, That the Roman priests are slaves.
- 3, That the Roman bishops are slaves.

4, That the Pope himself is a slave; and so it will be clearly seen, that the Romish church is nothing but a great union of slaves, from the simple peasant, who kneels devoutly before a bone of a pretended saint, up to the Pope, who sends a tooth of Saint Peter to the Emperor of Austria, and forwards nuns into America, with a piece of stone on which sat the blessed Virgin.

1. The common people are submitted to the pastors, whom they do not choose themselves—submitted to their commandments, to their explanation of the Bible, to their will, not only in things belonging to the service of God, but in their most intimate relations. They must not read the Bible without permission, and this permission is given only on condition that by no means they should be daring enough to interpret any passage of it in any other than an approved sense. They must not read any book on Christianity, unless approved by their ecclesiastical superiors; neither any other one, unless before consulting their pastor. They must not have any familiarity with persons of other opinions, for all such are a contagious pestilence, reprov'd heretics, enemies of truth and of God. Their pastor also inquires into the most intimate relations, places himself

* The title of the Pope is not Holy Father, as I find it often, but the Most Holy Father—*sanctissimus pater*.

even between husband and wife, parents and children, relations and friends, and presumes to regulate them in almost every thing, even in their eating and drinking, for they must not eat meat on certain days, neither take breakfast nor supper on others; yea, he gives rules for using butter, and milk, and eggs, in certain times. He makes holy days for them, and gives them up again; in short, there is scarcely any thing in life in which he would not mingle; and above all, they have that dreadful inquisitorial tribunal, the *Confessional*! These people are trained up to obedience from very childhood. They learn how to kneel, how to bow, how to hold the hands, how to move the eyes, and so on, to the meanest things which they think and believe important. They learn, further, to look at objects as holy and full of bliss, which are nothing but fancy and deceit. They take, with great devotion, some wax droppings from a candle burning in the church; ashes falling from the holy hands of the priest on Ash-Wednesday; kiss piously the priestly garments, and particularly the *stole*, which they consider a powerful amulet, so that they think it a great blessing only to touch it. They carry *holy water* to their houses, and sprinkle themselves and all corners of the dwelling, in order to keep off evil spirits; yea, I saw some so eager for this holy water, that they drank it to sanctify their whole bodies at once. They carry home charcoals from the fire kindled on Easter Saturday, and sign with them the entrance of the house, to hinder the devil from getting in. They touch with pocket handkerchiefs, or any other objects, relics, thinking such objects thus sanctified; and get little tickets, which have touched holy things, as a remedy against any sickness. Thus the colored tickets given out on the festival of the Three Kings,* or Magicians, at Cologne, are amulets, particularly against headache!

I could fill up a volume in describing all these sad superstitions and superstitious practices, but I will be short and conclude.

1. The people of the Roman church are slaves of its pastors, slaves of opinions and commandments of men, and slaves of profligate superstitions.

P. W. M.

(To be continued.)

ORTHODOXY *versus* ORIGINAL CHRISTIANITY.

ORTHODOXY is MY *doxy* and heterodoxy is YOUR *doxy*, said one Scotch rabbi to another. These two doctors were the prototypes of all the rabbis of the present theological schools. Still, there is right thinking and there is wrong thinking. But as no man ever was temporally, spiritually, or eternally saved by right thinking alone, the merits of the controversy have very much waned. We have known some persons, of almost every theological school in our country, pronounced orthodox, who gave indubitable proof that they were on the broad road to utter and eternal perdition.

Still, there is a virtue in thinking right, more in believing right, and more in doing right. Thinking alone, or believing alone, never saved any one. Truth, whether abstract or concrete is always better and safer than falsehood. But so long as a man may have "the form of godliness" and "deny the power of it," it becomes every man of good sense to see that what he admits to be the truth controls his own life. The Pharisees were more orthodox than the Sadducees, yet they were equally opposed to Christ and to his religion. Some Calvinists live as do the Armenians, and some Armenians live as do the Calvinists. There is, therefore, no more of salvation in either theory, than there is of life in a perfectly embalmed Egyptian mummy.

But to approximate nearer our object in this essay. We, as a community, are represented, or rather misrepresented, as not evangelically orthodox. I assume to have some knowledge of orthodoxy and of our community, and some knowledge of all the prominent communities in our age and country. I will,

* In the Cathedral of Cologne, are preserved the heads of the Magi coming from the Orient, to adore the child Jesus. These heads are wrapped up in very precious stuff, adorned with gems and costly stones. There is, on the festival, an immense crowd to pray to these kings, and to receive a Three Kings' Ticket, (*Dreikoenigen-Zettel*.)

therefore, give my opinion of true evangelical orthodoxy, in all that pertains to the Christian profession in our own day and in our own generation. The sequel may, perhaps, justify this undertaking.

The assumed evangelicals of the Protestant parties now extant amongst us, believe and teach the doctrine of "original sin," "total depravity," "conditional or unconditional election," "effectual calling," "justification by faith alone," "particular or general atonement," "imputed righteousness," "perseverance of the saints through grace to glory," and "future rewards and punishments." Assent to these dogmata qualifies a man for admission into our most orthodox churches, themselves being judges.

Now, it must be conceded, that while some of these words are found in the Christian Scriptures, yet, as *phrases* and *technicalities*, there is not one of them found in the whole volume. No, not one of them. They are, one and all, ecclesiastic and partizan scholasticisms, generating strifes, schisms, seditions, and heresies.

No one that apprehends the literal meaning and import of the words and phrases above enumerated, and the meaning of the word *belief*, or *believe*, can, grammatically or evangelically, say that he *believes* any one of them. He may *assent* to them as correct abstractions of sound theologians; but if his salvation depended on it, he cannot say, I sincerely and truly *believe* them, unless with the mental reservation or equivocation, that he believes them, on the testimony of men, to be sound doctrines.

Testimony and faith are corellates, but doctrine and faith are not. "*Doctrines*" are appropriately said to be *apprehended*, or assented to; not *believed*, as such. They may be admitted as sound deductions from Scripture premises. Indeed, the word "*doctrines*" is but five times found in the New Testament, and in every case it indicates the teachings of men and demons.

Doctrines of devils we once have, (1 Tim. iv. 1,) and that is a mistranslation; for it should be "doctrines of demons," such as the Roman doctrine of saint worship—the invocations of the "holy virgin" and the dead saints. This Paul calls the "worship of demons"—the spirits, or ghosts, of dead persons.

In the proprieties of speech, testimony may be *believed* or disbelieved, and propositions and doctrines may be *assented* to; but no man of good sense and good education, unless in quotations from other men, can say he believes a doctrine, any more than he obeys a promise, or hopes in a threatening. But having long since, and on sundry occasions, exposed these sophisms and improprieties to the conviction of thousands, I proceed to justify our community from the charge of heterodoxy, in the currency of Protestant Christendom, in its most approved forms. I care not personally, nor even socially, for the reputation of orthodoxy, or the charge of heterodoxy, from those who are regular dealers in this, or merchants of such commodities. But there are good and candid men, of some of our best Protestant denominations, much imposed on by the knavish tricks of some of our boastful orthodox neighbors; of which I know no one more conspicuous or meritorious than a certain Dr. Rice, of St. Louis, of Lexington memory, and a certain Mr. Graves, of Nashville notoriety. These men have long been feasting themselves and their implicit admirers on my *heterodoxy*, with such a pleonasm of epithets as even to disgust their more sensible, enlightened, and honorable brethren. I am not about to unsheath the sword of vengeance, and make martyrs of error of either of these theological heroes. Vengeance belongs to the Lord, and he will take care of me and of them. But for the sake of thousands of good Presbyterians, and myriads of honest and veracious Baptists, I wish, in "my foolish way of boasting," as Paul once said, to show, that in the judgment of their own good masters and most learned Rabbis, I am more really "orthodox" than any one of them. If they presume to doubt this, or think they can sustain themselves, we say to them that we will give them page for page in our issues, provided only, they equally and honorably give, or guarantee me, equivalent space in their denominational organs. We fear no such men face to face, in fair, and open, and manly discussion. They, like ghosts, are terrible only in the dark. But that they may have something to begin with, I will furnish them with a few positions, or views of our peculiar orthodoxy.

PROPOSITION I. A person is, in Holy Writ, said to be *justified* by grace, by Christ, by blood, by knowledge, by faith, and by works.

PROPOSITION II. A person is said to be *saved* by grace, by faith, by baptism, by the Lord, by endurance to the end.

PROPOSITION III. No Scripture, given by inspiration of God, affirms or imports that any man is saved by any one act, thought, volition, word, or work, exclusively, either on his own part or on the part of Father, Son, or Holy Spirit.

Or, to give equal terms and positions to both sides, we affirm that no man is justified, sanctified or saved, by any one principle, thought, volition, or action, separately and distinctly from every other condition or statement made in the inspired writings.

This may suffice for one occasion. A discussion on any one or all of these positions will, no doubt, contribute to public edification, and to the detection and exposition of very serious misconceptions and injurious misrepresentations. There is a very gross misconception and consequent misrepresentation of our views and teachings on these very fundamental and important matters, by these officials, as I learn from my correspondence with some distinguished persons, of both Baptist and Pedobaptist prejudices. We are very grossly misrepresented by "some of the watchmen" on some of the tottering walls of their partizan Zion, and yet, strange to tell, we have amongst some of them men who award to us as much of orthodoxy and sound views as they claim for themselves. There are matters of practice, and of a more elevated piety and humanity, in which they fully concur with us, and in which they sympathize, without giving their names or their pledge. There is, just now, a great shaking in the valley of dry bones, and not many years, perhaps not many months, may pass away, before some strange events will happen.

Meantime, my faith in God's grace, in Christ's person, sacrifice, and intercession, in the illumination, sanctification, and consolation of the Holy Spirit, is not inferior to the soundest man amongst them; and I presume to say that I know something of all the good points, and something of all the bad points, of the systems of such men as Messrs. Graves or Rice, and am prepared, at any time, *God opening the way*, to prove all that I have assumed, either with pen or tongue, just whenever and wherever we may agree to discuss such matters.

It is for a very material change, a restoration, or a reformation of the institutions of the church and the Christian ministry, that I aim, and not for any novelty, or for any of the prescriptions of the men of the 16th, 17th, or 18th centuries. The first century—Christ's life, sacrifice, resurrection, ascension, glorification, second coming—Christian baptism, the Lord's day, the Lord's supper, the communion of saints, piety, humanity, and the conversion of the world—are our darling themes; and to the elaboration, discussion, and maintenance of these we invite attention, solicit discussion, trusting in God and fearing no opposition from any quarter.

A. C.

[NOTE.—Should the propositions referred to in the foregoing article, be discussed by Brother Campbell, and one or more opponents, through the medium of his *Harbinger*, we shall present the discussion for the perusal of our readers with much pleasure.—J. W.]

Timothy, from a child, knew the Holy Scriptures, which were able to make him wise unto salvation. But how did Timothy obtain this knowledge? Neither Timothy nor ourselves know anything but that which we have learned. The unfeigned faith which dwelt in Timothy, dwelt first in his grandmother Lois, and in his mother Eunice. There is nothing more reasonable or more scriptural, than that Christian parents should bring up their children in the nurture and admonition of the Lord. But where this important matter has been neglected at home, who is better able to impart this instruction than the properly-qualified school teacher? Hence the importance of building up normal schools, or high schools, for the education of teachers. These teachers, thoroughly qualified—morally, religiously, and intellectually—will become instruments, in the hands of God, in making our children wise to salvation, through the Holy Scriptures.

GOD'S PROVIDENCE AND THE AMERICAN CONTINENT.

(For the British Millennial Harbinger.)

FEW countries excite more wonder, and stir up more reflection in the traveller, than this vast American Continent. To a European, and especially to an Englishman, who has witnessed every thing that is trim, and neat, and diminutive, this boundless land, and these great mountain chains, whose peaks make the clouds their dwelling-place, and these almost endless rivers, forming such great channels of commerce, bearing the products of the unwearied soil to the ends of the earth, are all calculated to excite him. The Christian, too, as he contemplates all these, looking back upon the wondrous past, and forward to the greater future, is made to recognize an invisible hand, guiding the course of ages, and restraining the ambition, the avarice, and the rapacity of men.

Often, in traversing the rivers and bays of North America, do I ask the waters to tell me of the past. "How long have you bared your bosom to these heavens—how many ages have you rolled and tossed, under the motions of tides, and winds, and currents?" "Tell me of the times of old, 'ere the Indian scooped out the tree, and paddled his *canoe* across your yielding surface?" "What thought you of the first approach of the pale-faced son of the East—child of science as he was—when first you saw his fixed eye, his settled purpose, and contrasted him with the wild looks of the woodsman from the wigwam?" "How felt you when you first saw a *wigwam* on the waters, the living keel of which made furrows on your surface, and the spread out canvass caught the skirts of the winds to carry it whithersoever its guide desired it to go?"

As I pace up to the top of a great and rugged mountain, it is pleasing to converse with the craggy rocks, the falling cataracts, the peaks, the dikes, the bluffs, and the lofty forest trees, and my soul is filled with sweet melancholy as I compare these with our fragile race, which is like to nothing there but the moss, and the leaf, and the *hurried* waters! I ask the trees to tell me of the rocks, and the rocks to tell me of the trees. Even here, the best companion is the Bible. It alone can tell me of the past, and on such occasions I ask the peaks to tell me what they

were doing when Enoch rode in a chariot of fire over death's dark gates up to heaven's king. Silently they answer me, "Standing in our place we obey the high decree of our Creator, and though we are old and you are young, we point you to your duty and your home." On such occasions, I pass along the great epochs of miracles, revelations, covenants, mercies, salvations; patriarchs, lawgivers, prophets, shepherds kings; nations, tribes, countries, cities, and providences, marked and developed in the Bible; and wonder, most of all, that He who made the world and all that it contains, should himself come down and live among us, "a man of sorrows, and acquainted with grief." It is not unusual at such times, for tears to flow down my cheeks, as I lift my soul in gratitude to God, for so much mercy and favor as he has shown to man.

Oh, how great the purpose, and how deep the mystery, which involves the history of this continent for more than five thousand years! The epochs of history unfold the providence of God, "who has made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Truly, we can look back and say, "What hath God wrought?" Trace a river from its mouth, and as you wend your weary way for hundreds of miles through fertile regions, you perceive as you pass its tributaries that it narrows its compass until you join the brook, and follow on to the mountain drain, and at last head the spring from which its first waters gurgle forth! Look back now upon the past, and see the hand of God forming and sustaining this continent; and by a course of ages producing a soil so rich and so extensive, as to be able now to feed the world. Then look at that Father's hand leading Christopher Columbus along the old paths of Europe, and touching his ambition and firing his genius with a love of navigation and adventure, which eight years of toil and disappointment could not extinguish; until finally, prevailing over all that scoffed and mocked him in his application to the crowned heads of Castile and Arrogan, under the smile of Isabella he points the

prows of his cruisers towards the setting sun!

Reflect a little upon that eventful epoch! The invention of printing, of the mariner's compass, of gunpowder, the Bible resuscitated by Wickliffe, Luther, and Tyndale—the revival of learning in Europe—and last, but not least, the discovery of the American Continent, and all may see that Providence was preparing for the present by the past, and is preparing for the future by the present! Old worn-out Europe, with its tired soil, may now look to this giant land for bread from its vigorous furrows, and feel grateful to God who “enlarged Japheth, that he should dwell in the tents of Shem.” By the intelligence, by the ignorance, by the love and by the hatred of men, by the love of tyranny in kings and rulers, and the love of liberty in the people, these United States have arisen to their present enviable position among the nations of the earth. Our strength astonishes the *imbeciles* of the Old World, as our growth amazes the old stand still or declining States. By the bravery of English soldiers, and the daring and courage of the Navy, these colonies were conquered, or planted, and owned as the heritage of Great Britain.

Ambition and extravagance, as well as humility and frugality, are made to render service in the designs of the great King. To eclipse the world, the Popes involved the ecclesiastical states by erecting the world renowned Church of St. Peter. Efforts to fill their empty coffers produced the Reformation. England had warred with Europe until, to equalize the burden among her dominions, she determined to tax the colonies. This demand resulted in the independence of these United States. This event shook Europe and the world, by instigating the revolution in France, and all that followed in the rise and tornado-like course of Napoleon the 1st. The lieutenant from Corsica—the general under the Directory—the first consul for life—the emperor—the abdicator—the exile! A few steps from nothing to greatness, and greatness to nothing!

What a mystery are the various tribes of Indians which hunted and quarrelled with each other on these lands! The red man is himself a great mystery. Too high-souled to be enslaved, too lazy to

work, too ignorant to be instructed, they can neither be led nor driven. Pushed off the old States, they seek new homes in the wilderness; and before the child is grown to be a man, the whites are settling all around them. They take their annuities from our government, and will sell the white man a few skins of animals which they kill in their favorite hunt; and now and again they will sell him a pony, known as a hardy, knowing, *Indian pony*. Notwithstanding they have seen us come and occupy their lands, and by cultivation and industry many have become rich and opulent, they never, scarcely ever, emulate us by cultivating the soil and wearing the costume of civilization. Content with his dog and his gun, his blanket, leggings, and moccasins, the Indian defies progress and “Young America.”

In Western Missouri there is a territory which was known as the Missouri territory, which, some fifteen years ago, was settled by several tribes of Indians. It was finally purchased from them by the government, and now contains some of the richest counties in Missouri. They all moved into the territory on the south-western side of the Missouri river, known as the Nebraska territory, which our government is now negotiating with them about. Many of them depend upon the annual instalments of money from government for the lands they purchase of them. But for this, they could not live; and therefore, as their money begins to wear out they are ready again to sell, and our frontier population is slaying the timber and running up the log house just upon their border, ready to buy them out. Every annual payment develops a gradual decrease of these native sons of the forest, as the commissioners have assured me. So that the movement seems onward and westward, till they will inhabit the shores of the Pacific Ocean.

When I was in Missouri last Fall I crossed over into the Indian territory, and aimed to see an Indian village, that I might see them in their own wigwam—or, as the Englishman calls it, *castle*. I went by Fort Leavenworth, which is a fort of the U. S. for the defence of our population against the attacks of the Indians. It is a great starting point of travellers across the plains to Utah Valley, California, and Oregon. From

this fort I pushed out into the territory, and met with many Indians. They generally know English enough to say, "*How do.*" And if you ask them the price of their pony, they answer, "*Hundred do!*" — one hundred dollars. I went to a trading post—a store or shop away in the country, where Yankees or western traders keep such things as Indians want, and barter with them for skins, corn, or wild fowl, or venison which they may have to sell. While I was there a gang of Indians came riding up—men, women, and children—which reminded me of gangs of gypsies I have often seen in England when I was a boy.

They were very shy of strangers. The men rode the best horses and had no encumbrance save some wild ducks,

which they swung by braces over their horses' shoulders. The squaws were heavily laden with bags full of corn in the ear, and other articles, which they had brought to sell. To engage them in chat, my companion bought some ducks at about sixpence each, but they could not understand much we said beyond our signs and gestures. The women looked careworn, wrinkled, and ugly. They have an abject, dispirited appearance, which makes you wish their lords and masters would treat them more humanely, and that they all might be speedily brought under the influence of civilization and of Christianity. May the Lord look upon them in pity.

J. HENSHALL.

Richmond, Ky. April 3, 1854.

REFLECTIONS ON JOHN XVII.

THIS chapter, which includes our Lord's prayer, contains many sentences that are instructive and consoling; for, although it appears to have been uttered principally on behalf of the Apostles, still, we find from the 20th verse, the Saviour desired the unity of those who should believe on him through *their* word—consequently, the extension in the world of the belief that Jesus was the Messiah. But the expression which attracts my attention on the present occasion, is embodied in the 3rd verse: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." On a perusal of these words it naturally becomes a question, from what source are we to obtain a knowledge of Jesus? If we look around us, and reflect for a moment, we must be convinced there has been an All-wise as well as an Almighty Power engaged in arranging the order of nature: the return of the seasons of the year, with the varied effects of heat and cold, rain and dry weather, producing such pleasing returns of seed time and harvest, and thereby supplying food for man and beast. But we might contemplate the beauties of nature during the whole course of our lives, without being able to draw just conclusions as to the character of that Being who created all the beautiful objects by which we are surrounded. When, however, we open the Book of Life, and read the writings of Moses,

our minds are at once enlightened on this important subject: yet even then we have much to learn as to the character of the "only true God," and this knowledge can only be obtained by a careful perusal of the *whole* book, and by reflection thereupon: for it is very evident, that when the Saviour spoke of knowing God, something more was intended than a knowledge of his person, which cannot be obtained, as we are informed, (Exodus xxxiii. 20,) "there shall no man see me and live." We can form correct ideas of the persons of our neighbors and friends, but it is only by lengthened intimacy and reflection, that we become acquainted with their minds and dispositions. Just so with the knowledge of God. It is only by a perusal of the Old and New Testaments that we become sensible Jehovah is a God of love, as well as of power. It is only by reflecting on the character of Jesus the Christ, that we become fully convinced of this great truth. We must read what John says of the *Word* that was "with God," that "was God," and that "all things were made by him, and without him was not any thing made that was made." We must also remember what Paul says of the character of the Messiah, when writing to the Philippians, (ii. 6,) "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness

of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." It may be asked, why this great humiliation?—what prompted the Saviour to bear the scoffs and the reproaches of men—the scourgings, the pain and derision of being crowned with thorns—the torture and ignominy of death upon the cross?—and what without doubt far exceeded all his other sufferings, those he experienced at the ninth hour, when he exclaimed, "My God, my God, why hast thou forsaken me?" I ask, what prompted the Saviour to bear all these indignities, and to endure all these sufferings? Was it because he could not escape from them? Certainly not, for if he could have introduced more than twelve legions of angels for his protection, (Mat. xxvi. 53) was it not pure love that prompted him to endure such contradiction of sinners against himself, that the Scriptures might be fulfilled? And was not this love manifested for the benefit of the whole human family—even those who had broken the righteous laws of their great Creator—that such might be reconciled to him? Most certainly it was. Can we, then, reflect upon these circumstances, without loving him who first loved us? Will not a knowledge of these things give rise to feelings of love and gratitude to him who bore our sins on the tree, and lead to obedience unto his precepts? If one human being feels affectionate regard for another, what care and attention are paid to the wishes of that individual, particularly if he have it in his power to gratify some desire of the heart, or to communicate some benefit. On grounds like these, who has such claims on our attention and obedience, and on our regard and affection, as Him who created us, and has extended over us his protecting care from the earliest moment of our existence, and supplied our ever returning wants? And, above all, when mankind

were sinners, did not withhold his well-beloved Son, but freely gave him up to die that the guilty might live. Surely the contemplation of these momentous truths must call into existence in the mind, not only intense feelings of love and gratitude, but faith in the promises of Jehovah, who is unchangeable, the same yesterday, to-day, and for ever? Having abundant proofs, from the writings of the Old Testament saints, of the faithfulness of God's character, and the certainty of all his promises being fulfilled, our confidence in the declarations of his Word should be strengthened, for all the promises made unto the world by Jesus and his Apostles will as assuredly be fulfilled. Now what is this strong confidence but faith, without which it is "impossible to please God?" Some may term it "living faith;" but, by whatever phrase it may be characterised, if possessed by any individual in a proper degree, it will lead such to follow Jesus through evil as well as through good report. It must also necessarily lead to an implicit reception of the Saviour's words, "He that believeth and is baptized, shall be saved;" and to an endeavour to work out their own salvation, (Phil. ii. 12) through obedience, remembering the injunction, "If ye love me, keep my commandments." The result of this belief must be a change of character, for the individual who is thus begotten by the word of truth, (see James i. 18 and 1 Peter i. 23) and is born of water, (John iii. 5, Eph. v. 26, Titus iii. 5, 1 Peter iii. 21) having had, like Saul, (Acts xxii. 16) his sins washed away, being buried with Christ in baptism, (Rom. vi. 4, Col. ii. 12) and risen with Christ, (Col. iii. 1) will endeavour to walk in newness of life—to mortify, or bring into subjection, the deeds of the body—and to put on, as "the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, and charity"—or love to God and man. W. S. S.

THE CHURCH OF CHRIST.

THE church is the abode of the purest love and of the most unfeigned friendship known on earth; and we cannot consider the song of the angels, on the Saviour's natal morning, any burlesque, when applied to the church, even now.

We sometimes hear men of very clever attainments, speak lightly of the church's unhappy influence upon society; and, it is no very uncommon remark, that there is more love, harmony, and friendship out of the church than

in it. This view has gained some ground, because of an occasional and desolating church broil, that sweeps a whole village or neighborhood. We desire, in as short a compass as possible, to lay some thoughts, upon this subject, before the reader; in order, first, to offer a palliation of this too common crime of the church; and, secondly, a defence against all such insinuations as the above. We cannot deny the contentious spirit of the church—but, let all remember, the “child is the father of the man,” and, in the same sense, the world is the father of the church; for, from it, she not only derives her members, but they bring with them the peculiarities of the world’s training. And what is the world, but a congeries of national and provincial interest. Oceans, seas, rivers, mountains, divide the world, and—

“Lands intersected by a narrow frith,
Abhor each other; mountains interposed
Make enemies of nations, who had else,
Like kindred drops, been mingled into one.”

The work of division is now completely effected by the law of nature and society, giving to each individual a local habitation, as well as a name. What mean those walls, hedges, and landmarks? They mark the *tuisms* and *illusions* among men, and their whole labor and thought is, to take good care of the one, and possess as much as possible of the other. From these necessarily partial and selfish interests, spring all envy, strife, contention, hatred, variance, &c. which, according to Paul and all historical testimony, is the natural state of man. What is society this day, untouched by a Saviour’s love, but the same partial, selfish, envious, and contentious picture, from the nation to the individual.

That a weakness so universal, so deeply engraved on the heart of society, and confirmed in each individual, by all the circumstances that attend him in his connection with the world, should occasionally be betrayed by the children

of God, is not strange, considering the selfish, and, consequently, contentions and quarrelsome spirit they brought with them from the world into the church. These undeniable truths must surely very greatly mitigate the offence of church contentions.

But, says our church hater, “The quarrels of the church are more violent and bitter in their character, and more incorrigible in the one than in the other; and prove, therefore, how little, if any, real and unfeigned love and friendship exists among the ‘*holy brethren*.’” We admit the too oft implacable character of their broils; but we can make it clear, that the conclusion above drawn is not only unwarrantable, but that one entirely opposite is more justifiable. I might have said, with some appearance of truth, that church troubles are more violent than any others, except family quarrels; but I do believe them to be more so, even than these. Has not every one discovered how vindictive and incurable are family feuds? And, also, the malignant enmity between persons who had once been the warmest and most confiding friends? Surely, all are well acquainted with these facts. Does this prove, then, that in the family relation there is no genuine love and affection? Does it prove, that there is more friendship and harmony out of the family than in it? Or, does it prove, that friendship is but a name; or, that one is better without friends than with them? The very same philosophy, which explains these phenomena, will explain, too, why church contentions and strifes are so incorrigible. If I were asked to explain the phenomena, I would answer, the family relation has its foundation in love, confidence, sympathy, disinterested kindness, and unselfishness. This is true, not only by the instincts of our nature, but, also strengthened and confirmed by education and circumstances. If, therefore, from any cause, the members of a fa-

mily violate these and trample wilfully on them, then confidence and fraternal feelings are gone, no more to return. Because they have overcome the highest sanctions of his nature, have stifled the best promptings of their hearts, have violated the purest dictates of their conscience; what else can follow, but that which is always seen, when families are so unfortunate, as to get into an unnatural warfare.

The cause is not, that there is no genuine affection in the family relation—it is because it is the natural abode of love, peace, and good will, that such consequences follow. When one unites himself to a church, he enters a family; not a family by name only, but a family without a figure. And the natural instincts of a Christian family are purity, love, and sympathy. This, the new convert feels, for he then, perhaps, for the first time, experiences a love for his neighbors and for all the world. In his union with the church, he is met by joyous and paternal greetings, and joins with his brethren in praying, "Our Father, who art in heaven." All is joy and peace, love and confidence, in the family of God. But, alas, some bone of contention find its way to this once-happy brotherhood; and many openly violate the noble principles of the family of Christ, or make manifest that they never possessed them. From the nature of things, the breach is incurable, and the enmity implacable, because the divine promptings of his heart, and dictates of conscience, have been wilfully despised, and none higher remains. If any one is disposed to rail against the church's folly, let him also bring a railing accusation against the family. If any one thinks the church a nuisance to society, on this account, let him conclude the same of the family relation, and of the sacred endearments of friendship. It is because the church, or the family, is the abode of love and friendship, that the consequences are seen, when these principles that bind them are rudely violated.

If this defence is correctly stated, I hope that those who are members of the family will not join, as I have heard them, in the slanderous charge, that there is more hatred and strife in the church than out of it. I have prolonged this article so far beyond bounds, that I can only say: Still, the church is the abode of the purest love and most unfeigned friendship found on earth. What philosophy, or worldly society, ever bound together so many hearts? What ever sent out missionaries, at immense sacrifice of life and cost of her substance, to bless and elevate the inhabitants of frigid and burning zones? What influence ever binds the neighbors of our happy country? But this may be seen in another view. Where do rich and poor meet and so cordially greet each other, and find such sympathy, as in the church? I once saw a poor degraded man taken from one of the county prisons of this country, and immersed. He had been there for months, almost forgotten, except by a few brethren and sisters, who had attended to his interest, supplying him with religious papers, a Bible, and Hymn Book. After his immersion, a number of disciples hailed him. That evening, a number of friends gathered at a brother's house, and I heard that this new brother was to be among us. When I saw him walking up, I was interested to see how he would act, and how such a person would be received by gentlemen, in such a different position. Few things affected me more than this interview. The convict soon felt himself at home, for he was received and treated as a brother, and, next morning started for his distant home rejoicing. These facts and occurrences can only be accounted for, by acknowledging a spirit of love for mankind, akin to that which Jesus manifested in going about doing good.

Again: who, in travelling over our great thoroughfares, has not felt himself alone, surrounded by a crowd, drinking, swearing, gambling, dancing,

till he perceives a stranger on the opposite side of the cabin with a Bible in his hand. This is enough—he knows of what party he may be, he has a friend who feels and is as himself, and greets him with ease and confidence. I must conclude by saying, that the name of Jesus binds together more hearts than all the world's great heroes combined; indeed, they have never bound any. This selfish and divided world is never one, but in Jesus; and, by the magic of his name and work, thousands in Europe, America, Asia, Africa, and the isles of the ocean, are one in sym-

pathy, love, and hope—one in aim. It is his name that is now breaking national and individual prejudices, and gradually making them forget the arts of war, Destroy our churches, and their peaceful and harmonizing influence, and neighbors once happy in love and friendship, would soon lapse into natural selfishness, and nations would drink each other's blood. But Christianity is from heaven; it was heralded by a song of peace and good will, and the church will labor on, till all nations shall be one in Jesus' love.

J. W. P.

THE JERUSALEM MISSION.

LETTER FROM DR. BARCLAY TO D. S. BURNET.

JERUSALEM, February 2, 1854.

MY DEAR BROTHER,—You may readily imagine how highly I would prize a communication from your pen, when I assure you that, though I have regularly addressed you at least once a month, I have been entirely without advices from Cincinnati for more than six months. Nor have I been more fortunate in hearing from other friends in the United States. This I attribute solely to the derangement of the mails; and if my communications have been equally unsuccessful in reaching their destination, I trust that any such apparent delinquency on my part will be ascribed to the same cause.

Notwithstanding the receipt of unfavorable accounts from the seat of war, the city and neighborhood have been comparatively quiet and safe, until the recent renewal of hostilities between the invincible Abu Gosh and the indomitable Laham. The country between this and Beirut is also in a disturbed state. A large party of travellers, amongst whom were Dr. Prime, of New York, Mr. Groesbeck, of your city, and two of the American missionaries from Beirut, were attacked the other day near Nablous, and made a narrow escape—being hardly used and in rather evil case for several days. Having finally reached Jaffa, some of them embarked, with all dispatch, for Alexandria, and some returned to Beirut—Mr. G. being the only member of

the party that had the requisite nerve to brave the danger and accomplish his pilgrimage to the city.

Abbas Pasha has lately sent to the Sultan the most princely succours, in the shape of men and money. The effendis of Jerusalem and the shiekhs of the neighborhood have also contributed very liberally, in money and horses, towards conducting the war; but no conscriptions have as yet been made in this pashalic. A firman was lately read in the Mackemeh, (*i. e.* city council,) declaring that whoever should henceforth dare to say that there ought to be peace, should be forthwith decapitated. You will, therefore, readily conceive that the war fever has suffered no abatement. Such is the process of manufacturing public opinion in the East. How much better can it be accomplished by your "indignant meetings" in the West, and other similar "demonstrations?"

All "the faithful" seem now to vie with each other in paying their levy of prayers in the Haram es Sheriff, in compliance with the repeated commands of the Sultan to that effect.

The victorious career of the large Russian army on the south-eastern shore of the Euxine, has induced the belief, on the part of some, that the Czar meditates a descent upon Aleppo, or some other important post in this part of the country. And the rumor of an Egyptian army equipping for Jeru-

salem seems to indicate that the Sultan anticipates such a movement.

The much needed repairs of the "Church of the Holy Sepulchre" are at last undertaken by the Sultan—the Greeks and Latins being utterly unable to agree amongst themselves as to the style and extent of its reparation.

I dislike even to make mention of "His Lordship, the Latin Patriarch of Jerusalem," but I cannot well forbear mentioning that he has several times sent intimidating messages to one of our converts from Romanism, threatening that unless he would return to his fold, he would take vengeance on him; and finding all milder measures for his reclamation unavailing, he yesterday formally notified him, that unless he recanted Protestantism within five days, he would *take away his wife*, (who is still a member of his church,) and he will doubtless be as good as his word. This species of logic is very popular and effective with "him whose coming is after the working of Satan, with all deceivableness of unrighteousness."

One of the persons whom, I believe, I mentioned in my last as knocking at the door of the kingdom, gladly obeyed the Word a few hours after I wrote. The other had been so badly warped and twisted by the cabalism of the Talmud, that two or three weeks elapsed before his doubts and difficulties were removed; but he has at last yielded a hearty obedience, despite all opposition. Another Romon Catholic pilgrim seemed quite concerned and determined for some days, but was finally so intimidated by the priests, that he informed us it would be dangerous either for us to visit him at his lodgings, or for him to come to us; and being completely in the power of the priesthood, he has gone away without yielding to his convictions. One of his brethren, however, who had the boldness and honesty to

attempt his rescue from the heresy into which he then supposed him about to fall, became himself suddenly convinced of the truth, and wishes to be baptized a few days hence. He is a German by birth, and appears to be a man of considerable intelligence and moral worth.

I have had much intercourse of late with many of the Mussulmans of the highest rank, and with some of them very interesting conversations; and although nothing special has grown out of such intercourse, yet it gives great reason to believe that, though heretofore so unapproachable on account of their bigotry and intolerance, they can soon be made the subjects of direct missionary effort, without endangering the tenure of our position here.

The small pox is now considerably on the decline, but, during its three months' ravages, has nearly decimated the population. We have had much to do with it, but, through a kind Providence, have thus far escaped. There have been seven or eight cases of it in the families of the English missionaries, but I am glad to say that only one case—that of an infant—has as yet proved fatal.

All fear of famine is now dissipated by the late copious rains.

The path of duty is beset with many difficulties and perplexities, from which, however, we hope to be delivered by the kind providence of the Lord, in answer to prayer for direction. But as I shall write more fully and definitely in my next communication, at the close of the present mission year—a week or two hence—I shall detain you no longer at present.

Believe me, dear brother, with highest esteem, most sincerely and affectionately yours in Christ,

J. T. BARCLAY.

NOTES OF AN EXHORTATION FOUNDED ON ZECH. XIII. 7.

"Sword! awake against my shepherd, and against the man of my resemblance;" saith the Jehovah of hosts. "Smite the shepherd, and the flock shall be scattered, and I will exercise my care over the little ones."—DR. J. P. SMITH'S TRANSLATION.

THAT this is a prophecy of our Lord, "the chief shepherd," is clear from his own application of it to himself and his disciples, whom he also denominated "little ones," "little flock," &c.—a pro-

phesy which was repeated by the Shepherd to his flock, when he took the loaf and cup, saying, "Do this in remembrance of me!" It is, therefore, worthy of our special attention, now that we

are assembled to break the loaf, &c. Had not he, who laid down his life, have taken it up again, and the report of his resurrection brought them together again, sad indeed would have been their condition! Despair would have become their companion, instead of faith and hope; and perdition their sole prospect! But God, who comforts those who are cast down, exercised His care over these little ones. A new song was put into their mouth, "The Lord is risen indeed!" For the Shepherd was not left in the grave—the Holy One was not allowed to see corruption. Let us take up the song on this "the Lord's day," and rejoice in the prospect of our own triumph over death and the grave, when he, whom not having seen we love, will come again and receive us to himself. The scattering and gathering again of the flock, as also the smiting of the Shepherd, are here ascribed to God. ("It pleased Jehovah to bruise him: he hath put him to grief," &c.) Yet, as in Acts ii. 23, Peter charged the death of our Lord upon those whom he addressed, as an act of wickedness on their part; as, also, was the forsaking of their Master, with which all the disciples were charged. Now God did these things in the sense of *declaring* them by the mouth of his servants the prophets. (See the marginal reading of Ezekiel xliii. 3, &c.) The death of the Messiah was foretold. God foresaw that wicked men, particularly such men as the chief priests, (Mat. xxiii. 1-33, xxvi. 47-57, xxvi. 1, 20, 41, 62, &c) the religious teachers of the day, would not be able to endure the presence, and the faithful utterances of one who so clearly exposed their hypocrisy, covetousness, &c. The lovers of darkness could not endure "the light of the world;" neither could they bear to listen to his truthful, searching, convincing, and unanswerable words. Brethren, your presence and mine will be disliked by the ungodly of our day, in proportion to their ungodliness, and in

proportion to our resemblance to him whom the Father denominates, "the man of my resemblance"—in proportion as we cultivate the spirit, and copy the pattern of Him who made it his meat and drink to do the will of God. Well, "it is enough for the servant to be as his Master." The cruelty and impiety of the murderers of the Son of God, are enhanced by the purity and usefulness of the life which they took away, of which they could not be ignorant. They knew, as one of their rulers testified, that he was "a teacher come from God." And the Roman Procurator, although prevailed upon to condemn him, testified that he could find no fault in him. Brethren, it is easy to say, "I would not have acted as did Adam and Eve—as did Cain, Saul, Judas, Peter, and others—I would not have taken part in the death of Him who did no sin—I would not have joined in the cry, Crucify him, crucify him." Our business is to see to it that we do not crucify the Son of God afresh. Some have done so! He does so who displays an un-Christ-like temper—who is guilty of unchristian conduct, &c. He who is crucified afresh, and put to shame by the sins of his people, has given us a sinless example. This, therefore, it becomes us, not merely to look at occasionally or periodically, but to *keep in view*. This we must aim more thoroughly to conform to, in our temper, conversation, and conduct. This we must exhibit to each other, and labor to excite one another to emulate, that so we may glorify, and not crucify our Redeemer. His first followers forsook him in the hour of danger. We, too, are often in danger of forsaking him, and each other also. In order that we may constantly meet together, our gracious Shepherd, who loved us even to the death, has, in wisdom and love, instituted this feast, the weekly participation of which is clearly required of us. And here we have the most striking representation of *his* love, who was smitten for us—who was

wounded for our transgressions !

" See from his head, his hands, his feet,
Sorrow and love flow mingling down ;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown ?"

He suffered all this to bring us together, to keep us together ; and when he appointed this meeting for this purpose, this was the prayer of the good Shepherd for his flock : " I pray for these, and for those who shall believe, that they all may be one — that the world may believe ! " Let us, therefore, keep together, to fulfil the desire, and to accomplish the grand object of our Redeemer ! " *One*," for our own sakes, and in order to bring the world into the church. The good Shepherd laid down his life for us ; and we are to be ever ready to lay down our lives—if need be for one another ! Let us learn, from the scattering of the first little flock, to watch against a separation from each other, and from our Head ! Let us guard against any root of bitterness taking root amongst us — against the first symptoms of a decline of our love to each other. To maintain this love to the brotherhood, we must individually act a loving part. We must labor for, and find our happiness in promo-

ting the happiness of each other. We have each one of us to fill our proper stations in the church. If an eye says to a hand, " I have no need of you," the fair inference is, that the eye and the hand are not members of the same body. And so if the head says to the feet, " I have no service to render to you." But we, brethren, are members one of another, and members of " the body of Christ ! " Let us, therefore, maintain a practical demonstration of this. True, we are a little flock, but we rejoice in the divine care over us, and each little one is to copy the divine example in exercising his care over the rest. We are all exposed to danger, and we all require the care of all. Let us, individually, act the part of a Saviour in the world, and of a shepherd in the church.

Now may the God of peace, who brought back from the dead our Lord Jesus, the great Shepherd of the sheep, through the everlasting institution, ratified by his own blood, make you fit for every good work to do his will, producing in you what is acceptable in his sight, through Jesus the Christ, to whom be the glory for ever and ever. Amen.

W. D. H.

LETTER TO BROTHER A. CAMPBELL.

THERE is nothing easier than the adoption of a *theory*, nothing harder or more irksome than *practice*. We were apt to think, in the early history of our efforts at reformation, that almost all the worldly mindedness and the wickedness around us was owing mainly to erroneous teaching, and to cross-grained and contradictory creeds. The experience of years has wrought no change in my mind in favor of these things, but I cannot think so well of *human nature* as I did in former times. Little did we think in 1830 what churches and districts of churches would be found in 1854, (the members which had been converted from the world and from sectarianism by preaching Christ and him crucified, for pardon and obedience to him, by all the members of

his body, for eternal life,) meeting only once a month for worship ! In all this wealth-making West there are few churches out of the cities who meet oftener than once a month to keep the ordinances of Jesus !

Paul left Titus in Crete to " set in order the things that were wanting," and to these things, in which our churches are still deficient, I call your special attention. We truly need the exhortation to " go on to perfection," and as the teachers of the churches, we should give ourselves no rest until we have them " walking in all the ordinances and commandments of the Lord blameless." To hold the doctrine of weekly worship without the practice of it, is to choke with the chaff and to trample the wheat under our feet. " If

ye know these things, happy are ye if do them," said our Lord, which is also corroborated by Jesus when he says, "Be ye doers of the word, and not hearers only, deceiving your own selves."

We must not condemn ourselves in that we disallow in others. Some churches, I know, only have a monthly use of a partnership meeting-house, and therefore, not having the convenience of one of their own, only worship as a church once a moon. I have known many churches in Virginia, which, in an early day, were similarly situated; but they met at other times in some school house, or some private house, and kept the commandments of Jesus. The churches must show more determination to overcome difficulties, and brace themselves up with energy to the work of the Lord. I have been urging the brethren to practice godliness, and to put themselves in a position for God to bless them and to make them a blessing. We must guard against spiritual torpor and stupefaction. The preachers should all unite in one grand determination to lay the duties and obligations of Christianity before all the brethren. We had better be faithful than eloquent—better make the brethren weep over their short comings, than make them smile at the exposure of error.

I can but regret that you are taken up so much with the College and with other weighty matters, as to preclude the possibility, almost, of your turning your attention, and that of your readers, to this subject. All that the brethren need, is to be stirred up to the subject. Custom has fixed upon them this monthly worship, and it is time that they were learning. That custom has no reward in hand by which to requite her votaries. The Lord has promised to bless us if we love him and keep his commandments, and the latter he takes as a proof of the former.

Unless we halt awhile here, and bring up the churches to the weekly worship of the primitive saints, it will be much more difficult in years to come. If this is done we shall be able to show that ours is a real reformation in practice, and not merely in theory. We must not settle down upon a mere change of views in doctrine: a change of views which leaves us where it found us, will be of no advantage to us. Indeed, we

shall be more inconsistent than our neighbors of the sects, and by arguing against them condemn ourselves. They do not believe it binding over them to keep the ordinances weekly, and therefore, very consistently worship once a month. We, on the contrary, believe that the loaf should be broken once a week!

I would ask your attention to another symptom, which is not very favorable for our cause, and that is, the apparent apathy of our brethren, both preachers and people. We seem to act as the two tribes did who inherited on this side Jordan. They were willing to sit down contented with what had been done. The whole of Israel had fought to give them their land, but they were not willing to go over Jordan and aid their brethren in dispossessing the Canaanites from the whole land. Even at least they reserved the Gibeonites and other idolaters, who proved a "thorn in their side." There is more of a compromising spirit spreading among us than was visible years ago. The sects seem now willing to give us a place among them as a sect, provided we will covenant with them to let them alone! I remember to have said to that old Virginian veteran, T. M. Henley, 15 years ago, when he was complaining of the hostility of our opponents, that their opposition was not so fearful as their blandishments and brotherly kindness.

The war cry that was sounded by the sects in the early days of reformation, was a note distinct to every chivalrous herald of the cross, to draw the sword, and to march forth to the contest shoulder to shoulder. Then we had energy and confidence—now we hesitate and calculate, and many seem to think that the battle is fought and the victory is won. Has the enemy struck his colors? Are the gates open to us? Have they laid down their arms? Napoleon, energetic as he was, though he "could distance expedition," was once brought to parley, and in his dalliance he lost his kingdom. "Ye did run well, who did hinder you that ye should not obey the truth." Of all states we must not forget, that of indifference to truth and error, is the most deceiving. Samaria is an example to us of mixing the truth of God with human dreams and idolatry. Therefore it was said of them, that "they feared the Lord and served other Gods!"

I have just gone through the Old Testament as far as Chronicles, and my mind is stirred up by the judgments of the Lord upon his ancient people. I feel like using Brother Johnson's emphatic watchword, and saying to all brethren, "*Beware! beware! I tell you.*" The command to us "to set in order the things that are wanting," is as binding as the command, "Preach the word" for the conversion of sinners. Some of the kings of Israel "walked in the ways of the Lord, as did David their father, but they removed not the groves and high places which their fathers had made." The address of Jehu the Seer to Jehoshaphat, when he returned from the unholy alliance with Ahab, the King of Israel, is forcible—"Shouldst thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from the Lord. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God" (Chron. ii. 19-23.)

Never let any of us think that the millennium is at our doors, because the sects are willing to allow our orthodoxy, or abate their opposition. In all material matters neither we nor they have changed. But, as an apology for the old slander they uttered against us in the beginning, they say we have changed. If that is so—that is, if we have changed our principles or our positions, justice demands that we shall

say so, and ask their forgiveness. We have treated them very badly, if there was no truth in our allegations against them; and if they have the truth, we slandered them in charging so many errors upon them. This is clearly our duty, if what they allege is true. May we not say, then, on the other hand, that if they misunderstood us and were hasty to condemn us, to put us down, now that they know us a little better, is it not their duty to say so just as frankly?

It was much easier for them to cry us down under the odious charge of Unitarianism, of denying the Holy Spirit, than to disprove our positions regarding *the faith, the confession, baptism, remission of sins, and the promise of the Holy Spirit.* This "Ark of the Covenant" must yet bring down *Dagon*, the child of pride and presumption. Not to weary you and the brethren now, I want to stir up that "spirit of the Christian Baptist, which you, not long since, told us you felt waving in you." Let not our Colleges raise up men to perpetuate this ill-formed and unshapen state of things, but ere the veterans of the first movement leave the earth, let the things that are wanting be "set in order." As Luther left Lutheranism, so it is now, barring the corruptions. A hint to the wise is sufficient!

Your's to love and to respect,

J. HENSHALL.

LETTER FROM A YOUNG LADY TO HER RELATIVES.

(From the Sower, April 27, 1854.)

GARDINER, March 20, 1854.

DEAR BROTHER AND SISTER, — The sable shades of evening have gathered around, leaving me to meditation, which I am pleased to exchange for conversation through the medium of the pen. I ever find it a pleasing pastime to address absent friends, and it is particularly so this evening. Some time has elapsed since I received intelligence from you, yet you have often occupied my thoughts, and oft have you been remembered at the hour of prayer, that you might have grace to bear the many trials to which you must be subject. But I would like to join the happy group around your fireside this evening, for such I trust you are.

I suppose you have heard of my residence in Gardiner, also of my HERESY. What you may have heard is true. I seek no more a home in the Methodist Episcopal Church. Be not hasty, dear friends, in your conclusions. Judge me not harshly, but hear my defence. I trust I have not strayed very far away—at least I have tried to keep within my Master's fold—or to get in scripturally, I should have said—as the apostles taught and teach, for they being dead, yet speak as they were moved by the Holy Spirit. I expect you will wonder that I, who have always been so tenacious for infant sprinkling, should address you as I am about to do. I am happy to inform you that I have chosen

the apostolic "mode" of baptism, as well as other customs of the apostolic church, which, though concealed from my understanding, were given for my instruction and example; but, on account of wrong education, I failed in one important principle when I first believed. You will readily perceive that I consider it was in neglecting immersion. Although sincerity saved me from condemnation, yet when light forced itself through the dark mists of tradition in which the Word was concealed, then every word brought condemnation. We were taught to believe that sprinkling was as good as immersion. My dear sister, when we questioned this, did the pure Word of God satisfy us upon this subject? or was it one to whom we looked as our spiritual guide and teacher? And did he prove from the Word that sprinkling was sustained therein? I think not: yet we thought they were teachers deep in holy things; therefore little folks and little minds must learn in silence, even if we could not understand the whole of a subject so deep. Do I exaggerate? If not, think me not wild when I speak of tradition concealing sacred truth. Was it not priestcraft by which you and I were led into error? Could you or I have found sprinkling for baptism in the New Testament, from its simple narrative? But methinks your mind passes back to the original language, where it may read *to*, as well as *into*, the water, and *from*, as well as *out of*, the water. But let me ask if the translators did not know what words would best express correct ideas in our tongue? I am aware of the arguments used for the foundation of infant sprinkling, which is circumcision; but when we consider that *that* was given as a seal of the promise of the national or political rite (which was the Land of Canaan), independent of the promise of the spiritual seed, we must at once perceive the sophistry of the argument, as the spiritual and political promises being distinct cannot mean the same. The Jews who were Christians in the days of the apostles did not consider it so, as they strictly adhered to both commands—one for the Christian and the other for the Jewish rite; and as it was not a saving ordinance, it was not done away in the change of dispensations. Surely if it was, Paul was much mistaken. I well remember our con-

versation on this subject. Neither of you believe in sprinkling your own infants, yet I suppose you, Brother W—, do not hesitate to sprinkle the infants of your charge. Now if it is an institution of God (which, I suppose, you believe or you would not practice, and which must be true, if found in the Bible), why do you not consider it binding upon you as parents? While I was a Methodist, had I been intrusted with children, I should not have felt clear in withholding sprinkling from the unconscious babe: with shame I confess it. So much for education. I am thankful that I see the first principles of Christianity so plainly brought to view, that I need no commentator to explain them. The beauty of this institution (baptism) has, until of late, been buried to my mind, by having it corrupted from the simplicity that is in Christ, through the various comments upon baptism, to prove sprinkling ordained of God; and having been taught that Methodists were in the right, I thought they were not so liable to err as others.

I never realized how much was comprised in the ordinance until late. I believe you do not consider your converts members of the church until they have been baptized by one of the three ways. They are not allowed the Lord's supper. From whence did this custom arise? If they were considered members of the church on high, are you more particular than the Almighty? I think not. If I read aright, Christ, through the Apostles, gave the command to sinners (not to Christians) to constitute them his children. We always believed in conditional salvation; if we obey, it is our privilege to reckon ourselves children of God. We were taught this, and I think it is Christ's doctrine. But while the Apostles said repent, and be baptized for the remission of your sins, parents and teachers said, repent and believe, do this and that, and all is well—your sins are remitted—baptism is not requisite to salvation. Who told them so? I think the Apostle, to whom the keys of the kingdom of heaven were given, did not. I find he enforced the three commands in order to obtain salvation. The Apostle says, "as many of you as have been baptized into Christ have put on Christ." Does this imply that they were in Christ already? or that they

then came into His name? My sister, how were we *buried* with Christ by baptism into death, when we were sprinkled? How were we *raised* like as Christ was *raised* from the dead? How were we *planted* in the likeness of his death? In this there is a beautiful idea of faith in a sacrifice—a type of the Saviour. In all ages a symbol of Christ was required to prove the loyalty of the subject. Those who lived *before* the Saviour's incarnation, looked down to the atonement where they first beheld the bleeding Lamb. Therefore their symbol was the streaming blood of an animal. No other sacrifice was accepted, for it must be just as the Lord commanded. We have proof of this in the case of Cain and Abel. Cain took his own way; but where was the symbol of Christ? It was no more the figure than we brought in sprinkling. We, in the new economy, must also bring a symbol—but as the dispensation is changed, the figurative proof of loyalty is also changed, by the wisdom of God. While we look *back* to the atonement, where do we first find him to bring our sacrifice? Is it not in the tomb buried from mortal view? Paul says, “we were reconciled to God by his death, much more being reconciled we shall be saved by his life.” Then he has left us an example, that in obtaining salvation we might bring our likeness not only of his death, but of his resurrection. Now, how shall we by faith come to the death of Christ, but by being buried in water, or by baptism, as the Apostle taught in Rom. 6th chapter? My dear friends, if we were as anxious about obeying all the commands, as to prove our doctrine true, I think there would be fewer party names in the world, and less of self in the professed church of Christ. The Apostles taught one doctrine, which was Christ's in all its simplicity; and we have that for our instruction. They did not let the little differences in opinion create party names, and when Paul saw this spirit creeping into the church, he reproved them, calling them carnal. What think you Paul would say in our day? Who would say I am for Christ alone? The Apostles taught no Methodist or Baptist doctrine—theirs was of Christ alone; therefore, obedient believers were called Christians. I find no improvement in changing the name. I am thankful that I have laid aside

“Methodist” and taken “Christian,” not for a party name, but because the Apostles choose that name for those who were in Christ; and Peter thought it a name for which we need not be ashamed to suffer. Those who do our Father's will should, I think, be brothers and sisters, and should claim no other name but Christian and disciple. There is a body of Christians worshipping in this place upon the apostolic principle, and I am happy to inform you that I am numbered with them. This branch consists of some fifty members. We follow the apostolic form of worship, one of which is breaking bread every Lord's-day; the same as Father Wesley taught his disciples, though they have been rather disobedient.

I have prolonged this letter much beyond my intentions, but the subject is so full of interest and meaning, and comprises so large a space in the Word of God, that I hardly know where to stop. O my friends, the word has been veiled in tradition which the Roman church has cast between us, and that, by *little*s, until we have received a large share unperceived. The veil was drawn so gradually and stealthily that we knew not when it was accomplished, and I fear too many of us will not awake from the delusion until the solemn realities of eternity burst upon our vision. The Roman Catholic admit that immersion is given for baptism in the New Testament, but the Pope has power to change it to sprinkling. Has not the Pope conferred quite a favor upon us to change so “troublesome” and “immodest” a command? But is it not a solemn thought, if sprinkling is not ordained by God, that so many are proclaiming it as a command, thereby perverting the doctrine of Christ! Methinks they forget that the sentence is passed, “Let him be accursed who preaches any other gospel than that we have preached unto you.” But I must have wearied you already; yet let me tell you my hope and trust is in the living God. I stand upon the broad basis of the word of God; no other discipline I need, no other guide; and I expect it will lead me safely home to that better land, where party names no more are heard, for nothing but love is manifest throughout the regions of the blest. But when I consider the straightness of the way, I often fear, for if I offend in one point and obey in all else,

I am guilty. God forbid that I should hear the sound depart, because I knew my duty and did it not. I have started for the better land, and I mean to gain it at the loss of all things. My dear sister, let me tell you that in leaving the Methodist Episcopal Church, I made many sacrifices; in one sense I sacrificed my dearest friends, and I might say every thing. Think me not sad: it was with cheerful submission that I resigned the pleasures of my former associations for Christ's sake, who withheld not his own life for me. With this consideration should I count anything too dear? God forbid. Those with whom I had taken sweet counsel, now gaze jealously upon me, and will scarcely admit the recognition of a sister in Christ; no wonder they think me, as they have accused me, a blasphemer, having profaned the ordinance of sprinkling! I rejoice that I have been enabled to leave the sectarian love and friendship of a large circle, for a few warm hearted disciples of the despised Jesus; and if our great Teacher was hated of all men, we do not expect to be above our Lord. Would you ask if I feel at home with this people as much as with you? I do. I have laid aside that sectarian garb that enshrouded me, and which was so contracted as to impede my progress. If I could express the language of my heart, I believe I could write a volume. I now behold such a beauty in the word of God—such harmony through every sacred page, as pen like mine cannot describe. Such a brilliancy encircles every part, that it becomes one vast effulgent ray of truth; but how vain to attempt to describe its beauty. When will the mist of doctrines and creeds recede from the sacred book, and permit it to unfold all its harmonious beauty and original purity, that he who reads may run!

If this is worthy your attention, I shall expect an immediate answer.

Your's in love,

* * *

[It is with pleasure we publish the foregoing letter, written by a young lady to her relations, as a specimen of the influence of the Apostolic Gospel in waking up the latent talents of its devotees. How many years would have passed away under her former instructors, before a thought had been awaken-

ed in her soul relative to the different dispensations? She would have listened to sermons on scraps of Scripture until she had attained her threescore years and ten, without one correct idea relative to the covenants; and especially without perceiving the differences between that given to Abraham concerning Christ, which was four hundred and thirty years before the law, and "the covenant of circumcision," as recorded in Genesis xvii. more than twenty-four years after. Listening to an intelligent advocate of the primitive gospel, in a few short months she has formed quite clear views of the design of the former dispensations, with their forms and ceremonies as adumbrative of the glorious work of Christ in bringing many sons to glory.

We give this letter, also, to awaken in the minds of our young readers a desire to make themselves more fully acquainted with the types of former dispensations, that they may more readily be able to read the present glorious reign of favor.

If our young sister will continue her researches, and be a little more particular as to the fact, that words and phrases are generally, in their first occurrence in the Divine Record, used literally—and always afterwards with the radical idea in them, though used figuratively—and at the same time examine their various uses in their connection for their true biblical import, ever remembering her closet, and the work of faith and labor of love and patience of hope in our Lord Jesus the Christ—we say, by keeping in view these hints, and cherishing the true spirit of devotion, she will not only enjoy much of God and heaven in her own soul, but prove a blessing to her associates and friends.

The great temptation, however, which will beset such a mind is *ensoriousness*. In pointing out the errors of others, how difficult to do it under the influence of that spirit which filled the Redeemer's eyes with tears while he gazed upon Jerusalem! How many have pored over the errors of others until their sweetest morsel has been a tale of scandal, or the gross absurdities of those whom they would expose as errorists. On every hand we have these wrecks of the Christian profession. Dwell not alone on the dark side of the picture. Almost any dauber can paint the back ground of a portrait, but to

bring out the fine colors, the beautiful features, the nicely blending of the azure, the ruby, and the pearl, demonstrate the presence of the master's hand. We benefit neither ourselves nor others by dwelling on their errors farther than to make it apparent. When this is accomplished we form the dark, the gloomy back ground. Then we must fill up the front view of the canvass with the bright and beautiful.

But we purpose not an essay. We wish, in calling attention to our young letter writer, to give her and others a little of our observations of men and women who have labored zealously and

conscientiously to expose the errors of others—of those who lived on such thoughts and meditations — until they became murmurers and complainers, and a disgrace to the Christian profession. "The truth must be spoken!" Yes, but it is the truth in love. In the apostles' days those were not considered Paul's friends who preached even the gospel from envy and strife. Let us "do all things without murmurings and disputings, that we may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom we may shine as lights in the world."]

MONEY.

"MONEY answereth all things" — "Money is a defence" — "The love of money is the root of all evil." Such are the testimonies of Scripture on the subject of money. In all ages, as far back as the memory of man runneth, some standard of exchange was used; and we know not how it was possible to attend to the details of commerce and trade without it, except in the way of barter. Historians, poets, philosophers, and political economists, have all spoken of its use and abuse.

In modern speech it is called by politicians, "the sinews of war" — a very expressive term. A single glance at the subject will show, that without these sinews, war in modern times could not be carried on; and of all the methods known to squander away the precious metals, this is the most effectual. Russia and Turkey have been trying their sinews, and England and France are now using their brawny arms; and before all is over, some of these sinews will be pretty well stretched, and probably cut or snapped. The millions wanted, and to be wanted, in this war, would erect schoolhouses, and furnish them with competent teachers, well supported, in the countries involved in this bloody and detestable work; and no countries on earth need them more. A primer is a mightier weapon than a scimitar, and the horn-book is of more value than all the powder-horns that the bulls of Bashan can furnish. When will the benevolent spirit of Christianity silence for ever the dogs of war, and cut *their* sinews?

Money is called by the sordid and the grasping Shylocks of the age, "the *main* chance." One would suppose that life was of no value without it — that money was the principal thing — and that the chief end of man was to get and to keep it, with "might and *main*."

"Our *main* interest is to be happy as we can, and as long as possible," said Tillotson. This ought to read, that our *main* interest is to get as much money as we can, and to keep it as long as possible, for this is the only happiness to be enjoyed in this life. It is the "main chance" — life is a failure without it. In accordance with the popular religion of Mammon, money is the *sine qua non*—the very elixir of life — the one thing needful; indeed, it is called significantly, *the* needful. There are more worshippers at the shrine of Mammon than at Bacchus, or any other god of this polytheistic world.

In the West I have frequently heard of "the pocket nerve." Whether or not it has been only discovered of late by the scalpel of the anatomist, I cannot say; but it is certain that this nerve has many ramifications. It was found in the bosom of the robes of the ancients, and in the *scrip* they carried about them; and may now be distinctly traced in the chests of the old misers, and the buried kegs and barrels of the Knickerbockers, and in the old-fashioned wallets of our fathers, which were made of all sorts of skins, and formed into many mysterious shapes. Large branches of it may be seen in the coffers of the rich, and the iron chests and

safes of the merchants and money-changers; and its attenuated threads run throughout the many openings of the "porte-monnaies," carried in the reticules of the ladies; and not unfrequently the nerve becomes very tender and sensitive in the presence of the poor and the destitute, and is exceedingly shocked by the touch of a creditor. It is very important that this nerve should be kept in a healthy condition, as the least disorder in it will be attended with bad consequences. It brings on frequently an attack of the *tic douloureux*, and other neuralgic diseases, which make people imagine that they are anything else but *silver* teapots, *golden* urns, or wedges of precious metal. Sometimes, treating them homœopathically, according to the doctrine of *similia similibus* of Hahnemann, it converts everything they touch into gold, both the food they (would) eat and the water they would drink.

The Bible, which is the oldest book known, by a thousand years, is the first that makes mention of the subject of money. It speaks of property and food first, and then of their commercial equivalent, money. Though metals are spoken of before the Flood, as being in use in reference to the arts, no mention is made of them as being employed for money. But in the days of Abraham, in the seventeenth century from the Creation, and in the Book of Job, supposed to be cotemporary with the Patriarch, distinct mention is made of the precious metals as the basis of trade. Abraham was rich in cattle, "in silver, and in gold." He bought the Cave of Machpelah, with the field annexed, with money, and received at one time a present of "a thousand pieces of silver." The earliest instance known in the way of exchange, is that in which the Patriarch *weighed* to Ephron "four hundred shekels of silver, *current with the merchant*." Loans, gifts, pecuniary treasures are often spoken of, and laws were finally enacted concerning the use and abuse of money. But in the oldest records we have of transactions with the precious metals, they were passed by weight, and not by tale, even as far down as the days of Jeremiah. He says, "I bought the field of Hannaneel, and *weighed* him the money — seventeen shekels of silver."

In the days of the Saviour *coin* was used, and the several are frequently re-

ferred to. The penny, the pound, the stater, the talent, were the names given to those pieces of money in common use in Judea, some of Jewish, but the greater part of Roman origin.

Egypt, Greece, and Rome furnish us with abundant testimony of their use. But in all the discoveries made by Layard and others in the Assyrian and Egyptian ruins no *coins* have been found, showing that these ruins were very ancient, corresponding with the ages of the patriarchs and the earlier history of the Hebrew nation.

In all the oriental countries, anciently, the value of goods was estimated by a certain quantity of silver, having always respect to its purity, for then, as now, base metals were used for the purpose of fraud; and as stamped pieces of silver were then unknown, merchants carried with them balances. They used stones as weights, and not unfrequently they had *light* and *heavy* weights. Moses regulated the weights and measures of the Theocracy, and sacredly preserved their standard value in the sanctuary, and passed stringent laws against any violation of them.

Money is not wealth, but its equivalent; it is rather an instrument of its distribution. Often is it the case, that those who have the most of it are the most poor, because they seek it as an end and not as a means. It has no more value of itself, than so many figures on the ledger or the bank-book; only as it is distributed and circulated, is it possessed of any value.

He who has enough of the "*material aid*" to answer all the purposes of life, is wealthy to all intents and purposes; and he who has his millions, and holds on to his gold dust, and parts with it as he would with his teeth, is as poor as a pauper.

The desire of wealth is inherent in man, but, like all other natural desires, it has been perverted and abused. God implanted it in the heart for wise and noble purposes. The first man he made he invested with a princely estate—but he forfeited it by sin, and all his posterity are but tenants at will. We brought nothing into the world, and can carry nothing out of it. This was the occasion of that command of the Saviour, "Amass not to yourselves treasure on the earth, where moth and rust may corrupt it, but lay up for yourselves treasure in the heavens."

When the city of Mola was sacked, and Paulinus was informed that his property and effects were all destroyed,

he replied, "They can do me no harm; my treasure is in the heavens."

J. CHALLEN.

W O M A N ' S R I G H T S .

THE question of woman's rights, or of a new version of woman's rights, is, in this age and country, eliciting, in certain latitudes, a very special attention. The American people are celebrated, wherever the symbols of our country and nation are borne, for their gallantry and regard to the rights of woman. But in their enthusiasm and romantic conceptions of this popular and fascinating theme, they are pushing their inquiries with as much zeal and peril as did the amateurs of Sir John Franklin's expedition into the Polar regions, in quest of a long-cherished ideal opening into the arctic regions of our little globe. Such expeditions generally cost more than they are worth to the great interests of humanity. More is sacrificed than gained, especially in purely speculative questions, by such bold adventurers. One America was discovered, because humanity had one Christopher Columbus; but there is no other America, and we need no second Columbus. Still there are some who think, that as there was once a New-found-land, there may be yet some unknown region, on which they may erect their own proud monument, and inscribe their own dear name.

But this mysterious and sublime creation, called woman kind, is yet, with some, an undefined and undefinable impersonation of humanity, possessing inherent powers and capacities beyond all the land-marks of our present established learning and science. They are, therefore, deeply penetrated with the idea, that woman's wrongs have never yet been righted, and now they propose to redress these nameless wrongs by a correct theory of woman's rights. Well, the intention is all commendable, and we cordially sympathize with every noble impulse in that direction. If failings they be, they lean to virtue's side. And on the side of virtue and woman we stand firm and erect as the Andes, in moral purpose and in all praiseworthy enterprise.

We have but one infallible standard on this subject, and, indeed, being a subject of such transcendent grandeur

and importance, it merits just such an infallible standard as God himself has ordained. Well, the question first to be propounded is, What says God's grand institute of woman's rights and wrongs? They are summed up in a few leading particulars. The first great fact is, that Adam was first formed, then Eve. Hence the man is not of the woman, but the woman is of the man. He is first and she is second. He is senior and she is junior. They are, therefore, neither equal in rank nor in age.

Their office in the world is also unlike. He was Lord Adam, and she was Queen Eve. His lordship was earth wide, her queenship is naturally and rightfully only house wide.

Two sovereigns cannot sit on one throne, nor control one domain. A body with two heads is usually called a monster. And these are always unsightly spectacles. These are aberrations from the regular and staid economy of heaven. And from these we borrow no models. So far, then, we are led by the facts of the Bible, and the analogies of nature and of society.

But again: as the members of one human body have not all the same office, so must it be in every other body, politic or ecclesiastic. There is one God, one Lord, one Spirit, one body, either in the church or in the state.

But it is a fact that a woman may be a queen of an empire in certain contingencies. This, however, is the exception, and not the law. And the exception is for the maintenance, not for the change, of the law. No nation, since the world began, commenced its being with a queen, or provided in its constitution for a succession of queens. A woman is sometimes endured from a choice of evils, and for the securing of a king. But a king is never kept for the sake of securing a queen. These are providential arrangements—always the exceptions, and never the law. So God, and nature, and society enact, ordain, and establish.

Within these limits, therefore, lie all questions about social rights—domes-

tic, political, moral, or religious. Woman's rights are, therefore, as easily adjusted as man's rights. The sex is, constitutionally, legally, and religiously, modest and retiring, in the presence of him whom God made first. It would be cruel, tyrannical, and unmanly, to do violence to female modesty, by forcing her to hold the helm of State, to carry arms, or to fight in the battle field.

Homer, the Grecian poet, though a Pagan, had more good sense and gallantry than some of our modern gentlemen. He put into Hector's lips, on his parting with Andromache, more manly and gallant words. The Grecian hero says to his beloved Andromache, when importuning her to stay at home while he entered the battle field—

"No more, but hasten to thy task at home;
There guide the spindle and direct the loom.
Me, glory summons' to the martial plain,
The field of battle is the field for man.
Where heroes war, the foremost place I claim,
The first in danger and the first in fame."

It is in quite as good taste with us as it was with the Grecian chiefs, to assign to women their task at home. Their kingdom and their crown is not to figure in broils and in the forum, in the Senate, in the forests, or in the battle field.

Christianity elevates, ennobles, and adorns woman kind, with other charms and graces than those obtained in legislative halls, in courts, in cabinets, in chairs of state, in tented camps, and in floating navies. Nor would an Apostle—who commanded and importuned them to be chaste, keepers at home, obedient to their own husbands; to adorn themselves with modest apparel, with good works, with a meek and quiet spirit; who commanded them to marry, to raise and educate children, and to teach their junior women to follow their example in similar pursuits—contradict himself, and stultify his own wisdom and discretion, by telling them, at the same time, that they had political or civil rights and duties, incompatible with these, calling them off into the busy circles of the forum, or the battle field, or the tumultuous cabals and controversies of men.

He that would have women to veil their own faces even in the synagogue, and to wear long hair for a covering in Christian assemblies, could not have

made it either a duty, a privilege, or an honor, to claim the rights of a civil magistrate, a lawgiver, a legal adviser, a minister of state, a civil judge, or an envoy, ordinary or extraordinary, to some foreign government, as ministers of peace or of war.

But with a superlative modesty and delicacy, he inhibits them from asking a curious question, even in a religious assembly, and charges the ministers of the church to cause their women—their wives and their daughters—to keep silence in the churches, alleging that to them "it was a shame," rather than a right, or an honor, "to speak in the church." He would have them to adorn themselves with modest apparel—to ask their husbands at home to instruct them more perfectly in the Oracles of God. He would have the elder sisters in the church to teach the younger women to be prudent, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God, through them, might not be blasphemed.

Such are the Christian rights, duties, privileges, and honors, of Christian women, in the judgment of great and good men, and of heaven's own officials—apostles, prophets, pastors, and teachers.

When any Christian lady usurped authority over her husband, Paul commanded her to be subject to him according to the Divine law; and if any assumed to be talkative or inquisitive in the church, he commanded them to propound their questions to their husbands at home, and thus to learn in silence and in graceful submission.

And finally, to silence every argument and demur, he asks a question rather humiliating to certain garrulous ladies, who were disposed to usurp authority by presuming to teach and speak in the church. What, says he, women, came the word of God out from you, or did it only come to you? Did God send women to illuminate the world, by making them the depositories of his revelations, or the oracles of salvation to mankind? If he did not, why should the church send them, and, still less, why should they send themselves?

But enough. I have a few words for the sisters, which I will commit to a private page of the *Harbinger*, for their

own special use, at a more convenient season. Meanwhile, I conclude with a few words from a very distinguished lady, Mrs. Sigourney. I saw it the other day, under the caption of "Woman's Rights," and will give it as I found it. A. C.

MRS. SIGOURNEY ON WOMAN'S RIGHTS.

There is much clamor in these days of progress, respecting a grant of new rights, or an extension of privileges for our sex. A powerful moralist has said, that "in contentions for power, both the philosophy and poetry of life are dropped and trodden down." Would not a still greater loss accrue to domestic happiness, and to the interest of well balanced society, should the innate delicacy and prerogative of woman, as woman, be forfeited or sacrificed?

"I have given her as a helpmeet," said the Voice that cannot err, when he spake unto Adam, in the cool of the day, amid the trees of Paradise. Not as a toy, a clog, a wrestler, a prize-fighter. No; a *helpmeet*, such as was fitting for man to desire, and for woman to become.

Since the Creator has assigned different spheres of action for the different sexes, it is to be presumed, in His unerring wisdom, that there is work enough in each department to employ them, and that the faithful performance

of that work will be for the benefit of both. If He has made one the priestess of the inner temple, committing to her charge its unrevealed sanctities, why should she seek to mingle in the warfare that may thunder at its gate or rock its turrets? Need she be again tempted by pride, or curiosity, or glowing words, to barter her own Eden?

True nobility of woman is to keep her own sphere, and to adorn it; not like the comet, daunting and perplexing other systems, but as the pure star, which is the first to light the day, and last to leave it. If she share not the fame of the ruler and the blood-shedder, her good works, such as "become those who profess godliness," though they leave no deep "foot-prints on the sands of time," may find record in the "Lamb's Book of Life."

Mothers! are not our rights sufficiently extensive—the sanctuary of love, the throne of the heart, the moulding of the whole mass of mind and its first formation? Have we not power enough in all realms of sorrow and suffering—over all forms of ignorance and want—amid all ministrations of love, from the cradle-dream to the sepulchre?

So let us be content and diligent, aye, grateful and joyous, making this brief life a hymn of praise, until called to that choir which knows no discord, and whose melody is eternal.

A GUIDE OUT OF BABYLON THE GREAT.

"Come out of her, my people" (Rev. xviii. 4.)

CATECHISMS, though commonly approved, have never been with us favorites. As, however, teachers still continue to use them we recommend the following, which is somewhat altered from the form in which we first saw it, and should the denominations desire to use it, we can promise them permission:—

Q.—What practices should be utterly renounced by those who would escape from (spiritual) Babylon?

A.—Unscriptural practices relating to churches, ministers, ordinances, and places of meeting.

Q.—What should be renounced relative to existing churches?

A.—All unscriptural names, constitutions, and practices.

Q.—What should be renounced relative to their names?

A.—1. The name of a nation applied as a general name to describe the church of Christ on earth, or in a particular nation, such as the Church of Rome, the Church of England, the Church of Scotland, &c. 2. The name of any man to distinguish one church from another, such as Luther, Calvin, Wesley, &c. 3. Every name descriptive of any peculiarity, such as Presbyterian, Baptist, Independent, &c.

Q.—What should be renounced relating to the constitution of churches?

A.—The constituting any body for a church of Christ by human laws, as the national church of this, and many other countries—the constituting any body

for a church of Christ by human authority, as the Roman Catholic church in this country by the authority of the Pope of Rome—the constituting any body for a church of Christ by human influence, as Pædo-baptist churches of every name, without regard to the command of Christ, to preach first, and baptize afterwards, such as believe—the requiring assent to any articles, or creeds, saving faith in the Lord Jesus Christ.

Q.—What should be renounced in the *practices* of churches?

A.—The rich in their assemblies being provided with better seats than the poor—the use of forms of prayer—kneeling at the Lord's table in taking the bread and wine—the employment of a clerk—the employment of a salaried teacher, whose sole office it is to read, pray, preach, administer the Lord's Supper, &c. in the congregation—the requiring of candidates for church fellowship a relation of their experience, personally or by letter read before the church—the admission of members into a church by vote—the union of any churches with the secular power of the country, commonly called the union of church and state, as with the national church of this and other countries.

Q.—What practices should be renounced relative to the officers of the church?

A.—Many relating to their appointment to office, to their duties, to their support, to their titles, and to their clothing.

Q.—What should be renounced relative to the appointment of pastors?

A.—1, The practice of college training previous thereunto. 2, Ordination at the hands of Lord Bishops to make their appointment valid. 3, A church calling a Christian brother from a distance or from another church to take the oversight of them. 4, A church calling a brother from amongst themselves to take, *exclusively* of others, the oversight of them.

Q.—What should be renounced relative to the duties of pastors?

A.—The performance of, by the same individual, the work of an evangelist, pastor, and teacher, *to the exclusion* of other gifted brethren in the church—the reading forms of prayer—the consecrating of the bread and wine in the Lord's Supper—the baptizing of infants

—the confirmation—the *administration* of the Lord's Supper—the crowning of sovereigns—the legislating in parliament by right of office as spiritual lords.

Q.—What should be renounced relative to support, or maintenance?

A.—Compulsory contributions, such as tithes, parliamentary grants, &c.—collections from seat rents, tithes, burial and marriage fees, and the hiring of pastors.

Q.—What should be renounced relative to titles given to the officers of the church?

A.—Archbishop, Lord Bishop, Archdeacon, Dean, Rector, Vicar, Curate, Priest, &c.; also his Grace, Right Reverend, Father in God, Reverend, &c. most of which are unknown in Scripture—Reverend belonging to God, and Priest to *every* Christian (Rev. i. 6; 1 Peter ii. 9)

Q.—What should be renounced relative to the clothing of those who serve the church?

A.—Gowns and robes, as well as every other article of dress worn as a badge of office, whether in public or private.

Q.—What is the meaning of the word church?

A.—Congregation, or assembly, as translated Acts xix. 39.

Q.—What should be renounced relative to the ordinances observed by Christians?

A.—1, In proclaiming the gospel: the reading of sermons—the use of words hard to be understood, and the technical phraseology of the old schools of divinity—the avoiding giving offence to genteel ears—the preaching the popular systems of divinity—the putting preaching in the place of the word of instruction for the building up of the saints in knowledge, or of the word of exhortation for stimulating to duty. 2, In the ordinance of baptism: the baptizing of persons without a personal profession of repentance and faith, as in the case of infants—the sprinkling or pouring water upon persons to be baptized, instead of immersing them entirely in water—the marking them with the sign of the cross. 3, In the ordinance of the Lord's Supper: kneeling in partaking thereof—consecrating of the bread and wine—the forms of prayer used on the occasion by many—the not observing of it weekly—the allow-

ing of any partaking thereof with the church, before baptized upon a profession of repentance and faith—the making the presence of an ordained minister indispensable to the due observance thereof. 4, In the ordinance of prayer in the congregation: the reading of forms—the confining the prayer to the ordained. 5, In the ordinance of singing: the hiring of persons to sing—the having a choir of singers—all words in the hymns contrary to sound doctrine, and such as the true believer cannot use without hypocrisy or insincerity—the seeking to please the flesh by showy tunes—the training of children to sing the hymns, which are only adapted to the use of true believers. 6, In the ordinance of taking the oversight of the church: the employment of human authority, or influence, to induce obedience—the favoring the rich more than the poor—the lord- ing it over the people—the decreeing of rights and ceremonies, and the observance of days and times—the forming of rules or human laws, instead of simply seeing that the laws of Christ are observed—the taking the oversight as pastor of a church, without the approval of those he takes the oversight of—the taking the oversight of a church as pastor without first being proved as to his ability—the appointment of any one to the office of pastor who is a novice; the appointment of one exclusively to take the oversight of a church—the appointment of one to the office of pastor because of his preaching abilities alone—the appointing of any one to take the oversight of a church who does not preside over his own house well. 7, In the ordinance of assembling together: the wearing of expensive or gay apparel—all distinction of rank or circumstances of life—every thing contrary to love without dissimulation.

Q.—What should be renounced relating to buildings and rooms used for assembling in?

A.—The consecrating of them—the dividing them into pews—the placing a price on the seats—the having pictures and images therein—the erection of an altar or communion table enclosed with railing.

Q.—Are there any other things practiced by Christians that ought to be renounced?

A.—Every thing contrary to the sim-

plicity that is in Christ, or to the conduct of the church as a chaste virgin espoused unto Christ.

Q.—What sort of spirit should be manifested by them?

A.—A new spirit, namely, the mind of Christ.

Q.—What sort of spirit is the new spirit, or Spirit of Christ?

A.—1, A holy spirit, as it is written, He who hath called you is holy, so be ye holy in all manner of conversation. 2, An obedient spirit, as it is written, bringing into captivity every thought to the obedience of Christ. 3, A reverential spirit, as it is written, We receiving a kingdom, which cannot be moved, let us have grace whereby we may serve God with reverence and godly fear. 4, A lowly spirit, as it is written, I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness. In lowliness of mind let each esteem the other better than himself. Learn of me, for I am meek and lowly in heart. 5, A thankful spirit, as it is written, By him let us offer the sacrifice of praise to God continually—that is, the fruit of our lips, giving thanks to his name. 6, A contented spirit, as it is written, Let your conversation be without covetousness, and be content with such things as you have. 7, A loving spirit, as it is written, This is my commandment, that ye love one another as I have loved you. 8, A joyful spirit, as it is written, These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. Rejoice in the Lord always: again I say, rejoice. 9, A zealous spirit, as it is written, A peculiar people, zealous of good works, always abounding in the work of the Lord.

Q.—What is the first thing Christ requires obedience in?

A.—To separate from ungodly companions and practices.

Q.—How does Christ require believers to manifest their determination unreservedly to obey him?

A.—By being baptized, that is, immersed in water, in the name of the Father, and of the Son, and of the Holy Spirit. (Matt. xxviii. 19; Mark xvi. 16; Gal. iii. 27; Rom. vi. 3-4; Acts viii. 36-39, x. 47-48.)

Q.—What do such as are baptized show forth in their baptism?

A.—their repentance of past sins,

and determination no longer to serve sin; also, their marriage union with him who is raised from the dead, Jesus Christ (Rom. vii. 4; 2 Cor. xi. 2.)

Q.—How do you know that baptism means immersion?

A.—Because it is a Greek word, and it is used at this day by the Grecians for immersion, in the ordinance of baptism, and always has been.

Q.—How can any one, not knowing the Greek language, be assured that the word baptize means immerse?

A.—Because no other word will suit as a translation for all the places where it is used in the New Testament writings but that*—because no other word will correspond with the figures there used in allusion to baptism, such as burial, and the overwhelming sorrows of Jesus Christ on the cross—because rivers, and places where there was much water, were used for baptizing.

Q.—How can you be assured that infants ought not to be baptized?

A.—Because there is no command in the New Testament writings to warrant it—because there is no example there to warrant it—because there is no inference that can be *justly* drawn from what is there written about baptism to warrant or sanction it—because the command given to preach before baptism is an exclusion of infants from that ordinance—because a profession of repentance towards God, and faith in Christ, is set forth in the New Testament writings as necessary previous to baptism—because the baptizing of infants is a compulsory act, and all such acts are contrary to the nature of Christ's religion.

Q.—Are there not households spoken of in the New Testament, that were baptized?

A.—Yes, in four instances.

Q.—How can you be assured that infants were not of the number then baptized?

A.—1, For reasons just mentioned. 2, Because a practice which one part condemns, another cannot sanction—because infants are not mentioned as constituting part of those households, which must have been mentioned to give any sanction to infant baptism—because the households mentioned as

* Where it is translated "baptized *with*," it ought to be "baptized *in*," as it is so translated in Matthew iii. 6, and elsewhere.

having been baptized, are also described as being of sufficient age to have professed repentance towards God, and faith towards the Lord Jesus Christ. Lydia's household were brethren capable of being comforted (Acts xvi. 14-40.) The jailer's, of hearing the word, believing, and rejoicing (Acts xvi. 32-34.) Crispus, of hearing and believing (Acts xviii. 8); and Stephanas' of addicting themselves soon after to the ministry of the saints (1 Cor. i. 16, xvi. 15.)

Q.—What does Christ require of his disciples after they have been baptized?

A.—To make manifest that they have put on Christ.

Q.—In assembling together, what duties have they to attend to?

A.—1, To eat the Lord's supper (1 Cor. xi. 20-34; Acts xx. 7); from these texts it appears the disciples in the days of the Apostles were accustomed to do so at least every Lord's day. 2, To sing psalms, and hymns, and spiritual songs (Coll. iii. 16; Eph. v. 19.) 3, To make supplications, prayers, intercessions, with thanksgiving, according to the will of God (1 Tim. ii. 1.) 4, To read the Holy Scriptures (1 Tim. iv. 13; 1 Thess. v. 27; Col. iv. 16.) 5, To edify one another (1 Peter iv. 10-11; Rom. xv. 14; 1 Cor. xii.) 6, To exhort one another lest any be hardened through the deceitfulness of sin (Heb. iii. 13; 1 Thes. v. 14-15.) 7, To provoke one another to love and good works (Heb. x. 24.) 8, To minister to each other's temporal wants (Rom. xii. 13.)

Q.—Should any be received into their fellowship without being baptized?

A.—The Head of the church has appointed baptism as the receiving act, and it would be will worship to receive in any other way.

Q.—What else is appointed by the Lord to be done?

A.—To set in order the things that are wanting, and to appoint elders as soon as they have proved themselves to be qualified (Titus i. 5.)

Q.—What other names are the elders called by?

A.—Bishops, which word means overseers (Acts xx. 28,) and also there applied to elders. Also, pastors, which word means shepherds, (John x.) and also applied to elders.

Q.—What are the qualifications of an elder?

A.—He must be blameless, vigilant, discreet, modest, honest, apt to teach,

not given to wine, no striker, not dishonest, patient, not contentious, not fond of money, holy, temperate, steadfast and sound in doctrine, one that rules well his own house, and has a good report of those without, not one newly added to the church, (literally, not a new plant.)

Q.—Are any directions given as to the number of elders to be appointed in a church?

A.—A plurality is mentioned as having been appointed in the churches, under the sanction of the apostles, but the number must depend upon the qualifications and wants of the brethren.

Q.—What are the duties of deacons?

A.—To minister to the wants of the brethren.

Q.—What directions are given about collecting money for the saints?

A.—That each brother should lay by in store on the first day of the week, as God might prosper him.

Q.—What is the work of an evangelist?

A.—To preach the gospel, to plant churches by gathering together disciples, and baptizing them; to set churches in order, by teaching them to observe all things commanded by Christ and his apostles; and to visit and strengthen weak churches.

Q.—What conduct is to be adopted towards brethren guilty of offences?

A.—Private reproof and admonition should be given in the spirit of love by the offended, brother in order to gain his brother, and if that fail he must proceed according to directions given (Mat. xviii. 15-18); but till he has thus acted, and failed in gaining his brother, he must not mention the offence to any, nor afterwards if he gain his brother. But if the offence be a public one,

he must be publicly reprov'd by one of the elders of the church (1 Tim. v. 20,) but in some cases milder measures are first to be adopted (Gal. vi. 1; Mat. xxvi. 41.)

Q.—What conduct is to be observed towards a hardened impenitent offender?

A.—He is to be put away from amongst the brethren (1 Cor. v. 13.)

Q.—May he ever again be restored to the fellowship of the brethren?

A.—Upon manifesting sincere and hearty repentance (2 Cor. ii. 6-11.)

Q.—How are the brethren of one church to be received into the fellowship of another?

A.—Either by the personal recommendation of a brother well known to them, or by a letter of commendation from the church they come from (Acts ix. 26-27, xviii. 27; 2 Cor. iii. 1.)

Q.—What conduct should churches observe towards each other?

A.—All churches should seek as much as possible to promote each other's welfare, both spiritual and temporal (Acts xi. 22-26; 2 Cor. viii.) Messengers were in the apostles' days employed for this purpose.

Q.—What is to be expected relative to the apostacy?

A.—The most awful manifestations of the wrath of the Almighty God against the workers of iniquity, and especially Babylon the Great, that have ever been witnessed, since men were upon the earth (Rev. xvi. 17-18, xix. 19-21.)

Q.—Will the people of God be partakers of these judgments?

A.—Not if they heed the warning to separate from Babylon the Great, and cleanse their garments from the abominations and filthiness of her fornications (Rev. xviii. 4, xvi. 15.)

THE TEMPERANCE QUESTION.

WE are anxious that our readers should be well-informed as to what is doing, in this country and in trans-Atlantic cities, to arrest the progress of drunkenness, and crush this monster evil of our times. Self-government, in the midst of the more gross, as well as fascinating temptations, is what we should seek to implant in the minds of

men. We give the following outline of proceedings in the United States from the *New York Tribune* of April 8, 1844:

The people of the State of New York have for some time pondered over the crime and woe diffused and aggravated in their midst through the sale of intoxicating beverages. Protracted and careful inquiry has demonstrated that here, as almost everywhere else, a great ma-

jority of the violations of law, the outrages on persons and property, the misery in families, the pauperism of adults, the vagrancy and destitute orphans of children, are the direct and necessary results of the traffic in alcoholic liquors. The truths now established on this vitally important subject, and which have been collected by patient and willing sacrifice, have been demonstrated to the perfect conviction of nine-tenths of all those who have not shut their eyes to the evidence adduced.

1. ALCOHOL IS A POISON, as certainly noxious to the human constitution as any other poison; and the liquors containing it are baneful, not because of the vitriol, cocculus indicus, quassia, &c. with which the manufacturers adulterate them, in order to produce the coveted results at a cheaper rate than they could be produced with alcohol alone, but because the alcohol itself is a substance at war with human health and life.

2. IT IS BETTER TO PREVENT CRIME THAN TO PUNISH IT—to keep the vagrant from becoming a thief, than to send him to prison for stealing—to remove snares and temptations from the feet of the frail and unwary, than to leave them unwarned to fall into the pit, and then cudgel them for not keeping out.

3. *They who are compelled to bear the burdens of crime and pauperism, have a legitimate interest in, and right of surveillance over, the causes of crime and pauperism.* That is no true liberty which makes A. B. free to obtain fifty dollars out of the ruin, by dissipation and drunkenness, of C. D. and then oblige E. F., G. H., and I. J. to pay five hundred or a thousand dollars, to support said drunkard and his family in the poorhouse. The very moment the state established poor-laws, and compelled the thrifty to contribute for the support of the destitute, it armed the former with the right of investigating and counteracting the causes of pauperism; nay, more, it laid itself under a moral obligation to do likewise.

REGULATION AND PROHIBITION. — 4. *Ample experience proves that the evils of intemperance cannot be overcome by any mere regulation of the traffic in intoxicating drinks, nor by any effort seeking to restrict the use of such beverages within cer-*

tain limits. For if alcohol be essentially a poison, hurtful to the human constitution, whether imbibed in large or small quantities, and whether it compose four per cent. or forty of the liquor containing it, then there can be no such thing as a moderate and legitimate consumption of alcoholic beverages by persons in health, any more than there can be a moderate and innocent gambling, lewdness, or stealing. Poisons may be laudably imbibed under the direction of a skilful physician, to counteract the effects of other poisons already in the system—just as a block of houses may be blown up to prevent a fire spreading over and consuming a whole city; but he who, in a state of health, or in any state for the mere gratification of an appetite, or the enjoyment of a momentary exhilaration of spirits, imbibes poison, whether in large or small quantities, wars upon his own life, and defies the beneficent Creator, who has given that life for other than selfish or sensual ends.

ALCOHOL A SOCIAL AND POLITICAL EVIL. — 5. *Alcohol, unlike (or, at least, above) all other poisons, is a social and political evil.* Tobacco injures the user, but does not impel him to abuse his family nor slay his unoffending neighbor. So with opium, Indian hemp, and other narcotics. But alcohol affects more directly the brain, and renders its victim not merely useless but dangerous, not a driveller only, but often a murderer. Of all the great crimes against the person committed in our State, at least three-fourths are perpetrated under the direct inspiration of alcohol, while not one-twentieth are fairly attributable to all other stimulants whatsoever. The use of alcohol stands therefore on a totally different basis, so far as the State is concerned, from that of any other noxious substance whatever, and laws forbidding the sale of intoxicating beverages stand on exactly the same footing, and are justified by the same considerations, with those which interdict the keeping of gambling-houses and dens of infamy.

Well, the people of our State, after long and anxious consideration, prompted by the success of pioneer experiments in other States, have at length concluded that the true course to be pursued with regard to alcoholic liquors is to *prohibit entirely their sale as*

beverages. This is no novelty; the United States have had just such a law among their statutes for over thirty-seven years, except that it applies only to the sale of these beverages to *Indians*. So the slaves-states, all, or nearly all, punish the sale of such beverages to *slaves*. Our own State, with most others, has, for at least a generation, prohibited the sale of these liquors except by persons *specially licensed*. Surely we need not argue that the right to prohibit the sale by ninety-nine hundredths of our whole people plainly involves and implies the right to interdict their sale by the hundredth also. And if it be within the legitimate sphere of governments to protect Indians and Negroes from the evil consequences of the liquor traffic, it cannot be a usurpation to extend that same protection to white men. So thought the people of New York when they elected their present legislature expressly to outlaw and prohibit the liquor traffic. The legislature assembled and did the work assigned it—tardily, we thought, and with not the best grace, but still effectually. Had not its action been paralyzed, the month of November next would have seen the end of the legalized liquor traffic in the empire State. But Governor Seymour has interposed his veto, and stricken down the people's measure. He, chosen with no reference to this measure—chosen seventeen months ago, when the people were intent on other questions—has seen fit to arrest and defeat the deliberative action of a legislature freshly elected, with express reference to this very question—action wherein a very large majority of either house concurred.

NEVER DESPAIR.—Fellow soldiers in the temperance army! our hopes, so far as this state is concerned, are ruthlessly stricken down for the present session. We must struggle on, with the law and its leading executor against us, through the residue of this political war. But shall this rebuff dishearten us? No—never! We have the senate secure the next session, and both governor and assembly are to be chosen next November. We can surely elect an assembly as we did last fall, we can carry a governor also, and WE WILL? Let us take care that some man be nominated—by each party, if possible—by one party, if no more—by OUR-

SELVES, if no party will do it—who is openly *pledged*, by his past life or otherwise, to concur with the legislature in enacting a law to arrest the ravages of intemperance. We may be beaten—we *must not* be betrayed. Let this year witness the putting forth of our mightiest efforts, in the firm conviction that, with the blessing of God, we can rid our state of the curse of legalized rum selling by this one gigantic struggle. Forward!

RESPONSE TO GOVERNOR SEYMOUR'S VETO.—The friends of temperance in Albany held a very large and spirited meeting, at the City Hall, after the promulgation of Governor Seymour's Veto. The following resolutions were reported by a committee, and unanimously adopted:—

"Whereas, Horatio Seymour, Governor of this State, has, by an unjustifiable exercise of his constitutional power, in opposition to the wishes of a large majority of the voters of this state, vetoed the 'Act for the Suppression of Intemperance.'

"Resolved—That in so doing the governor has arrayed himself in direct antagonism to all the dearest interests of humanity; that homes made desolate, wives made widows, children made orphans, and all the evils flowing from the prosecution of the rum traffic, have received a fresh impetus and encouragement by this mark of executive favor.

"Resolved—That while such men as ex-Chief Justice Savage, ex-Chancellor Walworth, and others of the most eminent lawyers and jurists of the state, after a thorough examination of the proposed law, declared it to be constitutional, we prefer rather to agree with them than to place reliance in the assertions of such constitutional lawyers as Horatio Seymour.

"Resolved—That the constitutionality of a law to prohibit the traffic in intoxicating drinks, and the right to search for and destroy liquor unlawfully kept for sale, has been fully mentioned by every Court of Record in every state where the question has been raised, as also in the United States Courts, and we challenge our enemies to *cite one case to the contrary*.

"Resolved—That with true hearts and strong hands we pledge ourselves,

in view of the fate of the present law, to do our share of the work necessary to the election this year of an assembly and governor, who will unite in the passing of a prohibitory law, to take effect May 1, 1855."

THE BRITISH ARMY AND NAVY.—A fearful item in the account of our national losses, is the amount which is yearly sacrificed, in consequence of that degree of inefficiency which intemperance produces in the Army and Navy. Of the expense incurred in the support of these two branches of the public service, according to the most competent authorities, at least *one sixth part* must be placed to the account of intemperance. In the Report presented to the House of Commons by the Select Committee on Drunkenness, we find the following impressive and humiliating remarks — humiliating, because they uncontestedly prove that Britain, with all her advantages, is, after all, a nation more degraded by the vice of intemperance, than she is honored by the most glorious triumphs which her armies and navies have ever achieved.

"The comparative inefficiency," says the Report, "of the navy and army, in both of which, according to the testimony of eminent naval and military officers examined by your Committee, intemperance is a canker-worm, that eats away its strength and its discipline to the very core; it being proved, beyond all question, that one-sixth of the effective strength of the navy, and a much greater proportion of the army, is as much destroyed as if the men were

slain in battle, by that most powerful ally of death, intoxicating drink; and that the greater number of accidents occurring in both branches of the service, seven-eighths of the sickness, invalidings, and discharges for incapacity, and nine-tenths of all the acts of insubordination, and the fearful punishments and executions to which these give rise, are to be ascribed to drunkenness alone."

We quote from the *Bradford Observer* of May 11th, the following statistical information as to the number of convictions in Preston and Blackburn, during several years, varying according to the number of beer-houses licensed. For example—

IN PRESTON.

Year.	Beer-houses Licensed.	Committed to Prison.	Summary Convictions.
1848	177	13	51
1849	183	20	74
1850	188	34	105
1851	224	65	116

IN BLACKBURN.

1848	165	13	58
1849	170	9	157
1850	176	27	171
1851	196	24	198

These facts, collated by the Rev. John Clay, Chaplain of the Preston House of Correction, prove beyond contradiction, that the licensing traffic is productive of intemperance, and also, directly and indirectly, productive of crime and pauperism.

LOCKE ON THE RESURRECTION.

[We reprint the letter of the illustrious John Locke touching the resurrection of the dead. It is necessary to premise, that when Locke published his *Essay on the Human Understanding*, Stillington, then Bishop of Worcester, attacked the doctrine of *ideas* and definition of *personal identity* put forth by the philosopher. This letter was one of a series which Locke addressed to the Bishop in reply.]

GIVE me leave, my Lord, to say, that the reason of believing any article of the Christian faith is its being a part of divine revelation. Upon this ground I believed it before I ever thought of those propositions which your Lordship quotes out of the chapter on identity and diversity, and upon the same

ground I believe it still, and not from my idea of identity. This saying of your Lordship, therefore, being a proposition neither self-evident nor allowed by me to be true, remains to be proved; so that your foundation failing, all your large superstructure built thereon comes to nothing. But, my Lord, be-

fore we proceed any further, I crave leave to represent to your Lordship, that I thought your Lordship undertook to make out that my notion of ideas was inconsistent with the articles of the Christian faith. But that which your Lordship instances in here is not, that I yet know, an article of the Christian faith. The resurrection of the dead I acknowledge to be an article of the Christian faith, but that the resurrection of the same body, in your Lordship's sense of the same body, is an article, is what I confess I do not yet know. In the New Testament—wherein, I think, are contained all the articles of the Christian faith—I find our Saviour and his apostles to preach the resurrection of the dead, and the resurrection *from* the dead, in many places; but I do not remember any place where the resurrection of the same body is mentioned. Nay—which is very remarkable in the case—I do not remember in any place in the New Testament where the general resurrection at the last day is spoken of, any such expression as the resurrection of the body, much less of the same body. I say the general resurrection at the last day, because where the resurrection of some particular persons presently upon our Saviour's resurrection is mentioned, the words are, "The graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city and appeared to many;" of which peculiar way of speaking of this resurrection, the passage itself gives a reason in these words, "appeared to many," *i. e.* those who slept appeared so as to be known to be risen. But this could not be known unless they brought with them the evidence that they were those who had been dead, whereof there were these two proofs:—their graves were opened, and their bodies not only gone out of them, but appeared to be the same to those who had known them formerly alive, and knew them to be dead and buried. For if they had been those who had been dead so long that all who knew them once alive were now gone, those to whom they appeared might have known them to be men, but could not have known they were risen from the dead, because they never knew that they had been dead. All that by their appearing they could have known was, that they were so many

living strangers of whose resurrection they knew nothing. It was necessary, therefore, that they should come in such bodies as might in make, size, &c. appear to be the same they had before, that they might be known to those of their acquaintance whom they appeared to. And it is probable they were such as were newly dead, whose bodies were not yet dissolved and dissipated; and therefore, it is particularly said here, differently from what is said of the general resurrection, that their bodies arose, because they were the same that were lying in their graves the moment before they arose.

But your Lordship endeavors to prove it must be the *same body*; and let us grant that your Lordship, nay, and others too, think you have proved it *must* be the same body—will you, therefore, say that he holds what is inconsistent with an article of faith, who, having never seen this your Lordship's interpretation of the Scripture, nor your reason for the *same body*, in your sense of the *same body*; or if he has seen them, yet not understanding them, or not perceiving the force of them, believes what the Scripture proposes to him, *viz.* : that at the last day the *dead shall be raised*, without determining whether it shall be with the very same bodies or no? I know your Lordship pretends not to erect your particular interpretations of Scripture into articles of faith: and if you do not, he that believes the *dead shall be raised*, believes that article of faith which the Scripture proposes, and cannot be accused of holding anything *inconsistent* with it, if it should happen that what he holds is inconsistent with its proposition, *viz.* : *that the dead shall be raised with the same bodies*, in your Lordship's sense, which I do not find proposed in Holy Writ as an article of faith. But your Lordship argues it *must be the same body*; which, as you explain "*same body*," is not the same individual particles of matter that the sinner had at the time of the commission of his sins, but that must be the same substance which was vitally united to the soul here—*i. e.* as I understand it, the same individual particles of matter which were sometime or other during his life here vitally united to his soul.

Your first argument to prove that it must be the same body, in this sense of the *same body*, is taken from the words

of our Saviour, "All that are in their graves shall come forth;" from whence your Lordship argues, that these words, "All that are in their graves," relate to no other substance than what was united to the soul in life, because a different substance cannot be said to be in the grave, and to come out of it. Which words of your Lordship, if they prove anything, prove that the soul too is lodged in the grave, and raised out of it at the last day. For your Lordship says, Can a different substance be said to be in the graves and come out of them? So that according to this interpretation of these words of our Saviour, no other substance being raised but what hears his voice, and no other substance hearing his voice but what being called comes out of the grave, and no other substance coming out of the grave but what was in the grave, any one must conclude that the soul, unless it be in the grave, will make no part of the person that is raised; unless as your Lordship against me can make it out, that a substance which never was in the grave may come out of it, or that the soul is no substance. But, setting aside the substance of the soul, another thing that will make any one doubt whether this your interpretation of our Saviour's words be necessarily to be received as their true sense, is, that it will not be very easily reconciled to your saying you do not mean by the *same body*, the same individual particles which were united at the point of death; and yet by this interpretation of our Saviour's words, you can mean no other particles but such as were united at the point of death, because you mean no other substance but what comes out of the grave; and no substance nor particles come out, you say, but what were in the grave; and I think your Lordship will not say that the particles which were separated from the body before the point of death were laid up in the grave. But your Lordship, I find, has an answer to this, viz.: that by comparing this with other places, you find that the words of our Saviour, above quoted, are to be understood of the substance of the body to which the soul was united, and not to (I suppose your Lordship means) those individual particles—i. e. those individual particles that are in the grave at the resurrection. For so they must be read to make your Lordship's sense entire, and to the pur-

pose of your answer here; and then methinks this last sense of our Saviour's words given by your Lordship, wholly overturns the sense which you have given them above, where, from those words you press the belief of the resurrection of the same body from this—that a substance could not, upon hearing the voice of Christ, come out of the grave which was never in the grave. There (as far as I can understand your words) your Lordship argues that our Saviour's words must be understood of the particles in the grave. "Unless, as your Lordship expressly says, that our Saviour's words are to be understood of the substance of that body to which the soul was (at any time) united, and not to those individual particles that are in the graves;" which, put together, seems to me to say, that our Saviour's words are to be understood not of those particles only which are in the grave, but others also which have at any time been vitally united to the soul, but never were in the grave.

The next text your Lordship brings to make the resurrection of the same body, in your sense, an article of faith, are these words of St. Paul, "For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." To which your Lordship subjoins this question, "Can these words be understood of any other material substance but that body in which these things are done?" Answer—A man may suspend his determining the meaning of the apostle to be, that a sinner shall suffer for his sins in the very *same* body when he suffers for that he had when he sinned. The apostle says, indeed, "done in his body"—and the body he had, and in which he acted at five or fifteen, was no doubt his body, as much as that in which he acted at fifty was his body; though his body were not the very same at those different ages: and so will the body which he shall have at the resurrection be his body, though it be not the very same body as at those different ages. And so will the body which he shall have after the resurrection be his body, though it be not the same which he had at five, fifteen, and fifty. He that at three score is broke on the wheel for a murder committed at twenty, is punished for what he did in his body,

though the body he has—i. e. his body at threescore—be not the same—i. e. made up of the same particles of matter that that body was which he had forty years before. When your Lordship has resolved with yourself what the same immutable “HE” is, who at the last judgment shall receive the

deeds done in this body, your Lordship will easily see, that the body which he had at birth, in youth, at manhood, and at death, and, at last, which he shall have after his resurrection, are each of them his body, though neither of them the same body with the other.

JOHN LOCKE.

CORRESPONDENCE.

THE TESTIMONY OF JOB, DAVID, ISAIAH, AND PETER.

NO. IV.

MR. EDITOR,—In No. 3, in reference to the state of the dead, we examined minutely the premises upon which Paul reasons, in order to prove that there shall be a resurrection of the dead, from which we saw, that as Christ is the first-fruits of a resurrected state, (that is, to die no more) and this fact demonstrated by the identity of the body that had been crucified, in agreement with the prophecy that his flesh should not see corruption — in which case it perfectly agreed with those that shall be alive and remain, and who shall be changed; but as to those who sleep in the grave, we have seen that as the seed sown, it is not that that is sown that comes forth, but God gives it a body, and to every seed its own body. So it is with the dead, wherein it is manifest he proves it to be the identical body; and lastly, from his affirmative in reference to the issue upon the supposition of no resurrection, “Let us eat and drink, for to-morrow we die,” evidently implying, that if there is no resurrection, there could be no future for man; from which we have drawn the conclusion, that man is constitutionally incapable of consciousness in a state of death. And here it may be proper to inquire, what do the Scriptures imply by the term, death? Turning our attention to the first Adam, the declaration is, “In the day thou eatest, thou shalt surely die” (Hebraists say, dying thou shalt die.) Now if man is a being as represented by Swedenborg, this could have no terrors to Adam. He would have known that death is only a change from one state to another; and not only so, but that this new state would be infinitely more desirable, because thereupon he would receive a substantial body — most probably meaning, as is argued by others, an immortal body. We say, if Adam had such views of death, it never could have been viewed in the light of a denunciation uttered against transgression. In opposition to such conclusions, we argue that it must mean distinctly, annihilation, and nothing short of it. Hence God so loved the world, that He gave his only begotten Son, that whosoever believeth on him might not perish, (be annihi-

lated) but have everlasting life. Hence, says Jesus, “I am the resurrection and the life;” or, to take the sense of this most gracious declaration, it evidently imports that all hopes of a resurrection and a future state, rest upon the new state of things introduced by God in the new creation of which I, Jesus, am the Head, and it is only in virtue of my resurrection that any can be raised. He is, therefore, the author of eternal salvation to all them that obey him. But something more may be learned in respect of death, from its use in other respects, seeing that the first Adam was the figure of the second, and consequently was in a position different to any other save Him of whom he is the type: he was, then, evidently to have been the medium through whom men could have access to God. To prove his fitness for this state was the test given, “Of all the trees in the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it: but in the day thou eatest thereof, thou shalt surely die;” (spiritually first, by which we understand, thou shalt cease from standing as the medium of approach to God) and in virtue of which all were placed in a state of death. Hence, says Jesus, “My flesh, which I will give for the life of the world.” The world is, then, in consequence of Adam’s one offence, placed in a state of death, or separation from God, which is death, and from which state there is no reprieve in connection with Adam the first, neither is any other name given under heaven by which we can be saved, but Jesus Christ. No, man is lost under Adam, but the second Adam is a life-giving spirit. Moreover, that man was capable of immortality, as originally created by God, is clear, from the fact that before Jesus could become subject to death, he had to endure being cast off from God, which produced the mournful cry, “My God, my God, why hast thou forsaken me!” from which manifestly we are taught, that actual death is only a consequence of separation from God, and doth not arise from anything inherent in the constitution of man, but is the consequence of sin. Hence judgment has passed upon all men unto the condemnation of death, because all were involved in the one offence. Now if anything can be drawn from these first principles in the

history of man, surely it is not that death is only a change from a state of mortality to that of endless life in any sense. Such, to every rational mind, could not be condemnation, but a great blessing: in opposition to which Paul concludes, "The wages of sin is death." And if the world, as to its state of separation from God called death, is so complete, as that no approach to God can obtain but in virtue of the second Adam, do we not from thence learn that the actual death of man includes the whole of man, and so much so, the only release that can be looked for must be in virtue of Him who is the resurrection and the life? If death is so complete as regards the state of the world in respect of approach to God, surely the actual death of individual man must be also complete.

But Jesus has led captivity captive, and has left the prison doors open. Turning attention to this view, the first change we meet with is, that the child of God, dying in Jesus, is not viewed as dead, but sleeping: hence 1 Thes. iv. 14, "Them also who sleep in Jesus will God bring with him." Here, then, is no change of a constitutional character: a sleep evidently anticipates a period when they shall awake, which Paul in the same connection shows will be, when the Lord himself "shall descend with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." Paul, in this passage, is dissuading the Christians against imitating the heathen in respect of their mourning for those who had died; and it must be manifest, that if he had embraced a conscious existence after death, here we might expect to meet with it, but no such idea is introduced; the mind is carried forward to the event already noticed, perfectly agreeing with what we have seen in 1 Cor. xv. where, in his concluding remarks, there can be no question but that incorruption and immortality are inseparably set forth as being only then, and not till then bestowed: and as it is manifest that corruptibility and incorruptibility belong to the body, and that incorruptibility and immortality are simultaneous as to their bestowment, therefore the idea of an immediate bestowment of immortality at death has no foundation in Scripture. We say so confidently, as much more might be advanced confirmatory of the same view, such as Col. iii. "You are dead, (to sin, having died in baptism with Christ) and your life is hid with Christ in God"—"When Christ, who is our life shall appear, then shall ye also appear with him in glory."

Now we appeal to the candid reader, and inquire if we are not, in quoting such passages from the pen of the great Apostle Paul, examining fundamental portions, and such only as we may recognize as setting forth the great basis upon which all other passages must be explained? If this rule is admissible, as it is in many other subjects, the passages so com-

monly brought forward to support an opposite view, will be easily made plain. John xxiii. 46, "Jesus cried with a loud voice and said, Father, into thy hands I commend my spirit, and having said this, he gave up the ghost." Acts vii. 50, "And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit;" and may we not class in the same category 2 Timothy i. 12, "For I know in whom I have believed, and that he is able to keep that which I have committed to him against that day?"

The only point to be inquired into in this category is, what are we to understand by the idea, "my spirit?" In the creation of man at first, we are told that "God breathed into his nostrils the breath of life, and man became a living soul." We possess, and are conscious of a body, and soul or mind, and the spirit of life. Now of the body, we have perhaps said enough—of the soul, or mind, we all know that it is so connected with the body, proved at once by the fact, that when there is a wound on the brain insanity will ensue; but in regard of life, no philosophy can tell what life is: we are told it is in the blood, but nowhere are we told what it is. James states what he supposes all may know, that the body without the spirit is dead. Life, then, we can only judge to be the effect of a divine power. With me breath and spirit are synonymous, and then it will be manifest it is the spirit of life Paul committed to the safe keeping of God until the great day. This, we judge, may be enough at the present, and God willing, I shall proceed to consider remaining portions in our next.

London, April, 1854.

J. BLACK.

[We have no intention of entering into controversy with Brother John Black, or any other brother, on the subject of materialism, for the soul-sleeping theory, even prominently brought under discussion, could result in little, if any, practicable good. We do not learn from the Scriptures, that such a theory was promulgated by Jesus or his Apostles, and in declining to have anything to do with the question, by way of discussion, in the pages of the *Harbinger*, we shall not offend against the inspired writers or their doctrines. We have in our possession an elaborate and interesting critical essay, from the pen of A. Campbell, on the important words *life* and *death*, which, although extending to some length, we may probably give before the close of the current volume. If Brother Black, as a senior in the church, would furnish our readers with some articles of a more practical character, we should feel greatly obliged. Any further communications on materialism cannot appear.—J. W.]

TESTIMONY TO DEPARTED WORTH.

Dear Sir,—In reading the January number of the *Harbinger*, which fell into my hands some time after its publication, my mind was solemnly impressed by the recorded death of a much esteemed and venerable brother, William Scott, of Lincoln. Having been intimately acquainted with him for many years, I feel in duty bound to offer a tribute of respect to departed worth. His name has long since been familiar to the mind of many devoted disciples in Lincolnshire, whose sentiments I feel persuaded I am expressing as well as my own. He and his brother, who is also deceased, were among the first in this part of the country to embrace the truth which arose with a resurrection from the slumber of ages, calling upon the lovers of truth and freedom, to engage in one of the noblest and mightiest reforms that time has recorded, and at the same time of offering to those yet afar off, a plain and intelligent access unto the living God, through a crucified Redeemer. When I think of those stirring times, fresh in my memory even now, what were the high, and holy, and responsible obligations of numbers, who then heard the truth! When I think of the devotion of this man of God, my spirit is humbled within me. He was a man of considerable learning, and had been a Baptist preacher for many years in the village of Donington; but the power and love of the truth caused him to sacrifice his position, and to a great extent his living, counting all things but loss for the excellency of the gospel of Christ. He embraced the cause of the Reformation in 1840, and ever after was one of its ablest defenders. He studied not for gain in this world's goods, for his course was one of sacrifice. Few, very few, have labored so disinterestedly as he. I shall never forget hearing him speak for the first time in the open air: his venerable head and majestic brow gave additional dignity to the language which fell from his lips with ponderous and crushing weight on many assembled to hear him. I never heard a more powerful discourse in the history of my life. It carried conviction to my heart, and for his labors and kind attention to me, I have every reason to be thankful, that in the providence of God, he was ever directed to this place. He has not labored in vain, for most of his work remains to the present time, and many have been led by him from the darkness of sectarianism into the kingdom of light, and aliens from God to become fellow-citizens of the saints. His travels were very laborious for a man of his years, in visiting the little congregations which are wide apart in this county; and from the difficulty of this plan of operation, he finally retired to the city of Lincoln, from whence he has departed in peace in the midst of his family. "Mark the way of the upright, for the end of that man is peace."

These observations are necessarily brief. An extended record of his life would fill a volume. I consider it to be an honor to the cause of the Reformation, to number such men among its champions. He was well read in theology and ancient and modern history; he was a biblical scholar, endowed with considerable philosophy of mind, natural genius, and retentive memory. But, whilst a man of great acquirements, his uprightness of life, unaffected piety, and simplicity of manners, gained him the esteem and affection of all acquainted with him. In bidding him farewell, sorrow swells the heart; but, if faithful, we shall meet again where sorrow and death will be unknown—for which blessedness may his relatives and friends, and all that name the name of Jesus, be preparing.

W. KIRK.

Louth, April 17th, 1854.

ANNUAL CO-OPERATIVE MEETING.

TO THE CONGREGATIONS OF THE REFORMATION
IN ENGLAND, SCOTLAND, AND IRELAND.

Beloved brethren, — It was unanimously agreed by the brethren assembled at Wigan last year, that the next co-operative meeting should be held in Wrexham, North Wales.

As the time draws nigh for the same, we are desirous of stirring up your mind by way of remembrance, anxious to have a large and an efficient gathering, productive of much good to the churches and to the world. We wish each community to send one or more of their wisest and most devoted brethren, for consultation and advice, so that the best means may be devised and adopted for carrying out the great and glorious purposes of God, which He has designed by the church. True it is, much good has not yet resulted from such meetings; still we are persuaded they might be made productive of great benefit. Many have complained of their inefficiency who have not attended any of the meetings. We would urge upon all such to give us their presence, and help us, by their advice and counsel, to make these meetings what we all desire to see them. All will acknowledge the duty of union among the disciples of Jesus; and now a necessity, urgent and imperative, demands the combination of the congregations, for the purposes of united effort to advance the cause and kingdom of our Lord. The philosophy is patent: united, we stand—divided, we fall: union is strength.

Many of us have been engaged in the present Reformation from its commencement, and have seen some progress—a few here and there

brought over to the truth. Still, little comparatively has been done, and much remains to be accomplished. We have in times past been too much isolated, disunited, and inactive. Now it is high time to arouse ourselves to action, redeeming the time. Events are ominous. All religious sects are shaken and in confusion. Many of the people are dissatisfied with the systems of the day, because of their feebleness, and are earnestly longing after the liberty of truth and a better life, inquiring who will show us any good? While such a question is submitted, shall we stand silent by, and allow the Romanist or the sceptic to answer it? In the name of truth we say, not so, but as we have the light we will hold it forth, that the masses may be attracted and brought to admire the truth, and submit to the authority of Christ. The eyes of many are directed toward us as the harbingers of a better state of society and a more scriptural order of things. Shall we disappoint their expectations? Shall we be inactive while such demands are made upon us, and we make such high pretensions of love to Jesus, and sympathy for the people around? God forbid! Our duty is clear. Let us enter on the work with all earnestness, sobriety, and prayer, with an eye directed to the divine glory, and we say in all confidence, great and glorious will be the results. "Attempt great things, expect great things," and great things will be achieved. Say not we are few, or weak, or poor; the Lord can work by few, as well as by many — by the weak, as by the strong. Come, then, brethren, to the help of the Lord against the mighty; buckle on the armour, and prepare for the struggle; act your part, act it well, and victory will be ours. We want evangelists, local and general, and the means

of sustaining them suitably to their claims. Let us have both. May all be aroused to duty, diligence, self-denial, and devotedness, in prospect of a glorious reward!

The following suggestions are submitted for the consideration and adoption of the various churches:—

1. That each church make a contribution on the first Lord's day in July, for the Evangelist Fund, and send it to the meeting by their delegate, or by letter to Brother Wallis, that the funds may be replenished, and the Committee enabled to act with freedom and effect.
2. That each church report what other churches exist in the locality, and the possibility of forming such into a district for co-operation.
3. That each church give the date of its formation and original number of members, and the number since baptized, with the exhorters and acceptable proclaimers.

The churches desirous of having a schedule, will please address W. Bayley, Stationer, Wrexham, Denbighshire, with a stamped envelope and the address, by the 1st of July, and the same shall be remitted to them in due course. (Signed) W. BAYLEY.

Wrexham, May 18th, 1854.

[It cannot be expected that Brother Bayley should be acquainted with the respective addresses of any great number, much less of all the leading brethren connected with the churches in the Reformation; and we urge, therefore, upon all the churches to make application for a schedule in which to insert the particulars, or to furnish the items on a blank sheet, and forward it as requested.—J. W.]

QUERY AND REPLY.

PARTICULARS COMPRISED IN EMBRACING CHRISTIANITY.

"WHAT are the particulars comprised in a person embracing Christianity, as given to the world by the Apostles of Jesus?"

The above query has been forwarded to us by a correspondent during the last month, and its importance must be obvious to all. A suitable reply would be acceptable to the querist, and might be useful to many who are inquiring

after a knowledge of the truth; but such an answer, however concise, would be too extended for our present number. An outline of the particulars is all we can give.

Christianity, as given to the world by the Apostles of Jesus, is as distinct from its reception as the tree is from its fruit. The former may exist where the latter is wanting, which, alas! is too much the case in the days in which we live. The Christian system, in its origin and development, was concentrated in one per-

son, the beloved of his Father and the glory of the universe. Jesus the Christ, the Son of the living God, the *only* begotten of the Father, He is the beginning and the end, the first and the last, of this remedial system of mercy and truth, of light and love, of purity and joy, of life and immortality beyond the grave. The system is based upon truths, facts, commands, promises, and threatenings, immutable as the throne of God, and from which there is no appeal. This system is professedly believed by thousands—persons of good intelligence, who, nevertheless, do not embrace it in the way instituted by the Apostles of Jesus. Even during our Lord's ministry, there were some who believed on Him as the Messiah, but who, for the reasons specified, did not confess him before men (John xii. 42-3.)

Now the particulars comprehended in a person's embracing this system, are numerous, as, for instance—1, A knowledge of God, and of Jesus Christ whom he has sent, as the Saviour of sinners, is necessary. — 2, Faith in the person, name, character, and offices of Jesus, as the Son of God, and the appointed medium

through whom flow to man all that is needful to qualify him for companionship with the august retinue of the Lamb, is essential. — 3, Repentance—that is, reformation, or turning from darkness to light, and from the power of Satan unto God—is indispensable in this matter (Acts xxvi. 9-18.)—4, There must be *obedience*, Christ being "the author of eternal salvation to all them that obey him." The Apostles alike declared to their audiences to whom they had preached Jesus and the resurrection, "Repent and be baptized every one of you into the name of Father, Son, and Holy Spirit, for the remission of sins, and you shall receive (or be made partakers of) the Holy Spirit." The Holy Spirit still dwells in the institutions and church of the living God—as, also, do the forgiveness of sins, justification, and hope—but let no one deceive himself by expecting to find these blessings in any other way than that appointed by the Heavenly Father. It is an insult to the Most High, to seek salvation in any other way than that of His own appointment.

J. W.

ITEMS OF NEWS.

DUNDEE.

For the last four weeks, we have had the pleasure to enjoy the presence and labors of our Brother King, of London, whose exertions in the cause of original Christianity and the restoration of the primitive order, have been a source of peace and consolation to those who love the Lord in sincerity and truth. Here, indeed, an effectual door has been opened unto him, by many coming to hear and inquire concerning those precious truths which he so effectually imparted to us. Our hope is, that the good seed sown will have its due influence, and spring up, yielding an abundant harvest to the praise and glory of God's great name. We think that a more active and zealous spirit requires to be imbibed by the brethren generally, so that the way of truth may have a greater influence in the world, and the apostate state of the church be the more speedily destroyed. To this end the prayers of the brotherhood ought to be directed, and also that they forget not to communicate of those temporal things with which their heavenly Father has blessed them, "For with such sacrifices God is well pleased." Thus showing, that while we long to see laborers in the vineyard of the Lord, we are willing to sustain them as their several conditions require. Would that we could obtain a hundred fold increase of the brethren

engaged in this work, for the day is far spent, and the night is at hand. Therefore, let us not sleep as do others, but redeem the time, to the glory of God, our own well-being, and the benefit and happiness of man. I have the pleasure to inform you that last Lord's-day we had one added by immersion, and two restored to the fellowship of the gospel. God grant that we may all live in the full enjoyment of that fellowship, growing in the knowledge of our Lord and Saviour Jesus Christ.

May 7th, 1854.

JOHN MORRIS.

Brother Ainslie, writing from Dundee, May 15th, says, "I have no time to write you any particulars respecting the labors of Brother King amongst us, except that they will give a great impetus to the good cause of reformation in this district. He is now laboring in Auchtermuchty, and hitherto has had overflowing audiences, and the brethren are greatly encouraged by this effort. May the good Lord bless his labors abundantly! Brother Godson is now in Dumfries, and is expecting soon to be in Moree, Ireland, where, I am sure, he will be most welcome received by our beloved Brother Tener, and all the saints with him. O that much good may be done in that benighted land, in the name of our blessed Lord and Master, Jesus Christ."

FAMILY CIRCLE.

FAMILY PRAYER, it has been observed, may be made a vast engine of power to the whole domestic circle. It says there is a God, and inspires a reverence for his character—it proclaims a lifetocome, and points to the spirit land—it fixes the idea of responsibility in the mind, while it diffuses sympathy through the soul—it furnishes a judicious parent with an opportunity of glancing at faults, where direct admonition might be inexpedient—it greatly conduces to the maintenance of family government and order, while its spiritual advantages *are invaluable*. The reasons for family prayer are numerous:—1, It is the will of God, whose displeasure is expressed against the families that call not upon his name. 2, It is a dictate of right reason, that considering the relations we bear to God, we should formally recognize him in this manner. 3, When properly conducted, it has ever been found exceedingly refreshing and profitable to the soul. 4, It operates as a restraint on sin in those who conduct it, and checks worldly mindedness. 5, It is a scriptural example to children and servants, and generally has a sensible effect on their principles and conduct. 6, Family blessings are not to be expected when they are not sought for in a family capacity. 7, It is an unnatural and impious thing to live without it. 8, Experience has proved, that where family worship is devoutly maintained, the greatest amount of happiness is found: children are most obedient, servants most faithful, and the various members of the household are bound together by the strongest bonds of courtesy and love. 9, It is one of the constant and best means of sustaining the mind in our journey to the heaven of rest. 10, Finally, it is one of the best opportunities afforded for obtaining, and of imparting to others, a knowledge of Jesus Christ our Lord (Deut. vi. 4-9; Eph. vi. 4; 2 Tim. i. 5; iii. 14-17.)

WHAT SOME PEOPLE GO TO CHURCH FOR.—The *Boston Bee* has the following polite notice:—"Deacon Smith is requested not to commence snoring to-morrow until the sermon is begun, as some persons in the neighborhood of his pew would like to hear the text."—Frederick—"There, how very provoking! I've left the prayer-books at home!" Maria—"Well, dear, never mind; but do tell me, is my bonnet straight?"

THE Lutheran population of the world is estimated at 42,450,000, of which 25,000,000 are found in the land of Luther, 5,000,000 in Prussia, 3,000,000 in Sweden, and 1,000,000 in the United States.

In the choice of a wife, take the daughter of a good mother.

WOMEN versus MEN.—Ledyard says, women in all countries are civil, obliging, tender, and humane; they are ever inclined to be gay and cheerful, timorous and prudent; and they do not hesitate, like men, to perform a generous action: more disinterested, more virtuous, and performing more good actions than men. In my extensive wanderings in foreign climes, if hungry, thirsty, wet, cold, or sick, woman has ever been friendly to me—most uniformly so.

THE inhabitants of the globe profess more than one thousand different religions, yet only one is now given to the world by God.

It is not the accumulation of wealth, but its distribution, which is the test of a people's prosperity.

THE BIBLE.

THIS book of books I'd rather own

Than all the gold or gems

That e'er in monarch's coffers shone—

Than all their diadems.

Nay, were the seas one crysolite,

The earth a golden ball,

And diamonds all the stars of night,

This book were worth them all.

How paleful to ambitious eye,

His blood-wrong spoils must gleam,

When death's uplifted hand is nigh—

His life a vanished dream.

Then hear him with his gasping breath,

For one short moment crave;

Fool! wouldst thou stay the arm of death?

Ask of thy gold to save!

No, no! the soul ne'er found relief

In glittering hoards of wealth;

Gems dazzle not the eye of grief,

Gold cannot purchase health:

But here a blessed balm appears

To heal the deepest woe;

And they that search this book in faith,

Their tears shall cease to flow.

Here, He who died on Calvary's tree

Hath made that promise blest:

"Ye heavy-laden, come to me,

And I will give you rest;

A bruised reed I will not break,

A contrite heart despise;

My burden's light, and all who take

My yoke shall win the prize."

Yes, yes, this book is truly worth

All else to mortals given;

For what are all the joys of earth

Compared to joys in heaven?

For is the guide our Father gave

To lead to realms of day—

A star whose lustre gilds the grave—

"The light, the life, the way."

JULY, 1854.

COLERIDGE AND REGENERATION.

I HAVE recently added to my library "the complete works of Samuel Taylor Coleridge, edited by Professor Shedd, in seven volumes. New York: Harper and Brothers—1853." Of course I have not read them all, nor any one volume of the seven, from cover to cover. We, now-a-days, read very few books from beginning to end. Some we read so far as to see through the whole volume. But there are some volumes so opaque, that Newton himself, with all his optics, dioptrics, and catoptrics, could not see through them. But such is not the character of the volumes of this pre-eminent Christian philosopher, metaphysician, critic, lecturer, and poet. Few men have equalled him in any one of these professions—none has excelled him—more probably none has equalled him in them all.

Certainly he was not addicted to swear to the dictum of any master. He thought for himself. And while he felt like a man, he thought as a sage. He was not, by profession, a theologian; yet all the theologians of Britain did homage to his genius, and none dared to contend with him in equal combat. He has greatly sustained the sound doctrine of the English hierarchy, and made sad havoc of its errors and of its hierarchal pretensions. He has pierced Unitarianism under the fifth rib, as Abner smote Asahel, or as Ehud pierced Eglon, the King of Moab.

But in every prominent position assumed by us as a people, on account of which we have been calumniated by the sectarian press, he not only sustains, but fortifies all our capital positions. I will make a few random quotations, as a sample.

"Solely in consequence of our redemption," says he, "does the Trinity become a doctrine, the belief of which as real, is commanded by our conscience. But to Christians it is commanded, and it is false candor in a Christian believing in original sin, and redemption therefrom, to admit that any man denying the Divinity of Jesus Christ, can be a Christian" (vol. 5, p. 17.) No man, not even Mr. Coleridge, can justify the "*trinity*," as a word belonging to the nomenclature of Bible Christianity. But understanding him to indicate the Father, and the Son, and the Holy Spirit, as equally and personally Divine—the last two as much as, or equal to, the first—we have always taught: and, therefore, the denial of the equal Divinity or Deity of "the Word incarnate," called Jesus the Christ, we regard, with him, as incompatible with the evangelical idea of a Christian.

A hint in passing, to the opponents of a new version, is given by Coleridge, when quoting 1 Cor. xv. 1, "Brethren, I declare to you the gospel, which I preached to you." "Why," says Coleridge, "should the obsolete, though faithful translation of Euangelion, be retained; why not 'good tidings?'" This was one of our sins, some thirty years ago, in correcting Macknight's version of the word gospel into good tidings, or glad tidings.

Mr. Coleridge (on p. 36, vol. 5,) affirms that the plurality of personal subsistences, or the trinity, "is the only form in which an idea of God is possible, unless, indeed, it be a Spinosistic, or world God." "That reason," he adds, "could have discovered these divine truths is one thing; that when discovered by revelation, it is capable of apprehending the beauty and excellence of the things revealed, is another. I may believe the latter, while I utterly reject the former" (p. 40.)

We find another grand point, very precious and much insisted on in our early labors, frequently enforced by Mr. Coleridge. The curse to Christianity in the textuary system of Sabbath sermons, made to order, is more than hinted at in the volumes of Coleridge. "One great error of textual divines, is their inadvertence to the dates, occasion, object, and circumstances at, and under which, the words were written or spoken" (p. 127.) This is a little matter, but of great value. But we must quote a very oracular saying of this great man. "He who sees a mouse, must be wilfully blind if he does not see an elephant." And especially, we add, a *church mouse*; for in my youthful days, it was a proverbial exponent of a very poor man, to say, that "he was as poor as a church mouse."

In speaking of the danger of going back to church precedents for authority, he says, "The danger and mischief of going back lies in not going back far enough." "Alas," he says, "the ignorance of the essential distinction of a national clergy, *the ecclesia*, from the Christian church? The *ecclesia* (church) has been an eclipse to the intellect of both churchmen and sectarians, even from Elizabeth to the present day, A.D. 1833."

When speaking of Jeremy Taylor, one of the brightest stars in the hierarchal heavens, he quotes him, saying, "For episcopacy relies not upon the authority of fathers and councils, but upon Scripture—upon the institution of Christ, or the institution of the apostles—upon a universal tradition and a universal practice, not upon the words or opinions of doctors: it has as great a testimony as Scripture itself hath." On this bold relief argument for English episcopacy, Coleridge remarks:—

"We must make allowance for the intoxication of recent triumph and final victory over a triumphing and victorious enemy; or who but would start back at the aweless temerity of this assertion? Not to mention the evasion—for whoever denied the historical fact, or the Scriptural occurrence of the word expressing the fact, namely, *episcopi*, *episcopatus*? What was questioned was—1, Who and what these *episcopi* were—whether essentially different from the presbyter, or a presbyter by kind in his own *ecclesia*, and a president or chairman by accident in a synod of presbyters? 2, That whatever the *episcopi* of the apostolic times were, yet were they prelates, lordly diocesans; were they such as the bishops of the Church of England? Was there Scripture authority for archbishops? 3, That the establishment of bishops by the Apostle Paul being granted (as who can deny it?)—yet was this done *jure Apostolico* for the universal church in all places and ages, or only as expedient for that time and under those circumstances, by Paul not as an apostle, but as the head and founder of those particular churches, and so entitled to determine their bye-laws?"

This is excellent, because it is true—divinely true. It gives me pleasure to hear a voice of so much volume, pouring forth on the Island of Great Britain, in the ears of its bishops, its lordly prelates, and archbishops, the honest truth, and that, too, on the text of Jeremy Taylor, its beau ideal of episcopal grace and dignity—that our bishops all over the West—that is, the *elders* of our churches, or presbyters, more learnedly—are severally and collectively, by heaven's own institution, *being honest, faithful, and able men*, just as high functionaries of Almighty God and of our Lord Jesus Christ, as was Jeremy Taylor, or as are the Archbishops of York and Canterbury! This used to be called "Campbellism," some thirty years ago, but it is Coleridgism in Great Britain; and better still, it is Paulism. Nay, it is Christ's own institution. This view, so reprobate and reprehensible in the eyes of all the *little would-be great* ecclesiastical dignitaries, from the class-leader up to Bishop Asbury, or any other dignitary in Protestantism, domestic or foreign, is the only scriptural view; and that being so, on what basis stand Roman, English, and American bishops?

Mr. Coleridge—than whom, they say, there was no greater sage, philosopher, or any thing else, indeed, even born of Anglo-Saxon blood—has, we hope, set some of their minds agog, and free from all that is yet Papal in Protestantdom.

But to proceed. These positions of Coleridge, and many more of the same family, more than thirty years ago, in this latitude, in the days of the *Christian Baptist*, were called our heresies. But a rose, under any other name, just smells as sweet. They are the rudimental truths of Christianity, and will as certainly pervade Christian society as the Bible came from God.

Concerning infant baptism, he says, "It is too plain to be denied, that the belief of the strict necessity of infant baptism, and the absolute universality of the practice, did not commence till the dogma of original guilt had begun to despotize in the church; while that remained uncertain and sporadic, infant baptism remained so too; some did it—*many did not*. But as soon as original sin, in the sense of actual guilt, became the popular creed, then all did it."

This is the true historical origin of infant baptism, or, rather, infant immersion; for infant sprinkling was an after-thought, generations intervening between the dates of the first infant immersion and the first infant aspersion or sprinkling. In his "Aids to Reflection," our author very modestly says: "There exists no sufficient proof that infant baptism was the practice of the apostolic age." Of course, then, he and all that do tolerate or practice it, do it without any "sufficient proof." What, then, authorizes it, but *insufficient proof*?

How, then, came it into such high reputation? Under what attractive form did it captivate the intellect, the will, the affections; in one word, *the hearts of the people*? I say again, *the hearts of the people*. Paternal, especially maternal affection, had much to do in this institution. But under what aspect? In other words, whence came its mystic, its magic power? On the solution of this problem, or in the answer to this question, not only hangs the destiny of infant baptism, but the import and character of evangelical regeneration. But we shall farther hear the Magnus Apollo of the philosophy and theology of the English hierarchy, in the first half of the nineteenth century.

On the flesh and spirit birth, as read in the 3rd chapter of John, the great philosopher proceeds thus cautiously:—

"The opposites here are flesh and spirit: this in relation to Christ, that in relation to the world; and these two opposites are connected by the middle term, birth, which is of course common to both. But for the same reason, as in the instance last mentioned, the interpretation of the common term is to be ascertained from its known sense, in the more familiar connection—birth, namely, in relation to our natural life and to the organized body, by which we belong to the present world. Whatever the word signifies in this connection, the same essentially in kind, though not in dignity and value, must be its signification in the other. How else could it be (what yet in this text it undeniably is,) the *punctum indifferens* or *nota communis* of the *thesii*, flesh or the world, and the *antithesis* Spirit or Christ? We might, therefore, upon the supposition of a writer having been speaking of river-water in distinction from rain-water, as rationally pretend that in the latter phrase, the term water was to be understood metaphorically, as that the word birth, is a metaphor, and means only so and so in the gospel according to St. John.

"There is, I am aware, a numerous and powerful party in our church, so numerous and powerful as not seldom to be entitled *the church*, who hold and publicly teach that 'regeneration is only baptism.' Nay, the writer of the article on the lives of Scott and Newton, in our ablest and most respectable *Review*, is but one among many who do not hesitate to brand the

* In the extract, "*punctum indifferens*"—i. e. the ordinary or common point of the proposition, is *flesh* or the *world*, and the antithesis is *spirit* or *Christ*.—A. C.

contrary opinion as heterodoxy, and schismatical superstition.* I trust that I think as seriously as most men of the evil schism, but with every disposition to pay the utmost deference to an acknowledged majority, including, it is said, a very large proportion of the present dignitaries of our church, I cannot but think it a sufficient reply, that if regeneration means baptism, baptism means regeneration; and this, too, as Christ himself has declared, a regeneration in the Spirit. Now I would ask the divines this simple question, Do they believingly suppose a spiritual regenerative power and agency inhering in or accompanying the sprinkling of a few drops of water on an infant's face? They cannot evade the question by saying that baptism is a type or sign. For this would be to supplant their own assertion, that regeneration means baptism, by the contradictory admission that regeneration is the *significatum*, of which baptism is the significant. Unless, indeed, they would incur the absurdity of saying, that regeneration is a type of regeneration, and baptism a type of itself—or that baptism only means baptism! And this is the plain consequence to which they might be driven, should they answer the above question in the negative.

"But if their answer be, 'Yes! we do suppose and believe this efficiency in the baptismal act,' I have not another word to say. Only, perhaps, I might be permitted to express a hope that, for consistency's sake, they would speak no less slightly of the insufflation, and extreme unction, used in the Romish church; notwithstanding the not easily to be answered arguments of our Christian Mercury, the all-eloquent Jeremy Taylor, respecting the latter—'which, since it is used when the man is above half dead, when he can exercise no act of understanding, it must needs be nothing. For no rational man can think, that any ceremony can make a spiritual change without a spiritual act of him that is to be changed; nor that it can work by way of nature, or by charm, but morally and after the manner of reasonable creatures.'"[†]

With this profound note every sound thinker must acquiesce. And, therefore, there is a *spiritual regeneration* independent of, and antecedent to, any water birth or water regeneration. Man must be *begotten* by the Spirit, before he can be *born* of water and of the Spirit, in order to his introduction into the kingdom, or reign, of Jesus Christ.

But we must take one step beyond the reasoning of the great philosopher, in order to a proper and complete intelligence of this very pregnant oracle of the great Teacher—the Messiah. A prefatory remark is here indispensable, and that is, *no persons can be born of two parents in the same sense*. No one can be born of two mothers. But he may be born of one mother and one father. Hence the Saviour, when speaking of a person as being born of two parents—*water* and *Spirit*—must, in all the proprieties of analogy, simile, or parable, regard the one as the father and the other as the mother. Now the water—the *hudoor*—and the Spirit—the *pneuma*—in Greek being both *neuter*—that is, neither male nor fe-

* See *Quarterly Review*, vol. xxxi. p. 26.—A. C.

† Though with me, there is no evidence tantamount, much less paramount, to reason, pure reason, when enlightened and guided by revelation; yet to have the assent and consent of such a mind as that of Coleridge—the paragon of orthodox reason and faith, in English, and Scotch, and American esteem—to our capital positions, in our advocacy of the faith once delivered to the saints, and of the Christian positive institutions of faith and worship, is a gratification which cannot be increased, so far as human testimony is competent, by the assent of any modern Christian and philosopher known to me, in his works or in his reputation.

His testimony is the more valuable to us from his position, having been a member of a different community, and while retained in it, sapping and mining its defection and erroneous positions. I would more emphatically press upon the attention of all the advocates of infant baptism, the concluding period of the preceding extract: "*For no rational man can think that any ceremony can make a spiritual change, without a spiritual act of him that is to be changed.*" What can any Pædobaptist say to this? *Can any consecrated portion of water, much or little, however solemnly applied to an unconscious babe, change its spiritual state?* Admit that, and you may believe all the mummery of the Papacy, or anything as extreme as "extreme unction" itself.—A. C.

male—nothing can be argued from gender or sex. The propriety of speech, therefore, places the *water* first. It is never born of the Spirit and of water, but born of water and the Spirit. It is the Spirit that quickens, or begets, and the water that brings forth in all nature. The sun, the moon, the stars, may beget, but not one of them brings forth a single animal or vegetable creature. Water, in nature, is the mother of every living thing. God so ordained before the foundation of this world, in his own ideal programme of all terrestrial life.

Light is the first-born of heaven, and occupied the first day of the creation week. Water, and the ærial expanse called the firmament, occupied the second day. The third day gave birth to the earth; and it, too, the mother of us all, was born of water and the Spirit. Instead of the water rising out of the earth at the bidding of God, the earth rose out of the water. Half the days and half the eras of creation are past, and yet not an organized creature, animal or vegetable, in all our material world. The fourth day gave birth to vegetable life—this was the era of plants, or of organic life in its lowest forms. Then, on the fourth day, the fires of heaven were kindled—the sun, moon, and stars became the feeders and sustainers of all earth's vegetable forms of life. And on the fifth day the waters under the firmament were in travail, and the air, and the water, and the earth, combined instrumentalities, at the bidding or word of God, were tenanted with all the existent forms of animal life. But on the sixth day, the earth travailed and man was born. He died figuratively the same day, and God raised out of him a woman. He awoke and saluted his second person, whose name was LIFE. Creation ceased. The first and second persons of humanity were united in holy wedlock, and a third person was born. Triune humanity is now perfect and complete in three distinct personalities. And here begin and terminate all the personalities and relations of human kind. God is thus early typically, in one nature, and three personalities, revealed in his own child, Adam, and Eve, his wife, and in their offspring. The church of man first, God incarnate; the church of Christ second, the temple of the Holy Spirit. The drama of redemption was thus bodied forth, and the Lamb slain from the foundation of the world. Such is the text on which the whole Bible is one life-inspiring, spirit-reviving, man-transforming sermon. Its last page, 'ere the blue heavens were spread abroad, or the foundations of the earth were laid, was stereotyped in heaven. Known to God are all works from the foundation of the world.

From these land-marks, like the mariner's cardinal points, we navigate the oceans of philosophy and science, sometimes falsely so called. We see, as in a sunbeam, where Nicodemus the first, and Nicodemus the last, are stranded. The Spirit of God—the Holy Spirit—of wisdom and of revelation, quickens, or makes alive, the soul dead in trespasses and in sins. This it does *by its breath*. As God himself animated Adam by an afflatus, or breathing into him life from himself, so the Holy Spirit, by his breath, quickens our souls. But his breath is not mere air. It is his *word*—air made potent in significant articulations, that carry images of heaven's love into our spirits, and quicken them into a new life, divine and potent over the flesh—the animal life, the animal death, and the devouring grave.

We thank the great Coleridge for what he has done, and regret that he has left any thing undone, in his bold relief enunciations on this most capital theme of evangelical regeneration. The Church of England, even in the hands of her great exponent doctors—her Donnes, her Taylors, her Sherlocks, her Leightons, stars of the first magnitude, but only stars in a mirky night and in a cloudy sky—

are not the truthful and infallible exponents of Original Christianity. Had they been, they could not have sucked the paps of a politico-ecclesiastic hierarchy. They compromised too much, and truckled too much, to Acts and Parliaments, and a prelatical Romanism, anglicised and popularized by acts of mere toleration. Nicodemus-like, they came to Jesus at night, and complimented him too much in the style of the Jewish Rabbi. Neither the Lutheran nor the Calvinist reformation restored Christianity. They much reformed the Papacy and lowered the prelacy, but they did not enthrone, in bold relief, the chief Apostles, Peter and Paul. They were great men, and good men, and world's benefactors, but they stood on the lower rounds of Jacob's ladder.

Regeneration they taught; but unless they regarded infant affusion as spiritual regeneration, they had low conceptions of Christ's spiritual kingdom—just as low conceptions as our contemporary Episcopal Methodists or Presbyterian Calvinists, who still regenerate infants so far by water alone, as to declare them members of Christ's church, without knowledge, without faith, and without Christian baptism. Pagan and Papal sprinklings of holy water, ablutions, or lustrations, in the name of the Trinity, are, with them, a convenient and suitable regeneration, in order to a name and a place in the spiritual kingdom of Jesus Christ, who said that no one could come to him unless drawn to him by the appreciation of his Father's love. They emphatically, so far as practicable, regenerate, or dip in the font, infants in the name of the *Trinity*, and thus regenerate them, and enrol them as the living members of Christ's mystical body. To the eternal disgrace of the nineteenth century, these Papal ablutions and holy lustrations are perpetrated in open day, in Protestant England and Protestant America! "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph!" Oh! for a second Luther, to lash the pretended Protestantism of the false Protestants of the year of grace eighteen hundred and fifty-four!

And yet such men as these have the assurance to scandalize us from their sacred desks and their editorial chairs, by wickedly, and with apparent *malice prepens*, imputing to us "*water regeneration!*" Oh, shame! where is thy blush? While our thousand pulpits with one voice, from Dan to Beersheba, proclaim faith and repentance, the fruit of the Holy Spirit in the heart, as indispensable preliminaries to Christian immersion—to admission into the visible fold of Jesus Christ!

Their theory of spiritual regeneration is greatly at fault. This is the most plausible and charitable excuse which the most cultivated and enlarged Christian benevolence or sympathy can entertain in their behalf. They have a Dr. Gill or some other prosing, metaphysically erratic genius, with his continent of mud commentaries spread over the Holy Writ of heaven's own ambassadors, insulating their souls on a sybil tripod, listening to the mystery of a naked spirit incubating a naked spirit, until it is hatched into a new spirit, without one ray of evangelical light beaming, through faith, from the Sun of Righteousness, upon its inherent darkness and torpidity. These are the little or the great oracles, as any one pleases to think of them, which are transformed into *Western Watchmen* and *Eastern Recorders*, and who oppose every effort to shed light upon the Book of Life beyond their own contracted vision. So cowardly, too, and so fearful of public exposition, that they would not jeopardize their standing with their party by the insertion of such an article as this in their columns, or enter into a discussion with us on the merits of their and our positions on these most fundamental matters. We have called upon them again and again, but they

dare not consent to allow their readers to read one such article as this, lest, perchance, they should see the nakedness of the sand on which they stand.

But the light cannot be for ever shut out. We know that it is working in some sanctified, vigorous minds, and effectually working in some high places, not known as sympathising with us.

The capital doctrine of spiritual regeneration is of vital importance, not as a theory, but as a living, active, and efficient principle or doctrine of Christ. We have long since learned and taught that it is "the Spirit that quickens—that the flesh profits nothing." But it is not by naked impact of Spirit upon spirit, as in shaking hands or grasping an arm. It is, as the great John Owen affirmed, "grace veiled in words that by the ear of faith awakens the conscience, captivates the heart, and melts it into an holy acquiescence with the philanthropy of God our Saviour."*

We have a second and a third edition of the Baptists, greatly enlarged and improved, within my own recollections. But there are many would-be pillars, that glory in their antique shape, in their quaint technicalities, and in their spiritual allegories, once so fashionable all over the valley of the Mississippi.

It is, indeed, a pregnant truth that the great Teacher so fully uttered to the ruler of the Jews, and one which is yet in season amongst the Rabbis. The water is placed first by himself, but it is only so as the *mother*. The spirit quickens. Neither flesh nor water imparts spiritual life. Water is but for the *washing* of regeneration, and not *regeneration* itself. The Spirit testifies to our spirits the love of God manifested in the gift of his Son. This testimony is first heard, then believed, then obeyed. "Faith comes from hearing," hearing comes from speaking, and speaking from God. Now, as Holy Scripture no where teaches that a sinner is regenerated before he hears the word, certain theorists are greatly perplexed in giving a rational view of the new birth. Some have, by the influence of a false philosophy, imagined that a man is first regenerated and then believes. Of course he is, in that view, for sometime, long or short, a regenerated unbeliever. No matter it be for a moment. If for a moment, it might be for an hour, a year, or a series of years. The thing is evangelically and philosophically impossible. Regeneration, then, is the fruit of faith, not the cause of it. If they can receive or believe the testimony of men, why not receive or believe the testimony of God? It is again affirmed, that "the heart is purified by faith." A pure heart, or a new heart, before faith, is inconceivable to a sound, intelligent mind. These questions have long since been disposed of to the satisfaction of myriads of Baptists, Pedobaptists, and Christians.

We have often wondered at the large space occupied in the theologies of this generation, on the subject of regeneration, faith, repentance, and baptism. *Raliggenesia*, translated regeneration, occurs but twice in all the Christian Scriptures; and applied, once to an *era*, and not to a person, and then it is only in reference to a washing. When we find a word so common in modern theology as to occur almost in every sermon, and only once in all the Inspired Scriptures, I think we may safely conclude that this cometh of the flesh, and not of the Spirit. It is of the schools, and not of the Apostles.

But for the demands of our new readers, of which we have a very considerable number, we should not have deemed it important or expedient to have said this much on the subject at this time.

* I do not quote his words, for it is more than a quarter of a century since I read them, but I give the substance.

In tracing the mind of this great oracle of science and learning, as developed in his masterly touches on all the great ecclesiastical questions of his day, and especially in his allusions to the constitution and characteristics of the English hierarchy, I find much to admire, and little to regret. Still, his conceptions of the true genius and spirituality of Christ's kingdom, are not exactly equal to himself in matters of general science and philosophy. Indeed, I rather wonder at the amplitude of his horizon on the spirituality of Christ's kingdom or church, located, as he was, in the communion of such a politico-ecclesiastic establishment, into which the world, with so little compromise, has so freely entered.

In his apology for authorized and set forms of liturgy, his allusions to the Lord's prayer, as a form so popular in that institution, indicates, for him, a singular inadvertence. "The Lord's prayer," or at least the disciples' prayer, given to them in harmony with their first mission, by the Lord himself, was merely adapted to the condition of things then existing. It was antecedent to the Christian dispensation. Any Jew might have offered it in its full significance. There is no mediation named or alluded to in it. The kingdom, or reign of Christ, was not then come. Jesus was neither, as yet, Priest or King. He could not be a priest while on earth. He was merely a *prophet*. Born to be a king, but not a king on earth; born to be a high priest, but not till he entered heaven. He preached the *coming reign*, and he commissioned his apostles to announce it, and to pray for it.

It is not, then, a *Christian* prayer in matter, in form, or in spirit. No mediator, no intercession, is alluded to in it. It is to me surpassing strange, that Jeremy Taylor and all the clergy in that church, even to this day, use the Lord's prayer so surreptitiously and unintelligently, as though the kingdom or reign of Christ had not commenced, and as though it was an expression of the Christian faith, as now announced since his coronation in heaven. It caps the climax of the tyranny of opinion over faith, to see such a man as Bishop Taylor, and all the bench of his day and since, still praying for the commencement of the spiritual reign of Christ, 1800 years after Jesus sat down upon his Father's throne as Lord and Christ—exalted a Prince and a Saviour, to legislate judge, and reign over all the empires of the universe, celestial and terrestrial; and that, too, till he shall raise all the dead, judge the world, and restore all things. The almost superstitious regard of England and Rome for the "Lord's prayer," as they call it, as a formula, for the Christian worship, has always humbled my opinion of their perspicacity, or mental independence.

But while I note these exceptions to the critique of Coleridge on Taylor, and could note some others equally exceptionable, I must acknowledge my indebtedness to him for his able and merited exposure of the frailties and aberrations disclosed by him in the theories and reasoning of that greatest of Episcopal prelates, as I was formerly accustomed to regard him. I was not aware of Taylor's squintings to Pelagianism, and of his gloss on the water baptism, as indicating "the effect of the Spirit"—or of his allusion to the promise of the Holy Spirit to us and to our children, as a proof that "baptism belongs to infants," which Coleridge calls rank enthusiasm—or that Taylor's "private opinions were favorable to Socinianism"—or that, "if Adam had not fallen, Christ would have still been necessary, though, perhaps, not by incarnation"—and still less of Taylor's "cravings for some morsels out of the alms basket of all external events, in order to prove to himself his own immortality;" and "with grief and shame I tell it," says Coleridge, "became evidence and authority in Irish stories of ghosts, apparitions, and witchcraft," which ultimated in bringing Bishop Jeremy Taylor forward as an examiner, judge, and witness in an Irish apparition case.

It would be long to tell, and not worth telling, the many and rather fantastic aberrations of this greatest of English prelates. I am more than ashamed to have the climax consummated by the declaration of Coleridge, his great admirer, in these words, "If his treatise of repentance contain Bishop Taylor's habitual and final convictions, I am persuaded that in some form or other he believed in purgatory" (vol. v. p. 210.) Coleridge adds, "In fact, dreams and apparitions may have been the pretexts, and the immediate addition of power and wealth, which the belief entailed on the priesthood, may have been their means for patronizing it."

So much for one of the greatest of the great men of the English hierarchy, who was the son of a barber, born in 1613, at Cambridge. From Caius College he became chaplain to Archbishop Laud, afterwards to Charles I. At the Restoration he was made Bishop of Down and Connor, ultimately holding the See of Dromore, in the North of Ireland, and died at the age of 64 years.

If history be philosophy teaching by example, biography, and especially the biography of men who, in church or state, have clambered up the steep of human greatness, and filled the loftiest niche in Fame's proud temple, is no less so. Every community in its infancy or minority, is more apt to blunder, or aberrate from the rectilinear course of truth, virtue, and honor, than those of more age and experience. Few that have attentively observed men and things for even a quarter of a century, have not had occasion to remark that some members, in all communities, are erratic, ultra, and unsafe. We have been as fortunate, I presume to say, as any of our contemporaries. And although our competitors have sometimes not only cherished the disposition, but have found some favorable crisis, or aberration in our ranks, to speak reproachfully of individuals amongst us, or of injudicious action in reference to particular cases, we, not in self-justification, nor by invidious comparisons with our contemporaries, have ample data to confront the most ambitious, ostentatious, and aristocratic Church of England, whether at home or in other countries, even in the ranks of her greatest and most oracular men, of high education, rank, and office, with aberrations, assumptions, and presumptions, at least equal, if not superior, in weakness, folly, and extravagance, to any thing they can truthfully name in the history of our common and less educated men, in all their assumptions, presumptions, and aberrations, whether called Methodists, Baptists, or Reformers. If Coleridge, who, while he could not wholly disconnect himself from the by-law-established English hierarchy, could scale the heights of Parnassus, sacred to Apollo and the Muses, expose the sophistry of the pantheists, the spiritualists, the materialists, of every school, from the emanations of a Plato, through the three academies—the Old, the Middle, and the New—down to the Socinian, Arian, and Unitarian hypothesis, of a human or angelic mediator between God and man, could, with all perspicacity, patience, and candor, show off in true color and proportion the frailties, the blunders, the incoherences, the palpable errors of England's most sainted fathers, in her splendidly endowed churches, educated and consecrated deacons, presbyters, and prelates, with her thirty-nine articles; and this, too, without any justifiable offence to any one of the orders, ranks, or dignities—literary, philosophical, or ecclesiastic—may we not be permitted, in this our day and country, to remonstrate, expostulate, and persuade, in accordance with the positions, attitudes, and actions of the oracles and standard-bearers at the heads of the broken legions of the great army of the true faith, now occupying, in hostile attitude to each other, the whole area of the Christian fold?

I must confess that the more I commune with my Bible and the great men in all the folds of the manifold flock of Christ, now extant, the more my soul is enlarged, and elevated, and encouraged in the great work we have on hands. All our capital points, on which we plead the conversion of the world, the union of the church, and the destruction of all false philosophies and false theologies, by starving them out, by letting them alone, and preaching and teaching Christ as preached and taught in the Four Gospels and Acts of Apostles, are sustained, approved, and commended by the letter and the spirit of such men as Luther and Coleridge, as Sherlock and Hooker, Fuller, Hall, and Bunyan; and even the somewhat fanatical Edward Irving, George Whitfield, and John Wesley. True, some two or three of these began in the spirit and ended in the flesh. Still, they rolled the stone away from the sepulchre in which the Papists had buried our Lord and sat on it, in mixed emotions and with perturbed imaginations. But here we must lay down our pen for the present, and attend to other duties.

A. C.

LETTERS TO BROTHER CAMPBELL.

CHRISTIANITY is the great desideratum of the age—the last, best gift of heaven. Those who receive it and enjoy it, are wise—those who corrupt it, are either weak or wicked—and those who cannot understand it are lacking either in mind or sympathy. It is suited to a single man, to a family, to a society of men—to all mankind. If one man can be a Christian, all men can be Christians. What is true of one is true of all, and what is true of all is true of one. I do not say that this is true in logic, or in mathematics; but true in this case, and, therefore, true for me.

In my last, I asked your attention to those things which we still, as a people, lack. More than twenty years ago, I called your attention to the forming crisis of this Reformation, in a letter published in the *Harbinger*, in the following words: "The Reformation, in which you are engaged, is about to take a character unto itself; and, like all other moral, political, and religious fabrics, will become permanent. Whatever form, therefore, it receives in its establishment, it will wear for ages. Of how great importance, then, it is, that it be formed, in all its parts, exactly like the original, ancient, heavenly structure erected in Jerusalem. And, as the symmetry of every building depends, in a great degree, upon the fitness and coherence of its parts, what attention ought to be paid to the spiritual stones of which the kingdom of our Lord is made up? Philosophy fails to show upon what principles the varied intellects, feelings, and propensities of men can be united in religious matters. But Jesus, our King, has brought light into the world, and has exhibited a way, which, for its simplicity and admirable adaptation to the desired end, far surpasses every scheme the world ever saw." *Millennial Harbinger*, vol. iv. p. 34, written at Baltimore, December 31. 1833.

During the year 1834, Brother O. Steele wrote you from Madison county, Kentucky, and told you how few there were who were willing to come up to the standard of the New Testament, in meeting to attend the weekly worship, as established in the practice of the primitive saints. To him you thus pointedly replied, "I fear the brethren

who travel so slowly, will die in the wilderness. They would require an antediluvian age to fit them for the kingdom of heaven. It will not do, brethren. Jesus says, 'I would you were cold or hot,' and thus still speaks the Holy Spirit unto the churches. No congregation has reformed according to the New Testament (our creed), which does not meet every week to keep the ordinances, as delivered to us by the apostles." This was written in June, 1834, nearly twenty years ago, and still the churches in this country, and throughout this great valley of the Mississippi, are perpetuating that anti-reformation state of things. As long as religion is treated as a secondary matter, and the energies of the brethren are entirely concentrated on the world, of course religion will languish, and the members will be cold. Many causes have operated to perpetuate this state of things.

In the first place, it is more than likely, that our churches and members were, in the first instance, Baptists, and were inducted, by an unchanging practice, from childhood, into the custom of monthly meetings. This custom, in all latitudes, is very hard to break. But, broken it must be, or we may give up the name, as we shall not, certainly, attain to the practice of the Reformation until this be done. The preachers, too, in a new movement, are apt to be carried away by the soul-stirring gratification of large additions during great revival seasons. The staid and sober business of setting the churches in order, is damping to the ardor of these Boanerges, among our preaching brethren. They are apt to loathe it as too cold, too formal, too plodding for their Vesuvius-like spirits!

This monthly-meeting practice has other disadvantages, which, by many, will be regarded among its highest encomiums. The first is, that it gives to the members a roving, rambling, speckled and spotted kind of religious feeling and character. The other three Lord's-days are spent in going the rounds of calling upon the sectarian churches in the neighborhood, until, if they approve of what they hear, it soon happens that all things come alike to them; or, if they are particular and

conscientious, they are apt to be fretted by hearing their sentiments caricatured, and themselves abused; all of which is apt to sour the temper, and render a person very unhappy.

Religion, to be religion, must take a deeper hold of men: it must secure the hearts of its adherents, or it is the idlest dream and drag that a man ever troubled himself about. What a fearful impiety it is to turn the house of God into a place for the exhibition of all the fashions, and the extravagance, and gaiety of the times! My soul sickens at the contemplation of such high-handed, heaven-defying presumption. Where is the fear of God in the land? Where the simplicity and sincerity of the primitive church? Look at city churches, and you will find them all strained to the utmost tension of the ability of their adherents. Many sink themselves deeply in debt, and are driven to the necessity of stooping to the shameful arts of religious fairs! There you have a post office, and a beautiful young lady, post mistress, for the purpose of cajoling the youths out of their money. Sometimes a distinguished personage will fill the office of fortune-teller, and tell falsehoods of the future in the history of those who countenance that department in this bill of abominations. And this is done to sustain the pure and holy religion of Christ! Oh, tell it not in Rome, that this is the grand result of Protestantism! We treat the Pope very badly, in abusing him for the pride, the ignorance, and the extravagance of Romanism.

I am listening every day to hear of fairs among our own people. Some things are looking strongly that way already. There seems to me to be a great hankering among the preachers, in some quarters, after the same power, the same honor, and the same emoluments as the regular clergy. As soon as I hear a man talk about "my pulpit," "my church," "my people," "my charge," and "my pastoral visits," I look upon him as on the back track to Babylon. "These things ought not so to be." In the service of Him who was lowly, all these efforts at show are out of character. When the Methodists were lowly, and set themselves against pride, pomp, and show, they had great religious power. Now, that they have become as fashionable as

others, raising splendid temples, filling the ears of worshippers with music, instead of charging them with all the judgments of God, as of old, where is now their power? Dwindled into a civil, internal, little dispute, between the "Methodist Episcopal Church, *South*," and the "Methodist Episcopal Church, *North*." "How are the mighty fallen!"

The true principles of church government must be well understood by all our people, and then they will be able to watch the inlets of error and corruption. An individual becomes a Christian, he owes allegiance to the King of Zion; he joins a church, and becomes united in a compact, to develop Christianity in his life, and to submit to the laws of Christ. The church sends him as a delegate or messenger to a State meeting. She commits to his custody certain funds to be used in evangelizing the dark corners of the State. So far, so good. But when he comes to this State meeting, he hears many speeches about matters and things, in relation to which his church gave him no instructions. Under the influence of fine speaking, he is carried away, and returns with a budget of resolutions, and new schemes and improvements in church government, in finance, in every thing. These he pledged himself to urge upon his church for adoption; and, therefore, true to his promise, he lays himself out to the work.

Here, however, before we go further, I would suggest that this brother is at fault on a main principle, and ought to be immediately corrected. Give to men this license, and all government can be overturned. That principle is the *representative* principle. All power has its legitimate source, and is only delegated for use, not for abuse. For illustration, allow me to say, that the church of Christ is the *centre*, and *source*, and *channel* of active operation, under the direction of the divine will. A State meeting is an assemblage of messengers from churches to carry out their will, and do their work for them. Beyond this, no messenger can legitimately go. I know that this idea places a manacle on a lordly spirit, and makes him frown thunder from his high-toned bearing! Such a one is apt to think that churches and brethren are mere makers of brick, hewers of wood, and drawers of water for clerical supervisors and censors!

The churches are the sources of action, and authority flows out from them, through their messengers, to do what they determine to be done. This done, the state meeting has performed its duties, and the messengers return and report their work. There is no law-making department in Christianity. The laws are all made by the King, and although this peculiarity is the marked feature of the system, it is the hardest of all lessons to learn. Nothing is more gratifying to man than the exercise of power—that is, man as he is before conversion. The converted man must show his submission by acquiescing in the prescribed plan, and when he begins to feel dissatisfied with this state of things and wishes to legislate, he has forgotten the nature of Christ's

kingdom, and his own position in that kingdom.

It is charitable to suppose, that no brother does wrong, but that he forgets himself, and errs without premeditation; therefore, Brother Campbell, you will not be offended to have these cardinal matters brought up to your notice by those who grapple with the living world, and thus in suggesting these things to you through this widely extended and circulating medium, they are suggested to the brotherhood. The day of account will soon come to all; we should, therefore, labor while we have time. "The night cometh, when no man can work."

Your's in Christ,
J. HENSHALL.

CREATION AND REDEMPTION.

"AND God said, let there be light, and there was light." Some one has said, this is the most sublime sentence in the Bible. It is grand, it is glorious, but, is not the following like unto it: "Go ye, therefore, and teach all nations?" &c. If there is more majesty in the first, there is more benignity in the second. If the first presents to the mind infinite power and goodness in creation, the second equal power (authority) and beneficence in redemption. If the one was a gathering up, and a centralization of an existing and widely diffused element, the other was a concentration "of all that was written in the law of Moses, in the Prophets, and in the Psalms," concerning one who is appositely styled the "Sun of Righteousness." The light of the one is especially for the body, the other for the soul, while each has its subordinate ends and aims. And such are the points of semblance, that the former is illustrative of the latter. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of knowledge of God in the face of Jesus Christ," said one, acting under this last inspiration, when speaking of himself and his associates; and perhaps we would not be thought *eccentric* to say, from these two commandments emanate all the natural and moral light enjoyed in the present world. But, analogies only elucidate the subject, while facts give it value;

and these are not of equal importance in the work of Christian edification, for all facts are not *pure*.

Let us, then, look at a few facts within the precincts of this grand conception—"All authority is given unto me in heaven and in earth." (*All*, no equal, no rival.) Go ye, therefore, and teach *all* nations, &c. When this grand conception was enunciated by our Lord, there was no such thing as a universal religion in our distracted world. The Jewish, though from heaven, was the property of a single family; for to the "Israelites pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." To the Jews, then, "were committed the oracles of God." Their land and religion were marked by the same boundaries. There were, indeed, provisions made to accept applicants, but none to seek proselytes. Neither prophet nor priest was commissioned to go and preach the *law* to every creature. Judaism was exclusive, local, sectional. And the different forms of Pagan religion were equally so. Every state in Greece, and every province in the Roman Empire, had its own god. Hence their state religions and their provincial religions. These miserable *frauds* were but state instruments, invented by state agents, used for state purposes; they rose with the state, and perished with the state, and all that gave them consequence was de-

rived from state sanction and patronage. The lords many and gods many of the heathen, though warriors, never quarrelled about their respective religions. By common consent, a religion might be good for one state and bad for another.

The tendency of this compromising charity was, to induce each to worship his own god, and to show a decent respect to the god of his neighbor. The gods differed widely in character, and there was a corresponding difference on the part of the worshippers. As the gods were partial to their own state worshipper, and had respect to persons—respect of persons was therefore an element of these religious systems. Selfishness, sectional and personal interests, were promoted without regard to justice or equity. It was the spirit of these religions to bestow honors and emoluments upon such only as could boast of an honorable ancestry, and *hereditary* wealth, and to mark with the widest distinction, those of ingenuous and of a servile birth. They were making the breach wider and wider between nations and individuals. There was nothing in them to unite men in one common "bond of faith and hope." The Jews believed that God was the God of the Jews only, and that the Gentiles were a God-forsaken people, and they treated the Gentiles accordingly. These manifestations produced in the Gentiles a corresponding hatred and opposition. And it was literally true, that both Jews and Gentiles were hateful and hating one another, before "the kindness and love of God our Saviour toward man appeared."

Surely, then, the command, "Go ye therefore, and teach all nations," could not have originated with man. It is sufficiently *marvellous* that *sane* men should have accepted such a commission, and the fact that they did, with all the apparent impossibilities in the way, is wholly inexplicable upon infidel principles.

But, oh! how onerous the work to set on foot instrumentalities, to bring together the world as it then was upon

the basis of common brotherhood—to make common cause in one common religion.

The Jews, the agents to be employed in this great work, had embraced an error—it was of such long standing and so deeply rooted, and it wore an aspect so threatening, that the strongest man with the most benevolent heart would have stood abashed before it—namely, "*that God was a respecter of persons.*" To be Abraham's seed, was more than to *fear God* and to work *righteousness*. But so strong was this notion of a *divine favoritism*, that even Peter, to whom were committed the keys of the kingdom of heaven, had to be convinced of his mistake. But when convicted by visions and revelations, like an honest man, he confessed: Hear him, "Of a truth, I perceive that God is no respecter of persons." He should have known this before. Moses and the prophets told him that God respected character, not person; that God cleansed leprous Gentiles, and fed starving Gentile widows, while he left Jews to perish.

The Baptist and Jesus both taught a different lesson. How hard to give up a long cherished opinion, especially if it make the holder of it a favorite. No one can suspect the Jews for having of their own accord, and so frequently, taught the doctrine, that God would "visit the Gentiles to take from among them a people for his name," when they were so unwilling to receive them. But in due time their limited views of the divine benevolence were corrected, and with an outburst of joy they said, "Then hath God also to the Gentiles granted repentance unto life."

No error has been more mischievous in its workings than the one to which we have referred. It would have locked us Gentiles out of the kingdom of heaven, and when admitted it would have deprived us of our rights. It has ever been the fruitful source of untold misery to our race. It works in two ways: it withholds inalienable rights and inflicts wrongs.

I want to say more, but my sheet is full.

J. HARTZEE.

FALSE ISSUES—THE REIGN OF HEAVEN.

THE cause we plead with our contemporaries has, in not one instance from its commencement until now, been

met by any writer whatever, on a true issue. The cry of "water regeneration," "all letter and no Spirit," or some

heresy, has been encored from Dan to Beersheba, from New York to New Orleans, from Massachusetts Bay to Oregon. It has crossed the Atlantic, and gone, for aught I know, to Australia, and got round to San Francisco! Why is it that our opponents have countenanced, aided, and abetted this lying spirit?

We challenge any man, Baptist or Pedobaptist, Protestant, or Papist, to meet us on a *true* issue. Does not this fact of false issues, prove the strength of our cause and the weakness of its opponents? We challenge any man, of any creed, to meet us on a true issue!

There is not a sectarian editor on the Continent, of whom I know any thing, that would presume to meet us, face to face, or paragraph for paragraph, *on his own pages*, with the guarantee that we would give to him line for line, and paragraph for paragraph, on our pages. If there be any such one, we will thank him for his name, and meet him, face to face, or on paper, with line for line, and page for page. They, indeed, give us the vantage ground without willing it—without intending it. Do they feel the full assurance of understanding? Then let them show it, and cease to defame, by the machinery of false issues and slanderous imputations. Let them speak out like men, or be silent as the dead.

Is there, in the whole rank and file of the antagonist press, a single editor that has written an essay on the birthday of the Christian institution? I will thank him, or any one else, for his name and a copy of the document he has written. If he cannot do this, will he please to inform us where we may find a copy of it?

To begin at the beginning, amongst religionists, is the most unfashionable course in the age we live in.

The true history of anything usually begins at the beginning. Moses began at the beginning. Matthew, Mark, Luke, and John began at the beginning of Christianity in their respective works. And why should not we follow such illustrious examples?*

* Writers on the Greek Papacy, date its origin from the Henoticon granted by the Emperor Zeno, A.D. 482. We say the GREEK *Papacy*, for such is its true name. *Papa* was the common Greek name of all its clergy, because they had just as many *popes* as preachers. No one preacher was the pope. They were all *popes*. The Eastern half of ancient Christen-

But when did Christianity begin? Aye, this is the grand question. Protestants have not fully considered it. They can tell you when and where the Church of England began, in the days of Henry the Eighth. They can tell you when the English Church of Ireland, with its four archbishops and its eighteen bishops, began. They can tell you when the Church of Scotland began, with its presbyteries and synods. They can tell you when Andrew Melville arrived in Scotland from Geneva, in 1574, and in 1592 planted the Presbyterian polity, which did not immediately luxuriate in that rocky soil; for Charles the Second, on his restoration, re-established Episcopacy in Scotland, which, after the abdication of James the Second, was ratified by act of parliament. Presbyterianism, only so late as A.D. 1690, became the predominant religion of Scotland.

But we again ask, *When did Christianity begin?* Is it old as Adam? As Abraham? As Moses? As Elijah? As John the Baptist? As the birth, the death, or the resurrection of Jesus Christ? How do you answer, Christian reader?

Millions of Christians respond, *It began with the Christian era!* We emphatically say, No. It began not with the birth of its founder, nor with the birth of John the Baptist. We saw half the Baptist ministers in good Old Virginia, in A.D. 1824, and a year earlier

dom had many popes, and a succession of *patriarchs* more venerable than popes. The Eastern and Western schisms were partially healed for a while A.D. 519, but finally separated in A.D. 1054. Then the present Greek *patriarchy* and the present Roman *papacy*, began in all their pomp and pride, and mutual contumacy, and so continue to this day. Hence, any honest Greek or Papist, in writing a history of the great schism between the East and West, commences with A.D. 1054.

The Roman church never was, nor is, nor will hereafter be, the *mother* church. Proofs of this fact, internal and external, are as numerous as all the official names in either of these establishments—monuments as indestructible as Rome or Constantinople—rather as the everlasting hills, from which their benedictions were pronounced, and their maledictions fulminated against each other and the rest of mankind. *Pappas*, or *Pappa*, will itself tell the tale of their respective antiquity, so long as the present records of them are perpetuated.

in Kentucky, with many Presbyterians, too, that heard it announced, rather astounded to hear us affirm that John the Baptist was not a Christian any more than Abraham, Isaac, or Jacob. What! said they, *John the Baptist not a Christian?* No, not even John the Immerser. Why, Sir, we are *Baptists*, and believe that John the forerunner was a BAPTIST!

He was, indeed, *the Baptist*, but not a Baptist. He never had successor nor a coadjutor in office. His was only "*the baptism of John*." He was born to decrease, not to increase! Jesus Christ himself was not a Baptist, though immersed by John; for the Saviour never baptized any one.

While writing the periodical called "*The Christian Baptist*," we terrified more than half the Baptists that read it, in affirming that there could have been no *Christian* baptism before the reign of Christ began; and that, therefore, although the baptism of John was from heaven, it was not from Jesus the Christ. It was, indeed, from God the Father, and for the introduction of his Son. And with that it ceased.

Jesus, after his resurrection, and before his ascension, gave a commission concerning the preaching of his gospel, and instituted his baptism, *but into a new faith, not then consummated*. Hence, they were not to administer it *till he obtained the throne*. "All authority in heaven and on earth" was given to him, but not till inaugurated. He went to "receive a kingdom," of which John had prophesied; which he himself, and seventy heralds, had often announced as *coming*—of course not then come.

Christianity, neither in its doctrine nor in its institution; neither in its faith nor in its practice, was instituted during the life of Christ. *There was not a Christian church on earth till Jesus Christ was crowned in heaven Lord of all*. This annunciation, many years since, became the head and front of our offending, and of our causing thousands of good Baptists, and many good preachers to stumble at our preaching, and to charge us with heresy—dangerous and ruinous heresy. So read some of their decrees, unrepealed even to this day. These documents are now materials of history, which cannot be effaced nor forgotten.

Still the question, *When did the Christian church begin?* is not yet satisfactorily decided by very many professors.

We presume to answer it thus: Christianity could not have begun with the birth, life, death, resurrection, or even with the ascension of Jesus Christ into heaven. These all are but a portion of the sublime materials of Christianity, and not the whole of them. Indeed, the only topic of discussion, of preaching and teaching, during the whole life and public ministry of the Messiah, was his *coming reign* or kingdom. And, stronger than all, and most irresistibly evident, he told them explicitly that he must ascend to heaven "*to receive the kingdom*," or the government of the universe.

And did he not give to Peter "the keys," to open and to announce the good news in Jerusalem that his coronation had been consummated in heaven!

This is one of the most splendid and sublime facts in the annals of creation or redemption. And until announced and accredited on earth, no one could be baptized into his name, as "Lord of lords, and King of kings." This, then, is now, and was, and will ever be, the consummating fact in the proclamation of the original gospel of his kingdom in this world. This, therefore, became one, and a prominent one, of the issues formed in the present efforts to restore the preaching and teaching of the Christian institution. Concede this point, and how stand the Old Baptist rehearsals of their Christian experience, instead of confessing their faith, before baptism? And how stand the old Pædobaptists and their pseudo circumcision substitute of infant affusion?

Many of the Baptists now concede it, but all, for a time, opposed, and many still oppose it; but some ring-streaked, speckled, and spotted amongst them, choose rather to war against us under the pseudo charge of "*water regeneration*," which is wholly a figment, hatched in their own brains, and nestled in the cradle of a stunted sectarian pride. But we care not for it on our own account, but on their account, and on account of the great moral force which is lost to the cause of a true and real spiritual reformation amongst men. But if we can learn anything from the pages of ecclesiastical blunders, the day is not very remote when their duteous sons will sincerely wish that their fathers had been more wise.

There is not a man amongst them that more fully believes in the person

or the mission, or in the convincing, sanctifying, and consoling influences of the Holy Spirit, as the great Missionary of the Godhead, since the King, Messiah, ascended to his throne and sent him down to the first national assembly in Jerusalem, after his coronation. It was then and there that the Christian church began—not in Bethlehem, Nazareth, or Samaria, but in Jerusalem—the city of the great King.

This, indeed, is not the only topic in debate between us, but it is that on which all other issues hang. As to orthodoxy—though, indeed, we care little for the hackneyed cant of orthodoxy—we could make as large a show-board over our synagogues as any of them, with whom (baptism aside) they could most unscrupulously commune. I am glad to see, however, that Biblical literature is annually rising in Baptist esteem; and that both in England and in this country many distinguished men, under its elevating and soul-enlarging power, are growing up to a stature of Christian faith and knowledge which, a few years ago, would have secured to them the reprobation now so liberally, by some of them, vouchsafed to us.

We may, some of these days, furnish a few specimens of Baptist growth, which is an honor to the denomination, though I know some of the *would-be*—the Simon Pures in New York, Philadelphia, St. Louis and elsewhere, would denounce them, were they called *Reformers*, as having apostatized from the faith formally delivered to the Baptists, by some who have not long since passed over the Jordan, and whom, therefore, we shall not now name.

We would neither exaggerate nor underrate the real differences that exist amongst immersionists. But as to *their* doxy or *our* doxy, so far as they are doxies, let them be doxies. We desire that the true issues, with regard to either faith or practice, were fairly stated in all allusions and references to our particular lines and precincts. We abjure all vituperation, misrepresentation, and exaggeration. We are catholic in our aims, in our feelings, in our faith, and in our religious observances. There is not amongst us, as a people, an institution nor a fact in faith nor hope—not a Divine precept nor a promise—not a church observance on the Lord's day, that is not conceded, by all

Protestant Christendom, to be part and parcel of Christ's institution, as it was in the beginning, is now, and should ever be, in the Christian church. Matters purely speculative, called *opinions*, that militate not against any fact, precept, promise, or ordinance of the great Lawgiver, are, we assume, legally, rightfully, and evangelically matters of Christian forbearance and Christian courtesy.

The three great evils of schism are—first, casting the good out of the church; second, retaining the bad in the church; and third, confirming, if not creating, infidelity in the world. Minor evils there are, but they are greatly diminished in comparison with the three mentioned. The best men I ever knew, have been cast out of self-styled orthodox churches, for presuming to reform abuses which were acknowledged, but winked at from worldly motives. Even vile men have been cherished in their known immoralities, because orthodox in theory and reputable in the world. Sceptics and shrewd observers are as sensible in these matters, and as well informed, as those within the communion; and, therefore, despise the hypocrisy, or the worldly policy, which sacrifices truth and religion from motives of human prudence or sinister partialities.

But we seem to have forgotten our proposed theme—the origin of the Christian church. *When, where, and by whom* did it begin? We have, indeed, already alluded to it. But we have had so much of the rubbish of tradition, and so much of the Pharisaic spirit of assumed orthodoxy to wrestle with, that we have not done it justice, nor exegetically developed it.

We, therefore, strongly affirm that *the coronation of the WORD INCARNATE*, “by God the Father, in the presence of all the angels in heaven, immediately on his ascension and entrance into the immediate presence of the God and Father of our Lord Jesus, the Christ, was the last act antecedent to the New Government of the Universe. With this act *the theocracy ceased*. The angels, authorities, principalities, and powers of the universe, were subjected to Emmanuel, and commanded to obey him. The Holy Spirit was not given to him, as it had been to consecrate him for the Mediatorship, but is now given to him, to dispense and subordinate to

him, as the only reigning Autocrat, having all power—legislative, judiciary, and executive—delegated to him by God the Father. The annunciation of which event in Jerusalem, on the first Pentecost after, was first made, when three thousand were saved and added to the one hundred and twenty, then prepared for it by Christ's own personal ministry and the miraculous gifts then superadded, in and by the visible, sensible, and manifest gifts of his Holy Spirit. This was, then and there, not merely the first church, but the whole church or kingdom of the Lord Jesus the Messiah. The Christocracy, or reign of Christ, then and there commenced, according to the ancient prophecies, two of which we shall quote, from Isaiah and Micah. "And it shall come to pass in the last days, that the mountain of the Lord's house (the temple) shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it. And many people shall go and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the law from Jerusalem" (Isaiah ii. 2-3.) We shall next hear Micah, (iv. 2): "But in the last days it shall come to pass that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow into it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth out of Zion, and the word of the Lord from Jerusalem." So wrote two prophets—one 760, and the other 750 years before Jesus Christ was born. Solomon's temple was finished and dedicated in the year of the world, 3001, vulgar era. Thus spake Isaiah and Micah 250 and 240 years after its consecration. That was for *one* nation, but this temple is for *all* nations, peoples, and languages, which will ultimately assemble in it.

Was not, need I ask, the Christian temple erected in Jerusalem—in Mount Zion? Did not the new law—the Christian institution—commence there, and has it not radiated thence amongst the

Jews, Samaritans, and all the nations? And is it not careering its way through all fortunes and misfortunes? And is it not the prayer, the hope, the cherished expectation, that all nations, tongues, and languages shall flow into it?

And need I say, that the cause now being pleaded by us, is primarily based on these premises? Is there in Christendom any sect, party, or people, beyond the limits of our humble plea, *beginning at Jerusalem*, and taking these radical and constitutional views of Christianity, and pleading them with the tongue, and pen, and press, as we are doing, how imperfect soever the effort may be regarded by ourselves and others? These questions I propound to those who are fighting against us with tongue and pen, and slandering our views and our efforts by very grievous misrepresentations of our principles and endeavors.

That our hopes have made any progress at all amidst such vile slanders, and through our own weakness, is, to me, a paramount argument and proof of their intrinsic evidence, value, and power. There is no sect in Christendom, known to me, standing upon our premises; and therefore, though many good men in many of them are praying for the union of Christians, they are doing nothing for it, except they vainly hope that all the world are to become Presbyterians, Episcopalians, Congregationalists, Methodists, or Baptists. The very names upon their respective banners protest against them with seven thunders. What are they doing but building up church *politics*, as their names severally indicate, with the exception of the *Baptists*, and their distinctive plea is in favor of *one ordinance*, whence they take their armorial? They all have their sectarian flags, and their escutcheons bristling or brustling upon them. There is none of them nearing the original standard, but standing on their *ismatic* superiority and their assumed orthodoxy.

Unintentionally, on their part, they are always strengthening our plea and weakening their own. A Calvinian Baptist differs nothing from a Calvinian Congregationalist, but in immersion. And a Calvinian Congregationalist differs nothing from a Calvinian Presbyterian, but in ecclesiastic politics; and so of the Calvinian Presbyterian and his brother, Calvinian Episcopalian—

high church or low. And some of these differ from the Scarlet Lady on the Tiber and her meretricious ornaments and trappings, only by the simple intervention of Puseyism, as Methodism differs from ancient Arminianism only by the addition of class, conference, a district bishop, and three modes and tenses of baptism.

But not one of these professedly began at Jerusalem. If they now assume to have begun there, we ask them—Whence, then, came these sectarian badges and armorials?

The Christian temple was to grow out of the Jewish temple, and the Christian Zion out of the Jewish Zion, according to Isaiah and Amos; and, more emphatically and incontrovertibly, it was by the oracle of Jesus, its Founder, to "begin at Jerusalem," and thence extend to Samaria, the capital of Israel, and thence to spread to the ends of the earth.

This is the true and the grand issue between us and every sect and party in modern Christendom. Here we plant our standard, and by it we will stand or fall. If we have not consummated our mission or maintained our position—if we have not built up the ruins of Jerusalem, and taken full possession of the heights of Zion, and repaired the wastes thereof, it is because of the modern Sanballats, the Tobiahs, and the Geshems that have withstood us.

As it was in the return from the Jewish Captivity, so is it now. "For when Sanballat, the Horonite, and Tobiah, his deacon, the Ammonite, and Geshem, the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is the thing that you do?' We refer our readers for the answer to Nehemiah ii. 19-28, and to read with care Nehemiah vi. 1-13. There are many strong points of analogy between the Jewish and the Christian institutions—their commencement, their apostasy, their sufferings during the Babylonish despotism, and their ultimate deliverance and restoration. Obviously, the things that happened to them, happened as types for our admonition, upon whom the consummation of that age has come.

But in conclusion, for the present.

We ask no favor, but the *right* of choosing our position and our mode of defence; and if met at all in opposition or conflict, we choose to be met on the true and real issue which we ourselves have made. The Lord's baptism, the Lord's day, the Lord's supper, the Lord's ministry, are the four cardinal *positive* ordinances of the Christian age. In all of these there has been an apostasy, more or less clearly developed, by almost, if not altogether all, the present so-called Christian sects.

1. *They sprinkle babes without knowledge, faith, repentance; or immerse believing candidates into their own experience or assumed regeneration.*

2. *They do not consecrate the Lord's day to the celebration of the Lord's ordinances.*

3. *They do not professedly and intentionally weekly observe the Lord's supper.*

4. *They do not commission and instruct a ministry to preach and teach Jesus as the Christ, as the basis of regeneration, Christian union, communion, and coöperation.*

These, with their antecedents and consequents, are the four cardinal points entering into the spirituality, sanctity, and efficiency of the Christian dispensation.

And be it emphatically stated, that without the scriptural understanding of, the belief in, and the submission to, these positive Christian institutions, no person can rationally, scripturally, or spiritually enjoy the love of God shed abroad in his heart, or be a living, fruitful, or efficient member of Christ's mystical body, the church.

Instead of pleading for "*water regeneration*," or mere outward observances, and a form of godliness, we demur at the sectarian forms of the Christian profession, *because of their carnality, and want of spiritual efficiency, zeal, and self-sacrifice*, essential to Christian development, the growth of the church in Christian excellence, and its consequent incompetence and inefficiency to convert the world at home, or the world abroad. These are our true issues; who will meet us on them?

A. C.

No trait of character is more valuable than the possession of a good temper.

Do nothing against thy conscience, either for fear or love.

THE POWER OF THE GOSPEL.

IN A LETTER TO A FRIEND.

DEAR BROTHER,—If I rightly understood the question which you addressed to me when we were last together, it was to this effect — How is it that we see so many persons whom we have considered sincere Christians, walking contrary to the principles of Christianity? Is it that the gospel has lost its power, or that it is no longer “the power of God unto salvation?” (Rom. i. 16.) Perhaps we may find an explanation of the apparent mystery in the sentence alluded to. The Apostle does not say, the gospel is the power of God unto salvation, *irrespective of conditions*, but only “to every one that believeth.” It then becomes a question, What is it to *believe*? I am inclined to think, that much more is embraced in that expression than most of us are aware of. It is not a mere assent to the three grand facts of the gospel — the death, burial, and resurrection of the Saviour. A firm conviction of these facts is absolutely necessary, but we must not rest satisfied with having attained a knowledge or belief in these truths: we must carry our ideas much farther. In the first place, I think we must inquire, *why* the Saviour died? — and why he arose again, and held communion with his apostles?

1. He died that he might become an acceptable sacrifice for sin, by offering himself, (see Heb. vii. 27, xi. 14, 26-28, x. 12) that he might purchase us with his own blood (see Acts xx. 28, 1 Cor. vi. 20. 1 Peter i. 18, 2 Peter, ii. 1, &c.)

2. He arose, because being the Son of God, it was not possible that he could be held in the power of death, (Acts ii. 24) and that he might prove himself such by becoming the first-fruits of those who slept (1 Cor. xv. 20); and he held communion with his apostles, that he might give them instructions as to the proclamation of the gospel, (Mark xvi. 15) and the course to be pursued after they were endued with power from on high (Luke xxiv. 46-49.) Then if Jesus the Christ, the Son of the living and true God, who “thought it not robbery to be equal with God,” (Phil. ii. 6) died a painful and ignominious death, that he might become a sacrifice for sin, and purchase those “who were dead in trespasses and sins,” (Eph. ii. 1) does it not prove beyond the shadow of a doubt, that our God is a God of

love, and that the Saviour was possessed of a degree of love exceeding the conception of the human mind? When we reflect on all these circumstances, as left on record through the instrumentality of the writings of the Apostles and Evangelists of our Lord and Master, does it not give rise to the greatest possible degree of love the human mind is capable of entertaining? I was going to say *sustaining*, but I fear here lies the root of the evil: love is not sustained or retained, and that is the reason why we see persons whom we have considered sincere Christians, walking contrary to the principles of Christianity.

Then it may be asked, why does our love become lukewarm, and in some cases cold? I conceive a variety of circumstances combine to produce the effect. First, according to the present arrangement of society, great energy is necessary in order to provide for the real or imaginary wants of a family. In some cases this leads to *over-exertion* of the body, and consequently unfitness to attend to Christian duties and privileges. In others, the circumstances in which they are placed, sojourning in families opposed to the exercise of these privileges — or it may be, having individuals in their families who may ridicule, or they may imagine are ready to ridicule, or oppose strict attention to the religion of Jesus — and a deficiency in moral courage to carry out what their conscience may tell them is right. Again, in some *indolence* is productive of much evil. A desire of popularity, and an unwillingness to appear singular, are not without their effect on the mind. And last, but not least, the temptations of various kinds Christians are the subjects of, which, I am aware, it has of late years become unfashionable to allude to, but which nevertheless I find alluded to by the Saviour, Luke xxii. 31 and John xiv. 30; by Paul, 1 Cor. iv. 4, 2 Cor. ii. 11, Eph. iv. 27 and vi. 11, and which Christians are called on to *resist* by James iv. 7 and Peter i. 5-9. Therefore, I cannot imagine the adversary spoken of exists only in the minds of weak persons, but has, I believe, a power which every Christian finds it necessary to resist, or he will soon become carnally-minded, (Rom. viii. 6) and unable to work out his own salvation (Phil. ii. 12.)

I have mentioned attention to Christian duties and privileges, because I am convinced, that it is not more necessary to attend to the institution of baptism, that we may be introduced into the Christian community on earth, and that food is not more necessary for the support of our animal existence, than attention to *every one* of the Christian duties and privileges is necessary to the maintenance of health and vigour, or that spiritual life which Paul speaks of in the 8th of Romans, the 5th of Galatians, &c. Our God is not only a God of love, but a God of wisdom, and we cannot neglect any of his ordinances with impunity, for they are so wisely arranged, that while we are honoring Him through attention to his institutions, we are benefiting ourselves by their observance. The institution of prayer, in all its varied relations—that of singing his praise, reading his word, contributing to the necessities of others—the associating, or “not forsaking the assembling of ourselves together, not only for the purpose of breaking the loaf, but for mutual exhortation, instruction, and conversation—are all necessary “for the perfecting of the saints, for the edifying of the body of Christ;” and our advancement in the Christian character towards “the measure of the stature of the fulness of Christ,” will invariably be found in exact proportion to the regularity and energy with which we attend to these several institutions of the great God and our Saviour Jesus Christ. John says, “we love him because he first loved us;” but our Heavenly Father is aware, that “time imperceptibly wears away the deepest impressions,” and that however strongly we may at one time in our lives have been im-

pressed with the great love manifested in the gift of Christ, it is only by having our minds and memories refreshed through these institutions, that our love so abounds as to enable us to carry out the principle contained in John iii. 9, “Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God.” In other words, I conceive the individual is begotten with the word of truth, (see James i. 18, 1 Peter i. 23, 1 Cor. iv. 15) and when the conviction of the love of God in the gift of Jesus remaineth in him, the love of Christ constraineth him (1 Cor. v. 14) to walk worthy of the vocation wherewith he is called (Eph. i. 1.)

You will perceive, from these observations, that I consider the gospel still remains “the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek;” but where belief, or conviction of the love of God in Christ Jesus becomes *cool*, then it has lost its power, so far as that individual is concerned, and which sometimes arises from persons attempting to serve two masters. I think there is another cause for some walking inconsistently: *ignorance* arising in some cases from *indolence*, and want of reflection when reading the writings of the Apostles. They do not see the importance of letting their light shine before men, and of avoiding the appearance of evil, lest they bring a reproach on the name of Christ. May you and I, and all who love our Lord Jesus Christ in truth and sincerity, ponder on these things, and be enabled to “press towards the mark for the prize of the high calling of God in Christ Jesus.”

W. S. S.

THE MARRIAGE RELATION.

A DISCOURSE, BY F. W. EMMONS, DELIVERED BY REQUEST TO A BAPTIST CONGREGATION.

“And they two shall be one flesh. This is a great mystery; but I speak of Christ and the church” (Eph. v. 31-32.)

It has been observed by natural religionists, that the adaptation of light to the eye and of the eye to light to produce vision, would prove the being of a God, and fully declare the attributes of his omnipotence and infinite wisdom and goodness, if there were not another being or thing to prove it in the universe. But when we consider

also the construction of the ear to produce in us the sensation and perception of sounds; when we consider also our other adaptations for smelling, tasting, feeling—how we are clothed with flesh, and muscles, and sinews, and arteries, and veins, and all that pertains to us without and within, so far as we have the power of self-examination—and

then, looking out of the windows of this castle upon all about us, and casting a look and a thought upward, consider the sun, walking in brightness—the moon and stars, which observe their courses and bedeck the firmament of heaven, he must be a fool indeed, who says, even in his heart, “There is no God!”

But, if man and all the works of nature prove to us the being and perfections of God, much more does the Bible prove them. The light of the sun is not better adapted to the eye of man, or the eye to the light, than is the Bible to the mind of man, to remove the darkness of ignorance and give him spiritual light and knowledge on all subjects, which it is the province of divine revelation to bestow. Nor is the ear better adapted to the air for sound—nor is anything—nor are all the works of nature better fitted, adjusted, and adapted to their appropriate uses, than is the Bible for *the Book*—**emphatically THE BOOK of man.**

“Hast thou ever heard

Of such a book? The author, God himself:
The subject, God and man, salvation, life,
And death—eternal life, eternal death—
Dread words! whose meaning has no end, no bounds.

Most wondrous book! bright candle of the Lord!
Star of eternity! the only star

By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely! Only star which rose on Time,
And, on its dark and troubled billows, still,
As generation, drifting slowly by,
Succeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.
By prophets, seers, priests, and sacred bards,
Evangelists, apostles, men inspired,
And by the Holy Ghost anointed, set
Apart, and consecrated to declare
To earth the counsels of the Eternal One,
This book—this holiest, this sublimest book—
Was sent.”

The Bible tells us what are our relations to earth and heaven—to time and eternity. Hence said an apostle (Paul to Timothy, 2nd Ep. iii. 16-17): “It is profitable” (all of it) “for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.”

“That the man of God may be *perfect*.” Let all other books be heaped together and burned, if the Bible be spared to us, we should suffer compa-

ratively no great loss; for in this we have all that pertains to life and godliness. By reading, studying, and practicing this, we may be made wise to salvation. But if all other books were spared to us and this destroyed, we should be poor indeed.

Among the first lessons of the Bible, we have declared and defined the relation of man to woman, and of woman to man—the marriage relation, and the duties thence resulting. “So God created man in his own image, in the image of God created he him, male and female created he them: and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Gen. i. 27-28.) In the next chapter, after a more particular account of how man was formed—“out of the dust of the ground”—and of woman—out of “one of the ribs of man”—we read: “Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man.” And it is added: “Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they two shall be one flesh” (Gen. ii. 23-24.) This last verse is quoted in full, as it here stands, by the Apostle to the Ephesians, and he adds: “*And they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.*”

The marriage relation, as originally instituted by God, was, and was designed ever to be the most intimate, the nearest, and dearest of all the relations of man. And this relation, we are taught in the text and in other parts of Scripture, exists between Christ and his church. It exists between Christ and all his people collectively, as a body; and between him and each one of them as a member of this body. Hence, says the Apostle to the Romans (viii. 4.) “Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.” Again, to the Corinthians, (2 Epis. xi. 2.) “For I am jealous over you, with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” And again:

"Come hither," said an angel to the Apostle John on Patmos, "I will show thee the bride, the Lamb's wife." "And the Spirit and the bride say come," &c. (Rev. xx. and xxi.) The church of Christ is the bride of Christ. He is the husband and the Saviour of the body.

Let it be observed here, that in the passages of Scripture which we have just quoted, the marriage relation is not introduced as a figure, a metaphor, or something by which to liken and compare our relation to Christ; but as the very relation itself, which subsists between him and us. An understanding of marriage, therefore, as originally appointed by God, and the relation and duties thence resulting, is necessary, and only is necessary for an understanding of the relation and duties resulting from a union of a company of such. Or, in understanding this relation, we may understand that, for they are one and the same.

It will be the object of this discourse to discuss the marriage relation, and the duties thence resulting; and to apply the teachings of the Scriptures on this subject to all whom they concern.

To secure, now, the attention of all who are interested in this subject, I would observe, that the teachings of the Scriptures upon it are applicable to every individual Christian, to every individual church, and to all who would become Christians. They are applicable, too, to every married man and woman, and to all who would become married.

I have remarked, and repeat it, believing nothing is more true, or more susceptible of being proved, that the marriage relation was, and was designed ever to be, the most intimate, the nearest, and dearest of all the relations of earth. It was so with Adam and Eve, our first parents, and it has been so with untold myriads of their posterity. And why it has not been so, and is not so with all, is because it has not been aright understood by all—because it has not been entered into by all from proper motives—because of mercenary considerations, without a similarity of tastes and dispositions—without sufficient personal attachments, and with by-bargains and reserves of property, separate purses and separate interests—and last, but not least, because from misunderstanding, or disregarding when understood, the duties

resulting from this relation when formed, there have been, and are, continual encroachments of one on the province of the other.

With every true Christian, and every congregation of Christians and Christ, there is a perfect understanding. There was a perfect giving up—an entire surrender of the understanding, heart, and will, of the whole person, and of all that we have and are, to him; and he gave himself to us in return, in an everlasting covenant, ordered in all things and sure. Persons professing to be Christians, who have not given up all to him—body, soul, and spirit, properly, all—are not Christians in fact. They are not married to him—they have not become *one* with him—nor does he, nor will he, own them as his bride. Nor are the mercenary connections entered into, where the whole heart goes not with the hand—marriages, in fact, between males and females. If they were so, no provision would have been made for divorces. "And the Pharisees came" to our Lord, "and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement and to put her away." The law of Moses on this subject reads thus: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand and send her out of his house" (Deut. xxiv. 1.) "And Jesus answered and said unto them, For the hardness of your hearts he wrote you this precept. But from the beginning of creation God made them a male and a female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh. What, therefore, God hath joined together, let not man put asunder" (Mark x. 2-9.)

Let it be observed here, that the occasion which justified the giving a bill of divorce, according to Moses' law, was, "*that she (the wife) found no favor in his (the husband's) eyes.*" He was deceived in her, therefore he did not, and could not, love her. Finding this to be the case, he was permitted to put her away. Our Lord does not abrogate

this precept, but he enforces the institution as it was from the beginning. And the more effectually to restore it, and to prevent hasty and heedless alliances—the marriage relation, without the affection and mutual devotion—he cuts off for parting every case but one. When his disciples said to him, “If the case of the man be so with his wife, it is not good to marry,” he replied, “All men cannot receive this saying, save they to whom it is given” (Matt. xix. 10-11.) The *one cause* for which, and for which only, our Lord permits a divorce and another marriage, is an overt act of lewdness, by which the *oneness* of the two is wantonly sundered.

The Apostle to the Corinthians further expounds the law of Christ upon this subject thus, “And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband; but if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife” (1 Cor. vii. 10-11.) Again: “But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace” (verse 15.)

It hence appears, that where there is want of Christian faith in a wife or in a husband, or the want of that mutual confidence and affection which enable them to bear one another's burdens and live happily together, there may be a partial divorce—they may separate and live apart; but they must remain unmarried. In separating and thus living apart, no divorce-law is violated; and it is better, far better, we believe, thus to live, than to live together in continued strifes, contentions, and quarrels. But better, far better than divorces, either partial or total, or the existence of any of the causes which lead to them, is marriage, indeed, from similarity of tastes, from mutual confidence, and from pure affection; and then a constant discharge of all the duties resulting from this relation.

That persons have lived together without quarrelling, and may live together very peaceably, if so disposed, who have entered into marriage from mercenary considerations, with reservations of property, at the sacrifice of all the finer feelings of mutual affection and confidence, and of that independence of thinking and acting, in which the dignity of man consists, is not im-

possible; but, we believe, that the great majority of such connections are unhappy ones; and none such are *so happy*—however much the accompanying wealth—as where they are consummated without any by-bargains or reserves, and there exists that *oneness* required in the Scriptures, “*And they two shall be one flesh.*” A union, this, of soul and of spirit also—a union of interests, of hopes, and fears, and joys, and sorrows—a union of life for life; and which, thus consummated and sustained, nothing but death can sever. In becoming a wife or a husband—in giving up all, all is received back in return, and with it a husband or a wife—with it another heart, another purse, another estate, and all his or her ability to render the other blest. “All is yours.” The truly married may say to each other, “All mine is thine, and thine mine—I have no interest but thy interest, no will but thy will, no wish or desire but to gratify and beautify thee.” And so long as they feel and act thus, (and marriage is for life,) it matters not what may be their circumstances—rich or poor, sick or well, in prosperity or adversity—they are happy in themselves, they are happy in one another, and naught can mar this bliss. “I want no time for consideration,” answered Mary, the wife of William, Prince of Orange, to Burnet, the friend of both. “It is enough that I have an opportunity of showing my regard for the prince. Tell him what I say—and bring him to me, that he may hear it from my own lips.” Burnet went in quest of William. But William was many miles off, after a stag. It was not till the next day that the decisive interview took place. “I did not know till yesterday,” said Mary, “that there was such a difference between the laws of England and the laws of God. But I now promise you that *you shall always bear rule*; and in return, I ask only this, as I shall observe the precept which enjoins wives to *obey* their husbands, you will observe that which enjoins husbands to *love* their wives.” Hergenerous affection completely gained the heart of William. From that time till the sad day when he was carried away in fits from her dying bed, there was entire friendship and confidence between them*.

* Macaulay's “History of England,” Boston Edition, vol. 2. p. 140.

Let us now consider the DUTIES resulting from the marriage relation. And I remark, first, That it devolves upon the husband to love his wife. "Husbands, love your wives, even as Christ loved the church and gave himself for it." Christ loved and gave himself for the church; so should every husband love and give himself for his wife. And so he does, whenever this connection is properly consummated. Love works no ill to the object beloved—but good, and only good. It seeks its presence and its happiness. And therefore, ever, to the extent of his ability, is it the privilege, as well as the duty, of the husband to provide for and protect his wife. He is first to love her, and then ever to address her kindly and treat her tenderly. The first advances are made on his part. When he offers himself to one, it is to the exclusion of all others. This, by her, should be duly appreciated; and if she accept him, she should do it to receive and ever recognize and serve him, according to the appointment of God.

When Eve, our mother, was presented to Adam in Paradise, from aught that appears, they stood upon the same level, nor was there then any subjection of one to the other; but after the fall, in which woman was the first transgressor, God said to her—and the decree was for herself and for all her daughters—"Thy desire shall be to thy husband, and he shall rule over thee."

In appointing the husband to rule, God appointed the wife to be ruled. To be ruled in love, from love. Therefore, says an apostle, "Wives, submit yourselves to your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. v. 22-25.) To the same effect, also, is the injunction of Peter (1 Epis. iii. 5-6): "For," says he, "after this manner, in old time, the holy women, also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord."

It is the duty of husbands to love and to rule, and of wives to honor and obey. Love produces love, and where the affection is mutual the yoke is easy, the burden is light; or, in other words, no

command is hard or unreasonable, nor is it so regarded. The obedience is willing and cheerful.

That it is as much the duty of husbands to love their wives, provide for them, and promote their happiness, as it is the duty of the wives to obey them, is proved by the same authority—the law of God. "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourished it and cherished it, even as the Lord the church."

The first advances, I have said, are on the part of the husband. This is, and ever ought to be, from love. The advance is a profession of it. The next in order is, acceptance of him and submission to him, on the part of the wife. Then, thirdly, he is to continue to love and cherish his wife as his own flesh. Mark this order. We are so constituted as to love that which is lovely, or which so appears in our eyes, and to hate what is hateful. We cannot love or hate at will. Therefore, the first advance is made from the appearance of something lovely in the object beloved. If, now, the bride accepts with her hand and not with her heart—if on becoming a wife, she sets up her own will, and seeks her own pleasure, rather than the pleasure of her husband, and does not willingly and cheerfully submit to him according to the law of Christ, can he, is it his duty, to continue to love her? With the love of complacency he cannot. With the love of pity and compassion he may and ought; and still he may treat her kindly and tenderly, and provide for her.

That the Lord Jesus Christ is supremely worthy of entire confidence, of our best affections, and of implicit obedience, all will readily admit. And to be accepted by him, and be recognized as his bride, without giving up all to him, and obeying him in everything, cannot be reasonably expected by any. All at once see and acknowledge the importance, the fitness, and propriety of this, and how improper it would be to set up our wills in opposition to his, or to contend at all with him. Let us, therefore, remember that the laws which he has given to govern us in our social relations, are as sacred as those which he has given to be observed in religious worship; and if we would please him and be happy in those relations, we

must strictly obey those laws. To obey the Lord in everything, is all that is necessary to make us Christians—perfect Christians—and for us to be perfectly happy, as the bride of Christ; and whether others perform their duty or not, is no excuse for neglect in us.

But "to err is human." No husband is as perfect as the Lord Jesus Christ. In some things all offend. That some wives are superior to their husbands in every particular, and so are better adapted to rule them than to be ruled by them, cannot be questioned. But their superior qualifications alter not their relations. The law of God remains the same, and their duties the same. Whatever may be the character of the husband for knowledge, wisdom, prudence, or their opposites, and whatever may be his commands, the law is plain. He is constituted the head, and it is made the duty of the wife to submit. She is to submit for this reason, and she is to submit to him as to the Lord. To the Lord the church, his true bride, gives up all—has no will of her own—but yields willingly and cheerfully to all his requirements, never questioning their wisdom or propriety. "Therefore," says the apostle, "as the church is subject unto Christ, so let the wives be unto their own husbands in every thing."

"In every thing." Mark this. It belongs not, therefore, to the wife to dictate to the husband in any thing. It matters not, if in many respects she be superior to him. It matters not, if some of his requisitions appear to be arbitrary and unreasonable; it is, nevertheless, right in her to submit, and it would be wrong for her to resist and put up her will in opposition to his. Is she superior? let her show it by putting herself behind her husband, him forward, and by the greater submission to him.

But what if the husband does not love? What if, instead of being kind and attentive, he is austere and unso- ciable? What if he is negligent in providing for the wants of his family, and is arbitrary and harsh in his commands? What if he leaves them for the company of gamblers and tipplers, and spends much of his time from home; and when he returns, returns intoxicated; and then, instead of speaking pleasantly, storms and scolds? The duty of his wife is the same as if he

were the most kind, and affectionate, and attentive to all her wants. She is to obey him in every thing—she is to submit to him as to the Lord; and in so doing, she obeys the Lord. In seeking to please and serve him, and make his home agreeable, she will be more happy than in taking a different course, and may be the means, in so doing, of his reformation and salvation.

Now for an instance. I have an instance before me—one instance; but it was some distance off, and some while ago. I am sorry that we have not more of them, and nigh at hand.

Elder Jacob Knapp, very generally known as an evangelist in the Baptist denomination, now residing in Illinois, in a discourse which he delivered at Salem, Massachusetts, in November, 1842, enforcing the doctrine of this discourse, observed: "That in Brockport, New York, once lived very much such a husband as I have described, and he had a Christian wife. She was not a professor only—but a Christian indeed, who honored her Christian profession by her conduct. The husband, at one of his late sittings at the card table, about 12 o'clock at night, remarked to his companions that he had the best wife of any in the room. They questioned it. He insisted that she was the best; and offered to bet five or ten dollars on it, and to prove it by submitting a test. "Late as it now is," said he, "I will take you all to my house. As we go in, I will order my wife up. I will command her to prepare for us an oyster supper immediately, and she will meekly obey me. You shall not hear from her a word of complaint, nor a look, nor an action, expressive of any resentment. And when the supper is ready, (and it shall be a good one,) she shall invite us in and serve us as pleasantly as though you had been invited there of an afternoon, and she had been previously informed of your coming, and every thing on my part were kind and conciliatory."

The bet was accepted, the money was advanced on both sides, and put into the hands of one of the companions, to be given to him on the performance of the wife as he had said; otherwise, to be divided among themselves. They all repaired together to the then quiet home of this wicked and unfeeling husband. The wife was awakened from sleep, and ordered up in the most un-

kind and arbitrary manner. She was informed of her husband's pleasure, and his guests were seated in another room. All that she asked of him was to leave a lighted candle with her, that she might dress herself by it. She soon was up and prepared the supper, and served it up to them; and as kindly as by the husband had been promised. The money was then paid over to him, and the guests departed. The husband now sat down, and the wife did up her work. As she was about preparing again for bed, he addressed her thus:—"How is it that you can be so kind, affectionate, and obedient always to me, while I treat you so badly?" She answered: "I am a Christian, and my religion requires me to *love, honor, and obey* you. Besides," she added, "this life is short, and I look for my good things in another world. As I have no reason to hope that you will share with me in them, I feel it to be my duty not to cross you in anything, and contribute all that I can to your happiness here." This reply proved a dagger to his soul. It was as the heaping of coals of fire upon his head. All his misconduct now arose like a mountain before him. He felt himself a wretched, lost, undone sinner. He cried for mercy, and asked his wife to pray for him. She knelt down and prayed for him then; his convictions increased, and he found no peace till he found it in an application of that blood which cleanseth from all sins. He humbled himself before God. He repented and forsook his evil ways, and found mercy.

Here, the unbelieving husband was sanctified by the wife. He was won by her chaste conversation, coupled with fear, because she was subject to him.

"But God hath called us to peace," says the apostle, and then adds: "For what knowest thou, O wife! whether thou shalt save thy husband? Or what knowest thou, O man! whether thou shalt save thy wife? But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches" (1 Cor. vii. 16-17.)

I have said that it is the duty of the wife "to obey her husband in every thing—that she is to submit to him as to the Lord." Is this *my saying* simply? Is it only *my inference, deduction—my opinion*? Not so. It is the plain, unequivocal, authoritative injunction of

an apostle, speaking under the influence and guidance of the Holy Spirit. (We repeat it:) "Wives, submit yourselves unto your own husbands as unto the Lord." The wife, therefore, who does not thus submit, disobeys the Lord." But this injunction is not an arbitrary one, nor unreasonable, nor unjust. It results necessarily from the marriage relation. Hence, the apostle proceeds to enforce it by adding: "For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore," he continues, "as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. v. 22-24.)

"It matters not," I have said above, "if some of the husband's requisitions appear to be arbitrary and unreasonable." I now add: And they *may really be so*. So they were in the Brockport case. No one can justify that husband, but every one that wife. Had she not obeyed his arbitrary and unreasonable commands as well as others, not only would her own lot have been far more unhappy than it was, but she would not have saved her husband.

But suppose a husband commands his wife to violate some known command of God—to be accessory with him in committing theft, robbery, or murder? Or suppose he forbids her making the Christian profession by being baptized?

I answer: Whenever and wherever the laws of man conflict with the law of God, we should obey God rather than man. To commit theft, robbery, or murder, would ever be sin, because prohibited by heaven, and no command of a husband enforcing it could make it otherwise. And the confession of Christ before the world, is ever a duty; for our Lord has said, "Whosoever denieth me before men, him will I deny before my Father who is in heaven" (Matt. x-33.) Again: "And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life shall find it" (Matt. x. 38-39.)

Were a believing wife to ask my advice on the subject of making a public profession of religion, and, at the same time, inform me that she had not named it to her husband, and had every reason to believe that he would oppose her in

it; or, were a minor son or daughter to ask it, saying, "I believe my father or my mother, if consulted, would forbid it," I would say, "confer not with flesh and blood, but obey God. And it is better to obey him, without disobeying a husband or a parent, than to do it against their commands."

But suppose that the husband, in forbidding his wife to obey the Lord Jesus Christ, threatens her with abandonment as the consequence? We have the answer of an Apostle directly in point: "But," says he, "if the unbelieving depart, let him depart. A brother or a sister is not in bondage in such cases." Whoever loves father or mother, son or daughter, husband or wife, more than Christ, is not worthy of him; and if any of us seek to save his life, by disobeying him, he shall lose it."

We are commanded by the Lord to obey civil rulers, and to submit to every ordinance of man for the Lord's sake. To "every ordinance" here, as to "every thing" which a husband may

enjoin upon a wife, there is the exception of whatever is forbidden by God—I know of no other.

Would we be happy, therefore—(I now address myself to all)—we must give our hearts and our whole persons to the Lord Jesus Christ. We must become Christians—we must be married to Him, and become His bride. Then must we obey Him in all things whatsoever He has commanded. Then would we, as husbands and as wives, be happy, the short life we are to live in the flesh, (but especially *wives*, for such, in the order of heaven, are here first addressed; and what is enjoined on them, *obedience*, is ever practicable, and their compliance stands in the important relation of *cause* to the continued, complacent *love* of their husbands,) let us study, let us understand and heed the marriage relation—

And each fulfil our part,
With sympathizing heart,
In all the acts of married life.

CHRISTIAN v. MODERN SOCIETY.

A TRULY Christian society is favorable to the development of principles which are in harmony with the truths of divine revelation. Temperance and peace are peculiarly grateful to such a community. Its members aim to practice whatsoever things are venerable, just, pure, benevolent, and of good fame. Paul exhorts Christians to embody these principles in their lives, adding with marked emphasis, "and the God of peace will be with you." Let every disciple of Christ attentively consider and practice the principles thus inculcated, and society would speedily assume a very different character to that which at present attaches to it. We have been led into this train of thought by a perusal of an article which appears in the *Christian Evangelist* for June, 1854, on the social character of New York. A more appalling picture of society could scarcely be drawn. But we will quote the writer's own words.

Enclosed I send you the report of the Young Men's Christian Association.

There are 6000 criminals in the city of New York. Three-fourths of these criminals are actually foreign Roman Catholics. There are upwards of 7000 liquor sellers: of these 5597 are foreigners. What an awful comment these figures are upon despotic governments, where the priests debase, poison, and tyrannize over the ignorant minds of the masses, and despots rule over their bodies! Is there no mental or bodily salvation in all this? Surely abolitionism is needed in these governments. These infidel, insolent, and stall-fed priests, first deprave these poor sheep of all their hard, honest earnings, and then ship them to America to control our elections, and overturn our institutions. What a terrible comment these figures are upon the *holy catholic church*! These thousands of foreigners are members of the holy catholic church. There are more criminals, members of this diabolical church, sent to the state prison of New York, than were ever sent from the Baptist denomination

since the settlement of America in the whole United States. There are a greater number of the members of this church sent from St. Louis to the Penitentiary at Jefferson City, than from all the Protestant parties in the State of Missouri every year! Yet this nefarious mystery of sin must be palmed off upon the credulity of mankind for Christianity. Our Saviour said, the tree is known by its fruits—its results. Its fruits—crimes of every kind, and of the deepest hue, in great abundance. Can that be a good tree, which is laden with all sorts of crimes in great profusion? Can holiness produce unholiness, infamy, and crimes? What an unblushing and barefaced falsehood, to call that church *holy*, which is the mother of abominations! What a lesson do these figures teach the cities and states of the Union upon liquor license and liquor selling. What a fruitful source of crime and misery is liquor drinking and liquor vending! What a noble band the young men connected with the Association are! Will not the young men in all great cities institute similar societies for the same purpose, viz. to furnish statistics for publication. What lessons do the ancient cities teach modern cities! What has been the fate of the once most famous cities in the ancient world for trade and commerce? Trade is a fluctuating thing. It passed from Tyre to Alexandria, from Alexandria to Venice, from Venice to Antwerp, and from Antwerp to Amsterdam and London—the English rivaling the Dutch as the French are rivaling both. Trade is a plant of tender growth, and it requires sun, soil, and fine seasons to make it thrive and flourish. It will not grow like the palm tree, which, with the more weight and pressure, rises the higher. Liberty is a friend to trade, as trade is to liberty. But the greatest enemy to both is *licentiousness*, which tramples upon all law and lawful authority, encourages riots and tumults, promotes drunkenness and debauchery, sticks at nothing to supply

its extravagance, practices every art of illicit gain, ruins credit, ruins trade, and will, in the end, ruin liberty itself. Neither kingdoms nor commonwealths, neither public companies nor private persons, can long carry on a beneficial, flourishing trade, without virtue and what virtue teaches—sobriety, a habit of self government, industry, frugality, modesty, honesty, justice, punctuality, humanity, the love of God and man, and the worship of God. The ancient Jewish prophets teach us how the ancient cities lost their trade; and the like causes will always produce the like results. Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth? The Lord of Hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth. Thus says the Lord God, "O Tyrus, thou hast said, I am of perfect beauty. Thy borders are in the midst of the seas—thy builders have perfected thy beauty. By the multitude of thy merchandize they have filled the midst of thee with *violence*, and thou hast sinned; therefore will I cast thee as profane out of the mountain of God. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth from the midst of thee fire, and it shall devour thee, and I will bring thee to ashes upon the earth, in the sight of all them that behold thee. All they that know thee among the people, shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more" (Isaiah xxiii. 8-8; Ezekiel xxvii. 3-4, xxviii. 5-10.)

Who does not know that Rome gave not merely *laws* to that gigantic empire, but that Rome was the empire; so, when by corruption, she sank under the weight of her own sins, the empire fell as if a shock of palsy had smitten every limb and fibre? Who does not know that in the great population of France, Paris is not only the keystone of the

kingdom, but that Paris is France, and the nation rushes into republicanism or the Reign of Terror, or leaps into despotism, just as that city says? It is the mighty heart of that mighty nation, and throb as it may, it sends its own pulsations through all parts of the kingdom and of the world. The government is there—the wealth is there—and the power concentrated there sends forth its decisions loud as mighty thunderings, and terrible as the voice of many waters.

What can prevent the great cities from becoming awful charnel houses except the Bible, and the religion of the

Bible? When great cities, in modern times, throw off the authority of the Bible, the angel of woe does not now come as he came to Sodom, with the phial of wrath in his hand; not as he paused over Babylon, with the millstone in his hand; not as he stood in Jerusalem, waving the drawn sword; not in the shock of war, as he hurled Nineveh from her old foundations, and trampled Jerusalem under foot; but he comes *now* unseen, and cuts the cords which bind men to conscience; and the city is cursed by being only a wide gate-way into perdition.

JACOB CREATH.

THE "HARBINGER" AND MATERIALISM.

MR. EDITOR.--Having received during the last three years edification and consolation from the pages of the *Harbinger*, I feel it to be my duty to tender my sincere thanks to yourself and the brethren who have kindly supplied suitable articles for such a periodical. At the same time permit me to express my ardent desire for its dissemination, especially amongst the sick and afflicted. Unlike the various sects around us, who take every opportunity of promulgating their tracts and periodicals far and wide, we appear to be content to stand idly by and look on. The *Harbinger* should certainly be spread amongst the people of the various denominations in all parts of our habitable globe. It has been said by some of the brethren, the people will not receive it, and if you attempt to press it upon them they will soon look upon you with a jaundiced eye and eject you from their society. True it is, the prudence of the wise carried too far but heightens the absurdity of the foolish, and thus unhappily throws additional discredit upon the path of research and reformation. But although we may have snares, temptations, and obstacles besetting the path of reform, it is our duty to struggle onward; not forgetting that it is the Master's will, that whilst his people are doing good, or endeavoring so to do, they shall be building themselves up in spiritual vigor and mental power. It cannot be denied that the cause of reform in religion, politics, and social economy has suffered, and not undeservedly, from the faults and vagaries of those who have in all ages of the world offered themselves as reformers.

This being a fact affirmed in all ages of the world's history, we who are now standing out before the world as reformers, seeing how thorny and difficult this path has always been,

must be wakeful, that we do not suffer shipwreck in this voice of many waters, which most assuredly is likely, if we continue to stand idly by while the largest portion of men are estranged from our Master, and while strife, oppression, bloodshed, and evil rule throughout the world. Christians should study every problem of humanity which is displayed before them, and do what they can for multitudes both near and at a distance. It should be true, and known to be true, that they are incessantly occupied in studying the temporal and eternal interests of men; that they are ready to go forward upon every occasion and every moment when relief can be afforded, sorrow soothed, suffering alleviated—when any reform can be effected with advantage in the mode of accomplishing it, and permanent results for the end. May we, then, be up and doing. It should be known and felt by the masses of degraded and suffering men, that we Christians seize every opportunity of laboring for their good.

These few remarks have been called forth by the apathy evincible in the congregations of the Reformation. I would suggest, then, the necessity for the spread of the *Harbinger*; also, a plan whereby I think it might be accomplished so as to be conducive to the glory of our Heavenly Father and our neighbors' eternal welfare.

Before doing so, I have somewhat to say, in all charity, respecting Brother Black's communications and your strictures thereon. In the last number, which I have now before me, at page 248, I find some singular remarks—such remarks, methinks, would certainly retard the progress of the *Harbinger*. It would appear, my brother, you have fallen into an error in using such language as is contained in

your Note. It has a testy appearance. And again, the interdiction, "Any further communications on materialism cannot appear!" I cannot see (and I think I have read carefully) why you should call them materialist communications. This I see, our Brother Black has wisely pursued the inductive method. He has evidently exercised first the perceptive and then the reasoning powers, and a popular author helps us here, telling us, "Since philosophers have agreed to exercise first the perceptive and then the reasoning powers—first to collect facts, then and thence to frame theories—there has been a harmony in their coöperation, and a fruitful harvest resulting from their labors, both comparatively unknown to the persons and times of the sophists and schoolmen engaged in rearing specious structures on the basis of imagined data."

Christianity was presented to the world in the shape of facts—it was a grand exhibition of the inductive method of philosophy. In pursuing the inductive method the Christian no longer inquires what the facts should be, but what they are; he collects them by diligence and observation, and employs facts as the only proper basis of his generalizations. If any facts, however strange, be reported by credible witnesses, he endeavors to place himself in a situation to observe them. If this be impracticable, he will not array his preconceived notions against unexceptionable testimony. Such has been the course pursued by Bacon, and by the disciples of our Master. These appealed to facts as the basis of belief, and warned their brethren against the prevalent "philosophy" which was far from being inductive. "The Greeks sought after wisdom"—after plausible hypotheses, therefore rejected the facts, and the true wisdom. The Sophists, the self-styled philosophers, held the same position as many in our day who array a *priori* argument, barely plausible, against facts well attested. Brother Black appeals to the candid reader, inquiring if he is not, in quoting certain passages from the writings of the great Apostles, examining fundamental portions? I, for one, must certainly reply in the affirmative, and to prevent him from continuing his contributions, would appear to be the ear saying to the eye, I have no need of you.

The various sects are kept in slavery and awe by such a practice. So soon as they observe a man adventuring on new ground or unused investigations, they look upon him as in the path of danger, if not in the road to destruction. Thus is born a stern and immovable conservatism, which reverences prudence more than TRUTH, which fears error more than it loves wisdom. Into this error we may fall; yea, Ephraim's position may be ours, who, although taught by the Almighty to go, became like a silly dove. It is difficult to detect all the errors, fallacies, and temptations which have lain in the path of Reformers, and on

which some of the most beautiful and richly-laden vessels ever freighted with human interests have suffered wreck and destruction.

How needful, then, that we take heed unto our ways, lest in an unguarded moment we be found to build again the things which we destroyed. Let our Brother John Black be permitted to speak out; let us have the benefit of his unwearied labors, and judge for ourselves. We have much to learn, and mayhap we may learn from him what we should not from Brother Campbell, and from Brother Campbell what we should not from Brother Black. I remember when I joined the congregation of Christ, the scorn depicted on the features of some who had been friends while they stoutly proclaimed me a *Campbellite*, which I denied; for, at that time, I knew nothing of either Brother Campbell or his writings. Since which I am happy to confess, my mind has been much improved, and many important portions of the Scriptures made plain, by reading Brother Campbell's works, for which I am truly thankful to him.

If, however, Brother Black's communications must give way because of Brother Campbell's essay on the important words LIFE and DEATH, I have no hesitation in saying, we shall continue to be named *Campbellites* by many to whom we may be desirous of introducing this valuable monthly.

In our next, the Lord willing, I will proceed with a plan for its dissemination.

"*Magna est veritas et prevalebit.*"

Believe me, my dear brother, your faithful partner and fellow-soldier in the kingdom and patience of Jesus,

J. M. DAVISON.

London, June 10, 1854.

REMARKS BY THE EDITOR.

Brother Davison is very kind and liberal in his expression of good wishes for the circulation of the *Harbinger*, and we feel much obliged to him for communicating his sympathy in such refreshing language. A practical exemplification of a similar spirit by all the brethren would, under existing circumstances, be very gratifying to us, and greatly advantageous to others. An extended circulation of the *Harbinger* certainly ought to be obtained. It is matter of deep regret, that the invaluable Essays which appear from month to month in its pages, should be read by comparatively so few of the community. But the truth must be spoken—

the minds of the British people are still governed too much by sects, creeds, and priests, under whose influence they have been developed. Moses and the Prophets, and the Saviour and his Apostles, are not, at present, regarded as the only religious teachers of the people. How to read the Bible with interest, delight, and profit, is only understood by the few, for the multitude have remained in darkness, in this respect, until now. It is the design of the *Harbinger*, as far as possible, to dispel the ignorance which prevails on these important topics. Its success, hitherto, has been restricted to hundreds—why should it not be extended to thousands? We participate in the fear expressed by Brother Davison, that the indifference and apathy of the brethren account partly for this result. Reforming, then, and not complaining, is the remedy.

We assure Brother Davison — who, until the present communication, was unknown to us — that in applying the term *materialism* to the articles referred to, we thereby intend no hostile feeling against the writer, or any one who coincides in his views. Nor do we think Brother Black is, or ought to be, offended at such an appellation, which does not, other things being equal, un-Christianize any individual in the sight of God. All are personally accountable to God for their religious belief, as well as for their opinions. The Author of the Bible has granted alike to all the privilege of examining its contents, and we should be sorry to place the slightest obstacle in the path of any one who is desirous of pursuing this inquiry. Our language has invariably been, in reading the Bible, learn to distinguish the principles which obtained under each dispensation that has its historical record in that book.

It may be of importance to some of our young readers to explain what is intended by the term *materialism*, on which even the popular lexicographer, Walker, will yield a gleam of light.

Webster defines a materialist as "one who denies the existence of spiritual substance, and maintains that the soul of man is the result of a particular organization of matter in the body." Now we have often, when in London, spent an hour or two occasionally, during the last sixteen or eighteen years, with Brother Black. He is truly an amiable brother. The definition of Webster is not strictly applicable to him, because Brother B. would readily acknowledge that God is spirit, and rejoice in the thought that Jehovah is omniscient and omnipresent, sustaining and governing all things by his spiritual presence and almighty power, and over-ruling even the evil purposes of man to his own glory. But Brother Black does not believe in the existence of devils or demons, except as those terms are applicable in some cases to man; nor does he believe in the conscious existence of either saint or sinner, in any intermediate state between death and the resurrection; nor that there is in man any spirit distinct from that which is material, or of corporeal substance. Hence he says, in the last article we inserted, (page 284) "*With me breath and spirit are synonymous, and it will be manifest it is the spirit of life* Paul committed to the safe-keeping of God until the great day." Now what ideas can man form of *unconscious spiritual life*? We hold, then, that the promulgation of these opinions, in whatever manner their demonstration may be attempted, can yield no possible good to saint or sinner, and therefore we decline placing them before our readers. If the theory be correct, then it is obvious that in any new translation of the Scriptures, we ought to read the passages thus—"The *breath* is willing, but the flesh is weak" — "Lord Jesus, receive my *breath*" — "Into thy hands I commit my *breath*"—"I pray God, that your whole *body, blood, and breath*, be preserved blameless unto the coming of our Lord Jesus Christ," &c."

We cannot do better than quote here some strictures from the pen of Brother Campbell, which are applicable to many of the articles we have received on this theory.

DEAD SOULS.

Few if any of our readers can conceive how we are assailed by the men of one idea. Of all men in this world, they are the most unreasonable and dogmatical. They have suffered their minds to become absorbed in one subject, or in some one view of it, until they can neither think nor speak of anything else. They see neither evidence, nor season, nor importance, nor beauty, in anything but that one idea or subject which has captivated their whole soul. And worse still, every thing proves that they are right. As with a magic wand, they make all nature stand in waiting in attestation of their theory. Proofs that they are right spring up like the grass; but, unlike the grass, these proofs seem never to wither nor decay. There was full as much reason as fancy displayed in denominating this class "*Modomaniacs*;" provided only, we rightly interpret this term. This class are certainly crazed on one subject, and perhaps ought to be dealt with as persons really, if not physically, distempered.

Here lies before me a sheet some two feet long and two feet broad, written within and without in a neat, compact, brevier hand, and signed "*A Son of Abraham, but neither a Sadducee nor Pharisee,*" and post-marked "Paris, Kentucky." If this be the proper nativity of the production, the writer must be an emigrant, an exotic of some other nation and climate. Such men seem not congenial with the soil or climate of Bourbon. The real author, ashamed of his name, or fearful of a disclosure, having assumed the mask, releases me from any obligation to notice him at all. I do it, then, gratuitously, and more for the sake of developing the melancholy fact, that while the assurance and confidence of such dogmatists is always in the superlative degree, their evidence and proof seem as uniformly to be in the inverse ratio of that assurance; or to speak to another class than mathematicians, the more confidence in asserting their con-

victions, the less sense and reason in support of them.

Without further ceremony, I will give a specimen—a mere extract from the immense pages of this elaborate letter:—

"I object to any criticism upon '*Hades*,' as that is not the original word. Sheol is the word used by the Spirit, and that is more ancient and not so blended with mythological tradition as Hades. But the best rule of interpretation is by *syntax and fact*. But to the article. Your grand syllogism seems to be this: '*A true believer shall never die.*'—*Jesus*.

"But all true believers *do* die, as all other animals.

"Therefore, men have immortal spirits, which live in a separate state of existence between death and the resurrection. This appears to be fairly stated; if it be not, the misstatement is unintentional. Now I sincerely declare to you, that I cannot see your conclusion in the premises. You seem to me to have erred in this matter by preferring "*logic*" to grammar, which has led you to confound the *future* with the *present* tense; hence your syllogism is sophistical. Allow me to substitute what I conceive to be the true argument: The true believer, or the son of God, *shall* never die.

"But true believers *do* die, in common with all animals.

"Therefore, they shall be raised at the last day, and *thenceforth they shall die no more*.

"Again: you err in imputing to us a denial of our Saviour's words in denying your syllogistic conclusion. We believe he spoke the truth, but we deny that your syllogism expresses the truth he uttered. Let the reader peruse the whole of John vi. and he will find that it inculcates the conclusion of any grammatical construction; and not of your ungrammatical, and therefore sophistical reasoning. Pardon my plainness of speech, for it is truth, and not over-punctiliousness of phraseology, that I am at present aiming at.

"Well, we are agreed that Jesus taught that the true believer should never die; but the question is, At what point of time did the future '*shall never die*' commence? He shall never die subsequently to some given time. What was that given time? Let us hear him: '*This is the Father's will, * * that every one that believeth on the Son may have everlasting life, and I will raise him up at the last day.*' 'As the living Father hath sent me, and I live by the Father, so he that eateth me *shall live by me.*' 'He that eateth this bread *shall live for ever*'—when '*I will raise him up at the last day.*' 'The dead shall hear the voice of the Son of God, and *they that hear shall live.*' 'All that are in their graves, * * that have done good, shall come forth (out of their graves) unto the resurrection of

life.' There is no room for dispute here. 'They shall never die' obviously dates from the resurrection to life.

"But the converse of your syllogism proves too much for your theory. If the proposition, *because a true believer shall never die because he has an immortal soul*, be admitted, it follows that a false believer will never die, and therefore has an immortal soul, and consequently no separate existence in 'Hades.' This would plunge us over head and ears into 'Destructionism,' which I presume is a catastrophe to which you, at least, would have especial objection. But I do not see how you can avoid this dilemma; for of every proposition there are two sides, the affirmative and the negative; hence, if for argument's sake I grant you the affirmative, I see no possible chance for you to escape the converse. If we learn what truth is, the contrary is what the truth is not; this is obvious to the most unlearned."

It will be perceived from the above extract to what class of the men of one idea this "Son of Abraham" belongs. His *genus* is that of "the dead soul," while his *species* is that of "the air soul." As for his opinions of himself and other men, being so much employed in "syntax and fact," he has only had time to conclude that he is most profoundly grammatical and logical, while myself and others grievously err not knowing the power of grammar and logic.

If it be not presumptuous on our part to differ from one so well versed in "syntax and fact," in "grammar and logic," we would essay to examine his two syllogisms—the one he has had the kindness to frame for me, and the one he has so vauntingly framed for himself. We feel disposed to risk all the consequences, and shall first examine that which he has framed for me. Here it is—

"A true believer shall never die. But all true believers do die, as all other animals; therefore men have immortal spirits, which live in a separate state," &c.

The Abrahamic Son says that the conclusion is not in the premises. Very true. And why did he put it there? I never did. It is all an innocent trick of a well meaning man! Or, shall we say, that all at once he becomes superlatively obtuse. He sees not the sense of the words, nor the drift of my argument. My argument is, that as *believers cannot die according to Jesus Christ, and as they do die according to nature, there must of necessity be a spiritual as*

well as an *animal* death, or there is a conflict between JESUS CHRIST and NATURE—between his word and matter of fact. This is my argument. And how does he escape from it? By assuming, as the sequel will show, that the Messiah meant to say—that believers will live after the resurrection—that is, that they will die in time, but not in eternity!

But the true issue is this:—Death, with those who assail us, always means what we usually call animal death; while, with us, it frequently denotes in sacred style spiritual death, or a death in trespasses and sins. We have in the Scriptures animal and spiritual life and death. But these men of one idea have no conception of death beyond what is merely animal. To prove that our Saviour used the word *die* in this sense, we cited a passage from John, viz. "He that liveth and believeth on me shall never die." From this passage we argue, that since all believers do die naturally, he could not possibly allude to animal death. There is, then, a sense in which believers die, and a sense in which they do not die. And so Paul teaches; for, says he, "the body indeed is dead because of sin, but the spirit lives because of righteousness."

Our argument, then, is unanswered and unanswerable, viz. That which believes in Jesus shall never die. But it is the spirit of man that believes in Jesus; therefore, the spirit of man shall never die.

From this, indeed, it is clearly inferential, that the souls of the saints shall never lose their consciousness—shall never die. Hence they are not only immortal after death and the resurrection, but they are immortal before death. "He that liveth and believeth on me, shall never die."

But we must pause in admiration of the second syllogism. And it is here our friend's syntax and logic are most signally displayed. He asks, "At what point of time did the *future* 'shall never die' commence from?? Very good grammar, truly! It is not the *Paulo-post future*, but a future tense that commences its construction in eternity. He makes the Messiah say, "He that believeth on me shall never die after the resurrection!" Hence the righteous die till the resurrection, and the wicked live to the resurrection and die afterwards. Such is the power of logic with

the aid of the new syntax and facts. But the piety of this modern Son of Abraham is as much at fault as his grammar and logic. He makes the Saviour say, "He that eateth this bread shall live for ever, *when* I will raise him up at the last day." Any man that presumes to put a new word in the mouth of the Saviour, may have license to pervert my sayings with impunity.

The gentleman speaks of the converse of my proposition, without knowing the technical meaning of the word *converse*. A proposition concerning the righteous, can have no converse in any proposition concerning the wicked. A little more logic, and even a little more grammar, would be no detriment to most of the disciples of the one idea system. Certainly every educated reader of the preceding extracts will concur with me, that the writer is as defective in grammar and logic as in theology and biblical criticism.

But he says, "*Of every proposition there are two sides—the affirmative and*

the negative." Now as every logical proposition is either affirmative or negative, had the writer said, that, "*to every proposition in debate there may be two sides—one to affirm, and one to deny*" we might have been compelled to take the negative side in every case in which he would solicit our acquiescence on the ground of his knowledge of syntax and fact, or of grammar and logic. But as our "no Pharisee and no Sadducee" anonymous correspondent has sought relief by delivering himself fully of his one idea—and as we, no doubt, have gratified him in giving to our readers the marrow and fatness of his theory—we judge it both unnecessary and uncalled for, to offer any other refutation than that contained in the document itself, when the attention of the reader has been merely directed to the examination of the grounds on which he founds his *dead soul* theory, which, in one sentence amounts to this—that the words *life* and *death* in Scripture have but one meaning. A. C.

CORRESPONDENCE.

LETTER FROM AUSTRALIA.

MELBOURNE, February 20, 1854.

Dearly-beloved Brother Wallis, — May the God of peace and love sustain, bless, comfort, and finally receive you. I can assure you it affords me great pleasure to communicate with you, knowing how great an interest you take in us who are here, and also the degree of pleasure with which letters from this far distant land are received by all my dear brethren and sisters; and I thank our Heavenly Father for the love, the joy, and fellowship of feeling which the principles of the gospel of our Lord Jesus Christ breathe into our souls. Oh, what a glorious and precious thing is Christianity! How well and wisely adapted to cheer and animate the hearts of men, and to cherish and strengthen feelings of affection, though far, far away from each other, and to turn aside the thorns of trouble and trials with which we come in contact, while travelling through this vale of tears; and also, how well adapted to make man enjoy true and sweet communion with his fellow man, and acquaint us with the true relationship in which we stand to each other. God grant that these heavenly blessings may be more universally received, appreciated, and enjoyed; that peace indeed may reign on earth, and good will amongst men.

I am happy to inform you, that our Brother

and Sister Letts, as also Mr. and Mrs. Godkin, arrived here in safety, having had a pretty favorable voyage. Their arrival was a cause of fresh joy to me, both on their account and mine; on their account, because they had left ill-remunerated labor, and had come to a country where they would be well-remunerated for industry; and on mine, because I anticipated spending many happy, edifying, and refreshing hours with them, and also that a church would be formed. I am now glad to say, my hopes are being realized. I know that you will be delighted to hear we have commenced meeting together for the purpose of remembering our dear Lord, and showing forth his death, at the tent of Brother Ingram, at Prahran, near my own place of abode. We generally number 9, sometimes more, at our meetings, namely—Brother and Sister Lyle, Brother and Sister Ingram, Brother and Sister Letts, Brother Service from Glasgow, a baptized disciple that meets with us, and myself, and sometimes Sister Boyd from Bethnal Green. Oh, who can tell the thrill of joy we felt, the refreshment of spirit we experienced, at our first meeting. Our minds were naturally carried back to the time when we were in our native land, sitting with our dear brethren around the table there. God grant that this may be the first dawn of a great and flourishing church of our great Lord and Master, shining as a light in this ra-

pidly rising colony. The Wesleys have lately built a splendid chapel at Prahra, and a short time before them the Baptists built one, so that we have now in this village, which is more worthy of the name of town, one Independent chapel, one Baptist chapel, one Wesleyan chapel, one Church of England meeting-place, and our own. There is also a Presbyterian meeting-house commenced.

Brothers Boyd, Letts, Ingram, Service, and self, all live in Prahra, and Brother Lyle at St. Kilda, about a mile and a half from us, which is on the side of the bay. Brother Rossell has gone to the diggings; Brother Ingram is at work brick-making; Brother Boyd has been sawing, but at present has not been doing anything; Brother Lyle is at his trade of carpenter; and as to self, I am still occupied as a scribe at the office of a Mr. Murphy, solicitor, Swanston-street. I am living in a tent on a piece of ground I purchased in February last, when I left Mr. A'Beckett's.

Business is pretty brisk; the Geelong and Melbourne Railway is commenced, and I see from the Government Gazette, that the Melbourne, Prahra, St. Kilda, and Brighton Railway Company have given notice of motion to the Council for their bill. Whatever the natives will think of railways, I cannot imagine. Occasionally we see a few of them, but not very often. I walked to town with two of them last Summer, a man and his lubra (wife.) They can speak a good deal of English; they asked me for some white money, and I gave them a fourpenny piece, with which they were very much pleased.

I am glad to inform you, that I have just had the pleasure of welcoming another sister from England, per the California, (Sister Dickens.) I have not yet seen Brother Dickens, for he had not come ashore when Sister Dickens called upon me. They are from Bethnal Green.

I am very much obliged to you for the parcel per Brother Letts; I will send the money with some that Brother Letts has to send to Brother Magarey for you. I should very much like to have some more pamphlets, or works of a similar kind; but I believe the church intends communicating with you. A close correspondence also, I hope, will commence between our Adelaide brethren and us; and I trust also with our English brethren, for news from home greatly rejoiceth our hearts. I have been anxiously expecting to hear from some of the London brethren, but I have only received one letter, viz. from Brother and Sister Smith. I am in hopes, from the tenor of that letter, that they intend coming out; I should be truly delighted to see them, for they are very exemplary characters, and I should be truly happy again to meet with them. I was exceedingly sorry to hear, per Sister Dickens, of the extreme poverty and distress of one of the London brethren, with whom I used to meet,

named Walton, who is mentioned in my letter to Brother Smith. I wish he was out here; I will endeavour to remit him a few pounds.

Our Brother and Sister Warren and family have arrived, our brother in a very weak and debilitated state; but we did not allow him to remain on board long, for Brethren Dickens, Lyle, Rossell, Letts, and self, along with Mr. Godkin, hired a boat, and fetched him and his family ashore. They are occupying a house near Brother Dickens, situate on Emerald-hill, near the bay, where we are determined he shall not want for anything.

We now generally number 13 and 14 at our meetings, and we have every prospect of success. We all spent a very happy Christmas day with Brother Ingram, frequently thinking of home; and on the Monday we dined and took tea at Brother Letts', in a long canvas shed, which was decorated for the occasion with green boughs, where we really enjoyed ourselves, as a happy community.

I conclude by wishing you and all the Israel of God, the enjoyment of every blessing, and praying that we may all stand before the great white throne, united as a happy and loving community.

Brother Warren has quite recovered, and is looking out for employment; he is now living at Prahra, as well as Brother and Sister Dickens. We hope to do some good in this parish.

I was too late to post this letter with that of Brother Letts. I commenced writing it in November, and finished it by degrees as you will see on the 20th of February.

Your's in the good hope,

H. G. PICTON.

ANOTHER LETTER FROM AUSTRALIA.

(TO A BROTHER IN DUNDEE.)

MELBOURNE, February 21, 1854.

Dear Brother,—I have long delayed in writing to you; the reason is that I could not fall in with any of the brethren, until I saw in a *Harbinger* the address of Brother Luishman, or at least the statement that he stopped at Pentridge, four miles from Melbourne. I went there in search of him, and was informed that he had left for Geelong, twelve months previously, though I have since found out that he is still living there, but have not seen him. I received another *Harbinger* from Mrs. Watt, containing Brother Picton's address at Prahra, three or four miles from Melbourne. I went out there, and found a meeting of about twelve brethren and sisters, with whom I have met four or five first days, and we have now increased to twenty. There is not a meeting in Melbourne at present, but we intend to commence one soon. We had a very pleasant passage of 105 days, but there was a good deal of sickness on board, mostly amongst the

children. There were 26 deaths, six of whom were women, and the remainder young persons, amongst which was my daughter Margaret, 22 months old. I and the rest of my family were quite well during the voyage. I got work at Fulton's foundry the day after I landed, and have been there ever since at 25s. a day. Masons, bricklayers, plasterers, and joiners, are the principal trades in which men meet with ready employment here. As for laborers, the market is overstocked with them, their average wages being 14s. a day. Food and house-rents are very high. A house with two rooms lets for £2 or £2 10s. a week, notwithstanding which a working man is a great deal better off here than at home, at least as regards money, for if a man be careful he can save a little towards a time of distress and old age, which is more than many can do at home. But there are not the comforts here you enjoy in Britain. Winter is the most pleasant, for although the roads are very bad, there are green bushes and grass to be seen; but in Summer everything is burned up. There has not been a drop of rain for three months, and when the hot winds come it is almost suffocating, for dust is flying in every direction. But it does not continue long at a time, very seldom lasting a whole day, and then it generally blows cool in the evening. Hoping this will find you all in good health, as it leaves us, and thankful to the Giver of all good for his great mercy towards us. Your's truly,

ALEXANDER MORRISON.

LETTER FROM EDINBURGH.

58, Lauriston-street, June 12, 1854.

Dear Brother,—In the *Harbinger* for June, page 284, in your note following the communication of Brother John Black, you say:—"We have in our possession an elaborate and critical Essay, from the pen of A. Campbell, on the important words Life and Death, which, although extending to some length, we may probably give before the close of the current volume." I am glad to find this notice in the *Harbinger*, and I will be most happy to see the *probability* reduced to a *certainly* by the appearance of the Essay in the current volume. The publication of it will do good, as a considerable number of our brethren and of other religionists have been shaken from their former steadfastness by the doctrines which that Essay examines and confutes. The confidence with which the advocates of the modern semi-Sadducean doctrine, that man can have no conscious existence out of the body, and that all who shall not enjoy eternal life, (which means a true knowledge of God and of his Son Jesus Christ) shall be totally and absolutely annihilated, utter their dogmatic statements respecting the unseen world, and the freedom which they use in interpreting our English Bible, needs to be met by a careful

comparison of their teaching with that of Enoch, Elijah, Moses, and especially of His who said, man cannot kill the soul; and that of his Apostles, who sometimes were caught away to the paradise of God, and there learned unutterable things respecting man's relations to God and his purposes regarding man. But whether this happened to them while in the body or out of the body, Paul did not know; though, it seems to me, had Paul lived in our day, his doubts upon that point would soon have been dissipated by a reception of the modern theory, that, out of the body, there is no consciousness belonging to the spirit of man, and consequently, it would have been an utter impossibility for him to take cognizance of what was going on in the paradise of God, while his body and his spirit were parted asunder.

But, as you may close the discussion by the publication of the Essay on Life and Death, I will not attempt anything on this subject. If you publish it, I think it would be convenient for those who bind their *Harbingers* if you would commence it on the last 16 pages of the succeeding number, and so on until it would be exhausted; and if it be printed across the whole page, the same as the first 12 pages of the June *Harbinger*, and afterwards issued as a separate tract, it would form a valuable work for circulation upon a subject on which the church of Christ should utter no uncertain sound. In hope of eternal life, your's,

JOHN SOMERVILLE.

LETTER TO THE SHROPSHIRE BAPTIST ASSOCIATION.

WEM, Salop, June 5th, 1854.

To the Ministers and Messengers of the Shropshire Baptist Association, in Annual Meeting assembled,—

Beloved brethren,—On gathering together at Bridgnorth, you will naturally expect me to be with you. As, however, I shall not be present with you, I write to inform you of the reason of my absence. The distance of Wem from Bridgnorth would, of itself, have created a considerable difficulty in the way of my being with you; but that alone does not detain me at home. It is rather the apprehension that I might destroy harmony otherwise unbroken, and fail to participate in the general enjoyment, which I sincerely hope will result from your meeting, that forbids my joining you. The fact is, I could not be comfortable, to sit still and hear esteemed Christian brethren ill spoken of, and I take the liberty to think *misrepresented*, as I have done at some of our district meetings. I refer to brethren com-

monly known as "disciples of the Lord Jesus Christ." The same independent and fearless examination of the Word of God, which induced me to regard believer's immersion as the only scriptural baptism, has also led me to the conclusion, that on the *design* of this ordinance, the views of these brethren are far clearer and more scriptural than those commonly entertained by Baptists, whether General or Particular. After a somewhat protracted and painful consideration of this subject, I must confess that I am quite at a loss to discover why we should not, as Christ did, connect "*water and the Spirit*" in the new birth, and associate *baptism* with *faith*, as an antecedent to salvation—why we should not, after the example of Peter, proclaim to convicted sinners, "Repentance and baptism *FOR* (eis, in order to) *the remission of sins*"—why, in other words, we should not explicitly teach with Paul, the wise master-builder, that *in* baptism the believing subject comes "*into* Christ"—that Christ sanctifies and cleanses his church "*with the washing of water by the Word*"—and that, though not by works of righteousness which we have done, but according to his mercy (God) saves us," yet, at the same time, He does this "*by the washing of regeneration and renewing of the Holy Spirit*"—why, in a word, we should hesitate to say with Peter, "The like figure whereunto"—or the antitype of which—"even baptism *DOTH* ALSO NOW SAVE US (not the putting away of the filth of the flesh, but the answer," or rather, as *eperoteema* clearly signifies, *the seeking* "of a good conscience toward God) by the resurrection of Jesus Christ." I say, after protracted study and earnest prayer, I am at a total loss to know why we should not earnestly contend for these truths, as a part of the faith once delivered to the saints. To my apprehension, dear brethren, it does appear manifest, that it is both our highest interest and solemn duty to teach and to preach these truths, as plainly and as fully as did our blessed Lord and his inspired Apostles. I am sure you will admit, that the only really safe and wise motto with regard to this subject—as, indeed, any other—is, "*The truth, the whole truth, and nothing but the truth.*" Never, if I may be allowed to form a judgment, will the advocacy of believer's immersion assume its proper form, manifest its inherent strength, or achieve its awaiting triumph, until we go for all that the Lord hath spoken, in its obvious grammatical

and contextual sense, without compromise and without fear. I am not forgetful, that in pursuing such a course, we might lay ourselves open to the *odious*, but surely *inconsiderate*, and, as understood, *unjust* charge of teaching "*baptismal regeneration*;" and that, too, from a quarter whence we would have supposed it could not emanate. Certainly I have heard this charge preferred against the brethren constituting "the churches of the Reformation," in a manner calculated to convey a very erroneous impression; for, allow me to say, there appears to me to be a great deal of ambiguity associated with the hacknied phrase, "*baptismal regeneration.*" If *regeneration* be restricted to signify the being *begotten again*, (as it is by the Rev. C. Stovel, in his admirable work on Christian Discipleship, page 249) then does it evidently precede the being *born again*, just as natural *generation* precedes natural *birth*. And to say that *baptism* BEGETS a new life, is not only most confounding, but unscriptural, dangerous, and absurd. This is the *Puseyite* "*baptismal regeneration*," with which, it is but common justice to acknowledge, the brethren alluded to *have nothing whatever to do*. If, however, *regeneration* be regarded as a simple equivalent for the *new birth*, as it is certain the term often is used, then not only do the disciples teach baptismal regeneration, but so also does Mr. Stovel (see the above reference); and, moreover, I think every unsophisticated mind will say, so also does our blessed Lord himself, in explaining the second birth to Nicodemus: always, in each case, understanding the subject of immersion to have been previously *begotten* again by the *Word and Spirit* of God. Pardon, dear brethren, this digression; but having sometimes heard *sound* flourishing to the disadvantage of sense, I felt impelled to say thus much.

But, to bring this lengthy, and, I fear, tedious epistle to a conclusion, I have just to say, that it is my intention, henceforth, openly to associate with "the disciples." "We can do nothing against the truth, but for the truth."

Think not, however, dear brethren, that I lightly esteem your fraternal regard and co-operation; or that I am insensible to your kindness in welcoming me into the county. You will confer a favor upon me if you will give me to know, whether you can and will still fraternize with me, notwithstanding the views I hold, and the purposes I cherish.

Trusting that you will be much comforted and encouraged by your services, and directed from above, in all your counsels and decisions, I remain, dear brethren, your's affectionately in the gospel,

JOSEPH B. ROTHERHAM.

To the care of the Rev. D. Crompton,
Secretary of the Association.

[We publish with much pleasure the above well-written and intelligent letter. If the writer expects to receive an answer from his brethren in the ministry, whom he thus addresses, he will, as we think, be disappointed. They will very likely pass the matter over without any effort whatever to convince him of his

errors, or to reclaim him from what they may consider as an evil way. It is probable, however, that the members of the church in which he at present officiates, may be privately and affectionately warned against the *heresy* into which their pastor has now fallen. Henceforth, if we are not greatly mistaken, he will be regarded as entertaining heretical opinions, and as being too dangerous a person to be associated with by any of the Baptist brethren. Happy shall we be, if these views prove to be unfounded, for it will be a marked improvement upon the experience of some to whom we might refer. Any letter from the Association in reply, will gladly be inserted.—J. W.]

ITEMS OF NEWS.

THE ANNUAL MEETING.

Dear brethren, — May grace and peace be multiplied to you, through Jesus our Lord and Redeemer. We have again to announce to you, that the Annual Meeting of the churches will be held in Wrexham this year, commencing on Tuesday evening, August 1st, in the new meeting-room, Bank-street. At a meeting of brethren held June 15, the following preliminary arrangements were unanimously agreed to:—

1. The meeting on Tuesday evening, to commence at 7p.m. to be devoted to prayer and brief addresses by the brethren.
2. The meeting on Wednesday to commence at 8-30a.m. when the reading of the letters in alphabetical order will be proceeded with until all are read; after which the propositions contained therein will be discussed.
3. The report of the Evangelist Committee will be presented, when the brethren will deliberate as to the best means of spreading the truth, and calling out and sustaining more evangelists, and on other objects connected therewith. A public meeting will be held in the Music-hall, at 7p.m. when two or three of the brethren will deliver addresses on the principles of the Reformation.
4. The brethren will meet at the same hour on Thursday morning, and continue the meeting until the business is concluded, when the members of the church, together with the delegates and others, will take tea together. Afterwards, an open meeting will be held and addresses given, as well as the time and place of the annual meeting announced to the brethren.

A circular, together with a schedule, will be sent to each church, to be filled up and returned to Brother W. Bayley, stationer, Wrexham, on or before the 22nd July.

Need we remind our brethren, that these meetings are not held to establish principles of faith and practice for the disciples of Jesus, nor to make rules and creeds for the government of the churches. This has been done once and for ever by our ascended and glorified Lord, constituted Head over all things to the church, which is his body. But the design of these meetings is to promote union and cordial coöperation in the body of Christ, and to encourage and assist in the more effectual carrying out the great commission of our great King. Brethren, come forward!

All necessary information as to lodgings, &c. will be offered on arrival. Again would we remind the churches of the contribution for the Evangelist Fund.

(Signed on behalf of the church)

W. BAYLEY.

BROTHER KING IN SCOTLAND.

Our esteemed brother, D. King, from London, who was invited by the District Association of Fife and neighbourhood for evangelizing operations to labor amongst us for three months, finished his public discourses at Anchtarmuchty, on the 17th ult. where he had been for twenty-one days previous, and had delivered in that time thirteen discourses in all, including Newburgh and Falkland. The following is an outline of the lectures, and order in which they were delivered: — On Lord's day, 7th May, afternoon and evening, and the following Thursday evening: subject, "Jerusa-

lem, Rome, and Russia." These localities, as they stood related to the kingdom of God—Jerusalem to its setting up and purity, Rome and Russia to the commencement and continuance of the Apostacy. Good attendance, on Lord's day, especially in the evening, when many had to go away for want of room.—Lord's day, 14th May: lecture, "The manifestation of the Son of God;" and in the evening, "The Judgment." The attendance not quite so good, but very attentive. On Thursday evening of the same week, "The Bible, Geology, and Tradition: the harmony of their respective testimonies of the works of creation." The third Lord's day, 21st May, Brother King gave an address to the congregation in the forenoon, from Eph. ii. exhibiting with great power and appropriateness "The character and responsibilities of the Christian;" afternoon, "The unknown God of past and present time;" evening, "Sin, its analysis and antidote." The attendance was not so good as on the two previous days. On the Thursday evening following, which concluded his course with us, he gave with great clearness and force, "The New Birth and Heaven, the final inheritance of the faithful in Christ Jesus." At Newburgh, Brother King delivered two lectures to pretty good and attentive audiences, "On the comparative superiority of the Christian System, to every form of Infidelity and Communism." In Falkland, the subjects of Jerusalem, Rome, and Russia were condensed in one discourse, where he had a moderately good attendance.

On the whole, we are free to give the testimony to Brother King, that he is one well informed on the Christian System, and on all the subjects of which he treated—one that is to our mind thoroughly sound in the faith, who can give ready utterance in appropriate language to his thoughts—and one who, having relinquished all secular business, and unshackled with a family, and given himself, as well as his accomplished partner in life, to the public service of the gospel, ought to be gladly accepted, countenanced, and sustained by the brotherhood of the Reformation at large.

Auchtermuchty, 14th June, 1854. J. D.

HUDDERSFIELD.

The congregation of the Lord in this place had the unspeakable pleasure, on the 28th of May, of recognizing your son, Caleb Wallis, as a beloved brother in Christ. At the close of our meeting, he stood up in the midst of a goodly company of witnesses, and made the good confession concerning the Lord Jesus. This was made in terms as simple, clear, and forcible as I remember to have heard, and in a manner most pleasing and unassuming, as well as satisfactory to all present. Immediately on the close of our meeting, a number of friends accompanied him to the Lockwood baths, where he was buried with Jesus in the grave of water,

and raised therefrom to commence a new and glorious life. In the afternoon he was publicly recognised as one among the brethren, in a relationship which I trust may prove mutually happy and advantageous. This is the first baptism we have had for some months past, and during the year not more than, I think, five persons.

EVAN JENKINS.

[Thanks, everlasting thanks be to the God and Father of our Lord Jesus Christ, for the glorious gift of the gospel of his Son, by whose precious blood the guilty obtain the forgiveness of sins, according to the riches of his grace. May the path of those truly espoused to Christ, be like that of the just, shining brighter and brighter unto the perfect day.]

WIGAN.

On June 11th, we had the pleasure of receiving into the church two of Brother Coop's young men, who, in his absence, were baptized in the name of Jesus for the remission of sins. They are promising young men, who take an interest in the Sabbath school. May they be steadfast and useful, and prove a blessing to the church. A third was added to the church by immersion on the 19th.

G. SINCLAIR.

SHEFFIELD.

It is with heartfelt pleasure and thanks to Almighty God, that I inform you, that on the evening of the 24th of May, one male and two females made the good confession of faith in a crucified Redeemer, and were buried with him in baptism, and, I earnestly trust, arose from the liquid grave, to walk in newness of life, and with a determination to persevere unto the end. On the 11th we met at Brother Middleton's, in Duke-street, and shall continue to meet every Lord's day to attend to the Apostles' injunctions. Brother Haigh was with us, and edified us greatly by his excellent teaching. Any brother visiting Sheffield will meet with a cordial welcome.

E. FRASER.

[On the 18th of June Brother Frazer visited Nottingham, when we had the gratification of hearing his dear wife make the good confession, and of witnessing her subsequent immersion into Christ by Brother Fraser.]

PAISLEY.

I enclose you an order for £27 10s. being a small amount from the brethren here in aid of the new translation of the Scriptures, which you can remit to the proper parties.

I am glad to say that, as a church, we are getting on very well, having had a good many additions of late, and expecting more soon, the attendance at our meetings being large.

June 16, 1854.

M. FOULDS.

WHITEHAVEN.

We learn that two of Brother Brown's sons have been immersed for the remission of sins.

ESSAY ON LIFE AND DEATH.

ANY theory of a future state founded upon human wisdom and science, however elevated the rank and standing of its author and its adherents, wanting the sanction of Divine authority and scriptural demonstration, can afford neither confidence nor comfort to any reflecting mind. If, indeed, it be a truth worthy of the assertion of an apostle, that "the world by wisdom knew not God," equally true and worthy of the same authority is the declaration, that Jesus Christ "hath abolished death, and brought life and immortality to light by the gospel." Philosophy, in her wisdom and modesty, has at length confessed that the soul of man, as to its origin, nature, and destiny, is wholly beyond the precincts of her jurisdiction; and therefore she utterly refuses to dogmatize or reason on the subject. We are, then, thrown upon the Bible and faith for all that we can know or learn on this most mysterious and absorbing subject. Till we have "shuffled off this mortal coil," and have learned the first lessons of that "great teacher, DEATH," we must be content with what the Bible teaches on the spiritual nature of man, and on the future destiny of the righteous and the wicked.

But that volume must be subjected to the equal laws of interpretation by which we ascertain the meaning of the words of other authors addressing us from ancient times, and in languages long since dead. Regardless of that tribunal we are, to all intents and purposes, without a revelation in human language; and, still worse, we never can have one. It is absolutely essential to the very idea of a divine communication in the form of a revelation, that its words and sentences be understood according to their usual sense at the time in which that communication was made, and amongst the people to whom it was addressed, and to whose care it was committed. Since the apparel of thought changes as the apparel of our persons, and words, in the lapse of time vary from their original and primitive meaning, a very strict regard must always be had to their received acceptance and sense in the age and country in which they were employed as the vehicle of a divine revelation.

Through an ignorance of these facts, or through a disregard of them, it has come to pass that we now have very dissimilar and contradictory theories of the future state amongst those who profess to believe and teach the Bible. Take, for example, the future state of the disobedient and unjust, and how dissimilar the representations of it given by the Universalist, the Restorationist, the Destructionist, the Romanist, and the Christian,* yet all professing to hold the same book as a Divine revelation!

The Universalist Proper teaches that a full retribution of sin takes place in this life, and hence, after death, the wicked are as happy as the righteous. With him, the Scriptures that speak of future punishment are mere metaphors, inasmuch as there can be no future punishment, neither according to their theory of the divine attribute, nor according to the gospel. Hence the words of Jesus, "He that shall have believed, and shall have been baptized, shall be saved, and he that believeth not shall be condemned," mean, "he that believeth, &c. and he that believeth not, shall be saved."

The Universal Restorationist teaches that there will be punishment of a *disciplinary character* after death, which shall, in all cases, issue in perfect reformation, holiness, and happiness. Hence, there will be hereafter a continual egress from hell to heaven, until the latter shall have received the entire population of the former.

The Destructionist teaches that, ultimately, the souls and the bodies of all the wicked shall be destroyed—that is, reduced to perfect nonentity. Some of them (for there is less unanimity among them than among the theorists above mentioned) teach that the soul and body die together and are never again conscious, any more than a vulture or a dove, a horse or a lamb. Others teach that the souls of the wicked sleep from death to the final resurrection, and then, with their bodies, shall revive and undergo a second death, proportioned to their former sins. Some will suffer more, others less, both in duration and intensity, but finally they shall be annihilated. This, with them, is "the second death."

* I use the word *Christian* in its sectarian sense, and not in its general complimentary sense.

These three theories agree in one great point, viz. : that the wicked shall be destroyed out of the universe—not one left. The Universalist and Restorationist destroy their *character* and make them saints; while the Destructionist reduces them to nothing, giving them neither sense nor reason, neither person nor name, neither habitation nor existence—thus making them absolute *nonentities*.

The Romanist has, for some of the dead, an intermediate state of purgatorial purification. All men die under certain liabilities to punishment because of venial offences, which disqualify them for heaven. They must, therefore, pass through purgatory, an imaginary place, concerning which, an infant knows just as much as Gregory XVI. with all his ecclesiastic conclaves. Their residence and sufferings in purgatory are to be commensurate with the number and character of their various offences; for which, indeed, they must make expiation. Still, their passage through that imaginary region will be much shortened and alleviated by reason of the masses said for the dead, which are always repeated in number and efficiency according to the contributions given to the priests. Hence, the rich pass through on steam cars, while the poor trudge along on crutches. Ultimately, indeed, all its inmates get through; the irremediably wicked passing directly into punishment.

The *Christian* believes that the wicked suffer an “*everlasting punishment*,” and that, therefore, they never cease to exist. He believes that the wicked are cast into hell and there suffer “an everlasting destruction from the presence of the Lord and from the glory of his power,” that in that state “the worm dieth not, and the fire is not quenched.”

Now, as the Universalist, the Restorationist, the Destructionist, the Romanist, and the Christian equally profess to believe the Bible, and therefore, equally profess to build their respective theories on divine revelation, follows it not that they have adopted different methods of interpreting and applying the words of that Sacred Record? The difference is not in the standard to which they all appeal, (for they all have the same Bible), but in the mode of interpreting it. Can any fact more convincingly demonstrate the necessity and importance of having some fixed canons or rules of interpretation.

Now, as it frequently happens, that words have different significations—as literal and as figurative, and are consequently used in diverse acceptations, sometimes meaning this and sometimes that, the first and most necessary inquiry must always be, *how shall we, in any particular case, ascertain whether the literal or figurative use of any given term shall be regarded as its proper signification?* To which important inquiry we give this answer:—The particular writer or speaker, or the particular subject on which he writes or speaks, or the particular context or the particular adjuncts or words in construction with it, will generally, if not universally, ascertain and limit the meaning beyond any reasonable doubt.

There are four words in this controversy of cardinal importance. These are, *destruction, life, death, and punishment*. To ascertain their grammatical or historical, and their tropical or figurative meaning is, indeed, indispensable to any correct knowledge of those passages in which they occur. The most palpable error, of those whose views we are about to examine, is, that they generally commence the proof by assuming or taking for granted the very question in debate. For example, the Destructionists, in arguing for the entire and eternal extinction of the unconverted, assume, that the term *destruction* means the *absolute extinction of personal being and existence*. Now, if the term *destruction* always means, in the sacred usage, *the absolute extinction of personal existence*—or, in other words, personal annihilation—then, indeed, there might be some excuse for such a palpable and daring assumption. But if such be not the fact, or if the word *destruction* has other meanings than absolute extinction of personal existence, then we need scarcely show that their foundation is a mere assumption, or a mere begging of the question.

We shall, then, institute a scriptural induction and examination of the words *destruction* and *destroy*, as found in the New Testament; and first, of the noun *destruction*. It occurs only, in the English Concordance, *twelve* times. These are: Matt. vii. 13; Rom. iii. 16, ix. 22; 1 Cor. v. 5; 2 Cor. x. 8, xiii. 10; Phil. iii. 19; 1 Thess. v. 3; 2 Thess. i. 9; 1 Tim. vi. 9; 2 Peter ii. 1, iii. 16. Of these

twelve times in which we have *destruction* in the common version, we have in the original Greek four terms, viz. : *apooieia*, *olethros*, *kathairesis*, and *suntrimma*. The first is found in Matt. vii. 13; Rom. iii. 16, ix. 22; Phil. iii. 19; 2 Peter ii. 1, iii. 16; in all, five times. *Olethros* is found, 1 Cor. v. 5; 1 Thess. v. 3; 2 Thess. i. 9; 1 Tim. vi. 9; in all, four times. *Kathairesis* is found, 2 Cor. x. 8, xiii. 10. *Suntrimma*, Rom. iii. 16. There are, then, four varieties of *destruction* in the Greek original, all represented by one and the same word in the common version. This is one startling fact to those who assume that the term *destruction* uniformly represents the same thing.

How dangerous those guides who assume, as the basis of their theory, that destruction only means absolute extinction of personal existence, or personal annihilation! and yet, such men have we amongst us, pretending to be learned men. Even Dr. Watts and Dr. Priestly were both among the number. But neither poets nor philosophers are safe guides in theology.

Now, our method is, in the second place, to examine each of these four terms, translated *destruction*, by considering them in every passage in which they occur, and by observing how they are translated in the Common Version. To begin with the first and chief of these, viz. : *apooieia*, we discover that this word is found in the New Testament in this form, as a noun substantive only, twenty times. Of these it is translated eight times *perdition*, five times *destruction*, twice *waste*, once by each of the following words, *die*, *perish*, *damnation*, *damnable*, *pernicious ways*. Here are, then, in our Common Version, eight versions of the noun substantive *apooieia* in only twenty occurrences of the word, of these the most common are *perdition* and *destruction*.

But we have the verb *apollumi*, to destroy, from which the noun is derived, occurring in the New Testament no less than *ninety-two* times. From these ninety-two cases we cannot fail to arrive at a radical conception of the meaning of this word. We shall, then, classify and enumerate its various significations. Of these the most common is *perish*, and sometimes *perished*. In this sense it is found no less than *thirty-two* times. It is also found *thirty-one* times translated *lose* and *lost*, and *twenty-seven* times *destroy* and *destroyed*; it is only once translated *marred*, and once *die*.

Now, as this is the term most frequently used indicative of the destiny of wicked men, it is all-important that its various acceptations be very strictly observed and considered. Its derivative *aionios olethros* is found (2 Thess. i. 9) translated "*everlasting destruction*." We have, also, (1 Thess. v. 3) "then sudden destruction (*olethros*) cometh," (1 Cor. v. 5) "for the destruction of the flesh," and (1 Tim. vi. 9) "drown men in destruction."*

Kathairesis is found only three times—2 Cor. x. 4, translated "pulling down of strong holds;" 2 Cor. x. 8, "not for your destruction," and 2 Cor. xiii. 10 "edification and not destruction." This word etymologically indicates "pulling down;" and, figuratively, "destruction." In the latter sense it is found but twice in the New Testament.

Suntrimma is found but once, and literally indicates destruction by attrition or breaking down.

We have now exhibited every passage in the Christian Scriptures in which the English words destroy and destruction are found, and also all the words in the Greek New Testament which are supposed either grammatically or rhetorically, to authorize such a translation. It will next be important to notice some other versions of the same words found in the Common Version.

First, then, *apooieia* is applied to a *waste* of ointment, (Matt. xxvi. 8; Mark xiv. 4,) "To what purpose is this waste (or destruction) of the ointment." It is, also, translated *perdition* in immediate contrast with (*olethros*) destruction, showing that *olethros* denotes a still higher sentence than *apooieia*. It is, also, applied

* To those who can appreciate it, we would state that from *ollums*, or anciently, *olluo*, (whereof *oaleo*) come also, *apollumi*, *apooieia*, and *olethros*. The radical meaning of them all is, to *lose*, in Latin, *perdo*. Hence perdition is the first meaning of *olethros*—four times found in the New Testament, and in classic use it denotes death, or any thing pernicious or damnable.

to "pernicious ways," and to "damnable sects" (2 Peter ii. 2); also, to destruction (Phil. iii. 13) in the abstract.

The verb, *opullumi*, in the original, whose New Testament history we have given, is applied both to persons and things, as well as its derivatives, *olethros* and *apooleia*. It is applied to persons, members of the body, bottles, sheep, soul and body, life, reward, those who take the sword, money, nation, and even to Jesus the Messiah himself.

Bottles, by one evangelist, are in the common version said "to be destroyed," and "to perish," and by another evangelist, the same bottles are said to "be marred." In these cases, *apollumi* is found in the original: a sheep that was destroyed or lost, is said to live and to be found—a man is said to destroy his life, and again to find it—I am sent, says the Messiah, to the destroyed sheep of the house of Israel. This resembles a passage in the Old Testament, viz.: "O Israel! thou hast destroyed thyself, but in me is thy help found!" I have come to seek and to save, says Jesus, that which was destroyed—"Ask Barabas and destroy Jesus"—"This my son was destroyed, but is now found"—"Our gospel is hid to them that are destroyed."

Such are a few, and but a few, of the cases in which this word is so used as to demonstrate to the most indiscriminating that it cannot mean, either primarily or generally, the absolute extinction or annihilation of persons and animals, at one time said to be destroyed, and afterwards represented as living and happy. "This my son was dead and is now alive, was lost and is found." Such applications of the words *dead*, *lost*, *destroyed*, &c. are of frequent occurrence in the judgment of those acquainted with the *usus loquendi* of the Jewish and Christian Scriptures.

Should any one demur at an appeal to the original text, in explanation of the force of words in the Christian Records, we will refer him to Cruden's Concordance, in which he may examine from three to four hundred passages of Scripture, in which some branch of this numerous family of words will be found. In these he will find abundant proof of the facts already offered—or, in other words, he will discover how exceedingly hazardous and reckless are those innovators, who, from the mere force of the phrase, *destruction of ungodly men*, confidently affirm their absolute and utter personal extinction or annihilation.

To conclude our dissertation on this family of words, we must remark, that the words *destroy* and *destruction* have, like many other words, beside a grammatical or literal definition, a figurative one; and are sometimes used in a relative and subordinate, as well as in an absolute and unqualified sense. For example, Jesus is said to have assumed our nature "that he might *destroy* him that had the power of death, that is, *the devil*;" and to have been "manifested that he might *destroy* the works of the devil." Has he yet accomplished either? Does not Satan yet live, and his works still exist? His power has truly been crippled, but not annihilated. But it may be asked, will he not finally annihilate Satan and destroy his works? If so, we will respond by asking, would it not have been better to have absolutely and for ever destroyed the arch apostate at the moment of his rebellion, than after he had done all the evil that he could; after he had, at least, relatively destroyed millions of millions of our tempted and beguiled race? Into what singular predicaments will some persons precipitate themselves by the infatuation of some new theory, under the captivating spell of some brilliant novelty?

To assume that when this word is applied to the future state of the wicked, it then always means absolute destruction, or the entire and eternal extinction of the subject, will be reprobated by every well educated man; nay, by every sane, uncommitted man in the world. If such had been the current and common use of the term, then, we might, indeed, listen with approbation to the disquisitions of the critic who, from its current signification, would seek to show that when it applies to the future state of the wicked it must be taken in its common meaning, and must then, also, denote the absolute cessation of their being. But a position directly contrary to this is selected by those now called destructionists. They do not pretend to argue that such is the common meaning of the word, but that such must be its meaning in this particular case, for no other reason than

that it comports more agreeably with their notions of expediency and consistency. They are so clearly and profoundly penetrated with the singularity of their position, that few of them will allow themselves to be designated annihilationists, because, say they, nothing can be said to be annihilated; everything continues to exist in some mode or form of being. But when pressed with argument, they do admit that the wicked man ceases for ever—that he is no more a man. Of course, then, he is a nonentity. The wicked are to all eternity what Adam was before God made him. The elements of his being were in the earth and in the universe, but *he was not*. So these destroyed wicked men exist not in any sense, only in the elements of their constitution as those are dispersed throughout the universe. *They exist no more*; and this is all that we mean by annihilation.

Our first objection, therefore, to the destructionism now being taught is, *that its teachers take for granted what they neither have proved nor can prove, viz: That the phrase, "everlasting destruction," necessarily means the everlasting extinction of the person of an ungodly man.*

Our second objection to this, in our day, new-vamped old theory, is, *that it assumes that eternal life and eternal death, mean eternal being and eternal not being.* Or, in other words, that simple existence is *life*, and simple non-existence, *death*.

We shall, then, bestow some attention to the biblical use of these all-important words, *life* and *death*.

But who can define life? It is neither a person nor a thing, yet it may be affirmed to be both. We have a living man and a living tree. Logicians, however, say we cannot have a dead man, nor yet a dead tree; because, when life is extinct, of the man we have but a corpse, and of the tree but wood. This is just as good sense as good logic, for in a corpse there is not a man, nor in wood a tree—they are but remainders of both—the tree nor the man is not where life is not. Life, then, we may venture to say, is a connection with God through the system called nature, and death is a disseverance from that system. Union with nature, or *union with God, is life—separation from nature, or from God, is death*. If this be not a definition of life, it will be, at least, an essential element of a true definition, whenever that definition shall have been completed.

A man lives while he inhales the atmosphere, or while the air is in his lungs. This is the connection link between him and external nature. He dies when that connection is broken up. This is, however, but animal life. A tree lives while its leaves or bark absorbs from the atmosphere so many of its elements as are in harmony with its nature. This is vegetable life. A spirit lives while in connection with the Spirit of God—its death consists in the withdrawal of that Spirit. But as the Spirit of God produces all sorts of life—animal, vegetable, and spiritual—it must communicate of itself various gifts and powers, adapted to any one of these living organizations. So that connection with the Spirit of God is essential to all sorts of life, animal, vegetable, or spiritual. There is no life but in God. He alone "hath life in himself." Now the withdrawal of any specific influence eventuates in a death analogous to the influence withheld. Hence we have three sorts of life, and of course, as many sorts of death. We have vegetable, animal, and spiritual life and death.

But a spirit may live in one sense and be dead in another; or, in other words, a spirit may have connection or communion with God in one sense, and not in another. Thus a tree has connection with God, but not as an animal has; and an animal has connection with God, but not as a spirit has; and a spirit has connection with God, but not as an animal has; and spirits have connection with God in a twofold sense: merely as beings, and then as holy or moral beings. Hence, the connection of a spirit with the natural perfections of God gives men intellectual life, such as that possessed by Satan and evil spirits, and connection with the moral attributes of God gives moral or spiritual life, such as that which good angels and good men possess. Wherever, then, there is organization and union with God, there is life—according to the nature of that organization and union—and where there is neither organization nor union of any kind, there is no sort of life whatever.

In Scripture style, a man is living in one sense and dead in another, or dead in one sense and living in another, at the same time. Of men in the flesh, yet

living, John said. "he that hath the Son hath life, and he that hath not the Son hath not life." Here, then, is the case fairly made out, viz. : a dead living man, and a living dead man; alive in one sense and dead in another, at one and the same moment.

"He that hath the Son," not only retains the life which he had before he had the Son, but, superadded, he has the life spiritual and divine; and what is this but the incipency of eternal life or immortality? There is a life more than human possessed by every Christian, so that the Christian man has, at the same time, the human and the divine life. A few specimens of the proof of this fundamental view—fundamental, indeed, as respects the entire superstructure of the arguments between us and all annihilationists or destructionists—shall now be given. We shall begin with the words of the great Teacher:—

1st. "Verily, verily, I say unto you, he who heareth my word, and believeth on him who sent me, hath everlasting life, and cometh not into condemnation, *but hath passed from death to life*" (John v. 24.) Such a man was dead and is now alive; and yet he possessed human life while dead in that sense in which he is now made alive. He has now a new and divine life superadded to his former merely human life. There is, then, a merely human life, and there is a spiritual and divine life resident in the same person at the same time. But there must, also, be two sorts of death as well as two sorts of life: the one unavoidably implies the other. Hence, we have, according to the Messiah, a living man *passing from death to life*. So that he who possesses human life, may at the same time be dead in some sense. Such is the antithesis which he places before us. He exhibits a man both alive and dead, passing from death into life. The transition is effected by obeying his word and confiding in him that sent him; or, to quote his own words, "He that heareth my word and believeth on him that sent me * * * hath passed from death to life."

Our second proof is from the same source. Jesus said to one who sought leave of absence from his work for the purpose of interring his father, "Let the dead bury their own dead, and follow me" (Matt. viii. 22; Luke ix. 60.) How could a dead man bury a dead man, unless, indeed, he can be alive in one sense while dead in another? Is it not as clear as demonstration that one may possess human life, and at the same time be as dead to God as a man void of human life is dead to the world?

The words of Jesus to a rich young man in the prime and vigor of life, "This do, and thou shalt live," together with many other sayings of his, confirm this important view of the subject. But we must hear his apostles, also, in proof that this is no peculiar nor idiomatic expression of his.

The Apostle John says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brethren, abideth in death." Here, certainly, is indisputable evidence that John understood this matter as we are now contemplating it. Here is a person living who has passed from death spiritual to life spiritual, while possessing, both before and since, human life.

To these we may add a definition of spiritual life and spiritual death, drawn from the writings of Paul, Rom. viii. 6. "This great apostle says, "The minding of the flesh is death, the minding of the spirit life;" or, according to the common version, "For to be carnally minded is death, but to be spiritually minded is life and peace." This is a definition in fact, and not a merely verbal definition. Again, Rom. vi. 21, "The end of those things is death," and "the end or fruit of holiness is everlasting life." Still more strongly affirms this same apostle that one may be dead and alive at the same time, though not in the same sense, in the following words, 1 Tim. vi. 6, "She that lives in pleasure *is dead while she lives*." It is unnecessary to array the whole host of evidence which the Bible furnishes in proof of these facts. Much more evidence of the same kind may be found by consulting parallel passages. We shall, then, regard it as established by the highest authority, that life and existence are not the same thing—that a man may have a human life or existence without spiritual life—that he may be alive and dead at the same time, in different, but proper meanings of the words death and life—and that intellectual life and spiritual life are as much realities as animal life and animal death.

In this sense only could Adam die the day he violated the divine precept, "In the day on which thou eatest of it, thou shalt surely die." That day he did die, though afterwards he may have lived nine hundred years. The "angels that kept not their first estate" have all died, in the same sense that Adam died when he departed from his first estate, though they still live in another sense. Death, indeed, as the original word intimates, signifies *separation* from God; this is its true and divinely authenticated meaning. A tree, a man, an angel can, therefore, die in as many senses as they can be separated from God, or from any system in communication with him. A tree has but a physical connection with God, through the system of maternal nature; consequently, it is susceptible of but one death: a man has connection with God through physical and spiritual nature, and therefore, he may die physically or spiritually.

We, therefore, legitimately come to the conclusion, that, as life and death are necessarily contrasted with each other, as indicative of contrary states, we can have just as many varieties of death as there are varieties of life. Have we physical, intellectual, and spiritual or moral life? then we have physical, intellectual, and spiritual or moral death. Have we temporal and eternal life? then have we temporal and eternal death.

But some of these terms indicate the essential and some the accidental attributes of life and death. Thus physical, intellectual, and spiritual denote nature or essential characteristics of life and death; while temporal and eternal denote, not the nature, but the accidental attributes of life and death. The former denotes the *kind* of life, while the latter denotes the *continuance* of it. Whether a person have a landed estate for a term of years, or "for ever," as our deeds run, affects not the character or nature of the estate, but the mere continuance of the possession. Hence *eternal*, prefixed to life or death intimates not the nature of either, but their mere continuance.

It is, however, with some, a question of uncertain decision, whether eternal life be not a different sort of life from spiritual life, or from any life enjoyed on earth, or by man as he now exists. With some, mere existence is life; and such persons are wont to speak, not of eternal existence, but of eternal life in misery!

But while mere animal existence or vegetable existence is life animal or vegetable, such is not a spiritual life. It is not mere existence, but spiritual existence enjoyed; it is a perennial intercommunication between an angelic or a human spirit, and the eternal Spirit of God, in whose presence there is fulness of joy, and at whose right hand are pleasures for evermore. Hence, in New Testament language, we have the phrase, *eternal life*, forty-four times, and *forty-four times only*, never used to indicate mere eternal existence, but the eternal enjoyment of life and of the God of life.

An analysis of these several passages in their proper contextual circumstances certainly indicates that eternal life is only another name for eternal happiness. When the Messiah says to his faithful disciples, that in this world they shall receive a hundred fold more than they lose, and in the world to come, eternal life; can any one be so simple as to imagine that he means simple eternal existence? What an anti-climax put they into the mouth of the Messiah on such a view of Mark x. 29-30, "There is no one who has left house, or brethren, or sisters, or father, or mother, or wife or children, or lands, for my sake and the gospel's, but shall receive a hundred fold more in this world; houses, brethren, and sisters, and children, and lands, with persecutions, and in the world to come something greatly less—eternal life—mere eternal existence!" Can any one think the Messiah was ever guilty of such a deception under pretence of holding out something greater in the world to come; truly, and in fact, holding out something greatly less. He does not promise his followers mere existence in this world, but a hundred fold more enjoyments than they have lost for his sake. But there are some amongst us, in this age, who, in their self-esteem, imagine that they have discovered that eternal life is mere eternal existence; and who present the great Teacher in the singular attitude of saying to his followers, "My friends, in this world you shall have a hundred fold more than mere existence, and in the world to come, eternal existence only."

Having shown that eternal life is not eternal existence, (and if that be not shown, then nothing can be ascertained from the lips of the Messiah,) follows it not that the *second death*, in contrast with eternal life, cannot possibly intimate second non-existence. Indeed, is not the very definition absurd? The first death, first non-existence; the second death, second non-existence! Did any human writer ever speak greater nonsense? And yet we have amongst us some men so full of the conceit of superior wisdom, as to make the inspired writers utter such nonsense.

Are not eternal life and eternal punishment placed in contrast by our Saviour? "These," says he, "shall go away into eternal punishment, and the righteous into eternal life." That is, according to the new school of destructionism, the wicked shall go away into eternal non-existence, and the righteous shall enter into eternal existence. And yet they had entered into eternal existence when they were first born! From such doctors may the Lord preserve his church! But hearken to Paul, "To them," says he, "who seek for glory, honor, and immortality, he will bestow eternal life." Simple existence! mere being! Nay, verily, eternal life is here made the sum of glory, honor, and immortality. These are the three grand items to make up the aggregate called eternal life. God, says Paul, will grant them then what they now seek. They, by a "patient continuance in doing well, are seeking for glory, honor, and immortality;" therefore, God will bestow upon them ETERNAL LIFE.

We shall henceforth regard it as an established fact, that eternal life is not existence, but eternal happiness; and that consequently the second death or everlasting punishment is not merely second non-existence. Meantime, we shall only add a fact in confirmation of our definitions, viz.: there are two classes of angels as well as two classes of men. There are the holy and happy angels, and there are the unholy and the unhappy angels. There are Michael and his angels, and Satan and his angels. There are angels that kept their first estate, and "angels who have sinned." Now seeing both classes yet exist, do they exist in one state? Does not one class exist in happiness, while the other exists in misery? Satan and his angels have lived six thousand years in rebellion, and consequently in comparative misery, waiting condemnation at the judgment of the great day. How instructive the language of the demons, those wicked spirits of fallen men, when beseeching the Lord not to torment them before the time! They are said to be reserved in chains of darkness until the judgment of the great day. We have, then, angels existing and suffering misery; and angels existing and enjoying eternal life. Simple existence and non-existence are, therefore, not the ultimate conditions of human nature. The possibility of existence in misery we have in fallen angels, and the possibility of existence in happiness we have in the angels that sinned not. There is a fire prepared for the Devil and his angels, as well as a heaven for the Messiah and his angels. The former constitutes "everlasting punishment," and is, therefore, called *the eternal fire*; while the other is called "eternal life," and "the salvation to be revealed when the Lord comes."

We presume it to be unnecessary to multiply evidences in this portion of our essay on the mere meaning of the phrases *eternal life* or *eternal punishment*, designing at this time only to demonstrate that in sacred style simple existence is not life, nor continued existence eternal life.

But we have said that eternal life is only the consummation of *spiritual life*: that it is only the full development of the life we now have, in having union and communion with the Lord Jesus. The life of an adult man is not different from the life of the embryo, or the infant man. So eternal life is but the full development and perfect enjoyment of that new life which we have begun in us by the Spirit of God when united to Christ. For "we are dead, and our life is hid in Christ by God." And therefore, "when Christ our *life* shall appear, we also shall appear with him in glory."

We are not, however, in speaking of spiritual or eternal life, to imagine that either of these is any distinct substantive life superadded to human life, like the addition of one substance or principle to another; for life is not any substance, but merely a sensitive intellectual or moral enjoyment of ourselves and of God.

It is a state or condition of existence, and not existence itself. It is the state of the soul or of mind as capable of receiving and using divine communications. Hence the same mind may at one time be in one state, and at another time in another state, as respects any person or thing. The same body is susceptible of various conditions or states of existence, and why should not the same mind be susceptible of similar changes and modes of existence? How often are we disposed and indisposed to one and the same thing? We hate and love, and love and hate, the same person under different views of his character, or of his actions towards us. The mind loving is not really one life, nor the mind hating another life. It is the same mind in different states.

Very analogous are the various lives of which we have been speaking. It is one and the same living spirit that is the subject of them all. The same angelic spirit may be at one time a seraph, and at another a devil. Paul was at one time the enemy, and at another the friend, of our Lord. The same mind in one state constitutes a friend, and in another state an enemy. In these states he may be said to be alive or dead to the same person, as he feels towards him.

But it must be emphatically stated, that this is not the whole mystery, but only a part of the mystery of the new life. The sun-flower turns its face to the sun, while the sun in return pours his genial rays of light and life into its bosom. In this case, then, there is more than a single change of position. The sun-flower opens its bosom, as well as turns its face to the sun; and the sun not only lifts its full-orbed face and looks upon it, but it also sheds abroad within its bosom its vital power. Thus when a sinner turns to the Lord, attracted to him as the sun-flower is to the sun, by an emanation from him, then the Sun of Righteousness and of Mercy, by his good Spirit, pours out into his soul the love of God; and then, indeed, he begins to live to God and to enjoy him, not only through nature and providence, but through his spiritual favor and love. This is my conception of spiritual life, and this is the embryo blossom of an eternal life in the immediate presence of God for ever and ever.

This spiritual connection is very appositely and beautifully set forth by the Saviour himself under the similitude of a vine and its branches. Addressing his disciples, he said, "I am the vine, you are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me you can do nothing." The vital fluid that is in the root, and in the stem, circulates through all the branches. To this they owe their verdure, their odour, and their fruitfulness. The life that is in the root is in the branches. Dissevered from that, they wither and perish. Connection with the vine is life, if life be in the vine; separation from it is death. Thus reasoned the Great Teacher.

On another occasion he said, "I am the bread that came down from heaven. If any man eat of this bread he shall live for ever; and the bread that I will give him is my flesh, which I will give for the life of the world." Of this bread he said, "Except you eat the flesh of the Son of Man, and drink his blood, you have no life in you. Whosoever eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." Once on another occasion, he said, "I pray for them who shall believe on me, that *they all may be one*; as thou, Father, art in me, and I in thee; that *they also may be one in us*." This is that union and communion with the Divine Father and his beloved Son which constitutes spiritual and eternal life. And to him that is alive to God there is no eternal life, no eternal glory, no immortality greater, more desirable, more blissful than this. How truly, then, may it be said that "*Christ is our life*"—that he is the way, the truth, and THE LIFE—that we are dead, and that our life is laid up in him by God.

Still the new constitution, in all its sublime developments, exhibits the Holy Spirit of God as the immediate source and fountain of all spiritual life in us. God alone "*has life in himself*," underived, unoriginated, uncreated. He is life's fountain, its eternal spring, its unwasting fulness. He imparted it to the Messiah. He was the earthen vessel in which this treasure was deposited. Without measure or limit THE SPIRIT was communicated to him; and ultimately, on his ascension, he received the HOLY SPIRIT as its administrator to and for the human race. He is now sole "LORD OF THE SPIRIT."

(To be continued.)

AUGUST, 1854.

ESSAY ON LIFE AND DEATH.

(Concluded.)

As the life that is in all mankind was once in Adam, and is derived from him ; and as the life that is in the human body is in the head, as its primitive source ; so is our spiritual life in the second Adam, the living head of the mystic body, animated by the Holy Spirit with impartations of a divine and eternal life. By faith, then, we are united to him, and instantly that life divine is imparted to us by which we are prepared for the enjoyments of heaven and immortality. With the greatest propriety, then, he said, " I AM THE RESURRECTION AND THE LIFE." He quickens the dead, reanimates their bodies, and is to them the fountain of eternal blessedness. Such is the life we have in him. With Paul, we may individually say, " I am crucified with Christ, nevertheless I live ; yet not I, but Christ liveth in me."

Now, as before shown, death is just the contrary of life ; hence there is a species of death for every species of life. The Gentile, dead in trespasses and sins, is merely a son of Adam ; while he that is in Christ is a new creature, and a son of God through Adam the second. Connection with Adam the first is but human life and spiritual death ; while connection with Adam the second is divine life and eternal blessedness.

But in this age and country, and especially amongst those whose minds have been carried away with the new theories of the world's age and end, and with new schemes of apocalyptic interpretation, a new theory of divine judgment has become very rife, and has found favor amongst some excellent persons who have been much enamored with the splendors of a celestial paradise during a terrestrial millennium—not, indeed, well defined by its most learned and eloquent advocates—for it seems no one can tell much about it, save that the living wicked shall be destroyed at its commencement ; and in the second resurrection, all that shall be accounted worthy of it, shall be punished with a very painful and extended dissolution, or with a mysterious and ignominious transition into nothing. These are, now-a-days, generally called Destructionists. A more special and methodical examination and exposition of this common speculation is imperiously called for, and shall now be attempted with all possible brevity and perspicuity.

In the first place, then, the extinction of the unjust is alleged to be a Bible doctrine, because in the New Testament the term *destruction* is applied in direct reference to the ultimate destiny of the wicked. But we have already shown, that the Christian Scriptures authorize various acceptations of this word ; and that, indeed, no case can be adduced in which it must signify an absolute extinction, or annihilation of a human person.

There is, moreover, in fact, both a *relative* and an absolute *destruction*. A leather bottle, for example, is said to be destroyed when only *rent* by new wine ; a thoughtless prodigal is said to have been destroyed when he had squandered his fortune in riotous living ; and a box of precious ointment is said to be destroyed, when *wasted*, &c. Now, in none of these examples can it be said, that the subject is absolutely destroyed, but only wasted, lost, or abused ; and this is but relative destruction, and, by no means, the utter and eternal extinction of the person or thing so destroyed.

In the second place, the foundation of the theory of Destructionism, when closely analyzed, is found to consist in an imaginative expediency. Some very

benevolent and humane persons think that it would be much more expedient that the universe were rid of all sin and misery, and that eternal existence in misery would be, to all the friends of the unfortunate sufferers, an eternal annoyance. Who, says the pious Destructionist, could feel happy in heaven, if he only knew that the once beloved wife of his bosom, and the dear objects of his paternal love and tenderness, were suffering the vengeance of an eternal fire? To get rid of this apprehension the Universalist annihilates hell, and the Destructionist the wicked. These benevolent enthusiasts, in their respective notions of expediency, remove both eternal misery and the irreclaimably wicked from the creation of God. They imagine there is no necessity whatever for eternal punishment: but, on the contrary, that a universe wholly occupied and enjoyed by pure and righteous persons would be just such a universe as would be both expedient and suitable to the character of an all-wise, all-powerful, and all-merciful Creator. The only difficulties they have to encounter, are those Scriptures that speak of the future destinies of the wicked; and these can, by a new code of laws of interpretation recently enacted by themselves, very satisfactorily (at least to themselves) be disposed of.

It is hard to reason with those who feel themselves competent to build a new universe, or at least to arrange and improve one already in being. Some of our modern world makers amuse us with very splendid imaginations of what ought to be, and then gravely proceed to teach us what will and must hereafter be. Even in the incipency of their endeavors, they object to our own terraqueous habitation as encumbered with so much sea, so many large deserts, so many bleak mountains, and subjected to the extremes of frigid and torrid zones. They would have made an earth whose surface should have been, at worst, but a series of inclined planes, widely extended and gently sloping in all directions. These would have been interspersed with a few small lakes and rivers, occasionally variegated with a pyramidal peak or a beautifully grotesque little mountain, forming Elysian landscapes. No rocky deserts, no Lybian sands, no dismal swamps, would have disfigured their rich and beautiful earth, fanned with balmy breezes mild as Eden, and refreshed with delicious odors emanating from the garden of God.

No burning mountains, no volcanic fires, no desolating earthquakes would have frightened any inhabitant of their blest earth. No mighty cataracts, no fierce tempests, no appalling thunders would have terrified the most flagrant transgressor. Nay, they would have prevented transgression by absolute fate, and enacted virtue by an invincible necessity. Their heavens would have been studded with alternating suns of magnificent dimensions, while planets of every variety, and comets of orbits the most eccentric, would have perpetually sported in ether for the amusement of its laughing inhabitants. And as for hell—the dread *elsewhere*—no such ungracious lake of boiling sulphur—no such fathomless gulph of pitchy darkness would have disturbed the imagination of the sons of pleasure. And should sin or folly, by any unforeseen casualty, have appeared in their system of nature, it would have been instantly annihilated, and thus prevented from spreading its dire contagion through the unaffected regions of rational intelligence.

Amongst the stricter sort of religionists, such speculators are not, indeed, of much reputation. But instead of this bold and presumptuous class of real sceptics, we have, under the banner of the Christian Bible, a few rare philosophers of much intellectual pride, who can so manage both prophets and apostles, as to oblige them to depose in favor of any assumption they may choose to

commend to public patronage. These subject the testimonies of saints and martyrs to the torture of an illogical and ungrammatical criticism, much to the annoyance of less pretending and more modest professors. But before we examine any of their learned labors, we must hastily glance at the philosophic scheme which has given rise to all these efforts.

It is assumed that in a future life men will have their present animal affections and feelings—at least the same personal attachments to relatives and friends—they now have; and, also, the same reluctance to acquiesce in the will of God and in the results of the final judgment. The Sadducean puzzle, that in the resurrection we shall have the old relations of husbands and wives, parents and children, and attachments corresponding with them, is at the bottom of all these speculations. Our Saviour, to such persons, in vain teaches that then we shall be like the angels, without sex, without animal attachments, as without mortality. But to those who think with him, there can be no difficulty on this view of the subject. The fact that God himself is infinitely more merciful than man, and that the whole human race is nearer and dearer to Him than ever were to each other husband and wife, parent or child, is now, and ever will be, to every intelligent being, an omnipotent argument to reconcile all God's children, most acquiescingly to his judgment in every particular case. No human being ever loved another as much as God loved the devil and his angels; and yet he has not only expelled them from heaven, but bound them fast in chains of darkness, to the judgment of the great day, and has prepared for them an unquenchable fire, a punishment everlasting. So the Messiah himself unequivocally declares.

The relation of Creator and creature is a relation we cannot comprehend. It is incomparably nearer than parent and child. And as affection and love are measured by the nearness of relation, we have reason to presume that for all those creatures to whom our Father Creator has imparted so much of himself, as intelligence and moral susceptibility, he has a love inconceivable and ineffable. From all such premises, as well as from express scriptural declarations, we have reason to infer that there will be such a perfect acquiescence in his final adjudication of the whole intellectual and moral universe, as to fill every pure heart with joy unspeakable and full of glory; even when that judgment may condemn to eternal anguish a relation now dear to us as that seraph once was to God, whose name and character have been changed to Satan. And yet this view of the subject is by no means irreconcilable with the persuasion that, as Paul anticipated an eternal joy and an unfading crown from the relation subsisting between him and those by him converted to God; so we shall have a peculiar pleasure and felicity in those of our kindred who have been by our instrumentality, or by that of others, redeemed to God. From which considerations and reflections we may readily perceive, how little philosophy or reason there is in the assumption of those who plead for absolute destruction on the ground that it will contribute more to the eternal happiness of the saved, than a belief of the eternal existence of sinners in torment!

In the third place, It is assumed by some of the advocates of destructionism, that an annihilation of personal existence is a greater punishment than eternal existence in misery. This is an assumption so ultra as to require but little reflection. To me it has always appeared, that were immediate annihilation or eternal fire presented to any human being as objects of choice, no one, *compos mentis*, could for a moment hesitate which to prefer. Nay, indeed, an escape from a lake of fire, or from any punishment set forth under that imagery, into a gulf of personal extinction, would appear rather as a happiness than a torment.

It may, indeed, with much propriety, be inquired whether annihilation, or a literal destruction of consciousness and of personal existence, could be called punishment for sin; or *whether sin could be punished by annihilation?* If so, the reptiles and beasts of every class that were drowned in the deluge, or that were burnt in Sodom and Gomorrah, were as much punished as the wicked men and women who perished in the flood or in the fire. In the universal conflagration, will not the pigeon and the dove, the calf and the lamb, suffer as much as the wicked—if, indeed, both are then finally and for ever deprived of consciousness and personality? If, then, the threatenings of the Bible addressed to wicked men involving their eternal destiny, amount to no more than the fate of the most innocent and harmless animals, what shall we think of the sincerity of the author of Christianity, who, in holding up "*the terrors of the Lord*" as a caveat against sin, as an inducement to "*flee from the wrath to come*," representing them as proportioned to the number, magnitude, and malignity of transgressions, only in exaggerated fact meant that they should have the same fate as the most innocent birds, beasts, and fishes—suffer an hour or a minute, and then pass into eternal unconsciousness! I have certainly misconceived the whole Bible and the character of its author, if, like a weak nurse, he has been terrifying us by ghosts and spectres of horrible stature, himself well knowing that they are but mere phantoms, innocent frauds practiced for our good. In this attitude do they place the great Messiah, who, with all the awful judgments denounced against the wicked by himself and his apostles before their minds, represent these judgments and denunciations terminating in, and amounting to, no more than the annihilation of a kid or a lamb—a moment's pain and eternal unconsciousness.

But, in the fourth place, I argue against this assumption from the fact that it amounts to an annihilation of the sanctions of the gospel, and directly contradicts the positive declarations of the Saviour concerning eternal punishment. *With Destructionists there can be no eternal punishment; for with them there is no eternal fire.*

This is truly a very grave charge against any system of doctrine, and requires to be well sustained. What, then, let me inquire, is indicated by the term *punishment?* It is not mere animal suffering; for then the lamb would be punished for its innocence, and the dove for its meekness. Both these frequently endure great animal sufferings. There must, then, be some other pain than animal sufferings to constitute punishment. There is mental pain as well as physical pain. But mental pain presupposes guilt or crime; for in the absence of crime there can be no mental pain. The martyr at the stake, though enduring much animal pain, suffers no mental agony. There must always be consciousness of guilt, or a sense of crime committed, in order to punishment.

Punishment, it appears, begins and ends with the feeling of pain inflicted for the commission of crime. If, then, at any time consciousness of guilt, or the feeling of pain, mental or physical, because of sin, should cease, that moment punishment ceases. *Punishment begins and ends with the consciousness of pain inflicted because of guilt contracted through the violation of law or neglect of duty.* Now as the destructionists assign an end to the endurance of pain because of sin, they of course incontrovertibly deny "*everlasting punishment.*" But Jesus Christ says, "The wicked," at the final judgment, "shall go away into everlasting punishment," and the righteous "into life eternal." The same word, *aiōnios*, *everlasting*, ascertains the continuance of the punishment and of the life. Can anything, then, be more evident than that the destructionists have formed a direct issue with Jesus Christ on the subject of eternal punishment? The Messiah says it

is everlasting—the destructionist says it will come to an end, at the second death.

For the sake of a few more pretenders to sound argumentive discrimination and great logical acumen, I shall give this argument the regular form, that any one disposed to attack it may immediately perceive what he has to encounter. Logically expressed it stands thus :—

No one dispossessed of conscious guilt can be punished. But persons annihilated are dispossessed of conscious guilt : therefore, no one annihilated can be punished.

Annihilation or personal extinction may, indeed, be an end of punishment, but never the beginning of it. This single argument, unless fairly met and refuted, annihilates the whole theory of destructionism. We build this argument upon no ambiguous premises. We have the word of the Saviour and Judge of the world for it. In giving an account of the final judgment, he says all on his left hand shall depart “into everlasting punishment.” He uses the word *kolasis* to indicate what sort of punishment he means. The word occurs but twice in the New Testament. In a passage found 1 John iv. 18, it is translated “*torment*.” They shall go into everlasting torment. How weak or how viscious the head that thence infers that torments are to end in a second death !

It is worthy of remark that eternal life, as the reward of the righteous, is the contrast with eternal punishment, the reward of the wicked ; and that this is in finitely greater than death, we learn from another passage, which we ought to regard as a distinct argument or evidence of the doctrine of everlasting punishment.

Argument 5.—Paul says to the Hebrews, “He that despised Moses’ law died without mercy at the mouth of two or three witnesses : of how much sorer punishment (than death without mercy) shall he be thought worthy who has trodden under foot the Son of God,” &c. The doctrine of the New Testament is, that men shall be rewarded according to their works. Hence there are diverse honors and diverse punishments awaiting both the righteous and the wicked. Now death is but a separation from life, or from God ; and whatever may precede it or succeed it, death is neither more nor less than such a separation. But Paul intimates a vengeance greatly surpassing a death without mercy—a “sorer punishment” by far than mere separation from life. Hence the sentence inflicted upon sinners at the ultimate judgment is not a mere extinction of life, or of physical identity ; but an everlasting punishment set forth under the imagery of “eternal fire.”

This also suggests a sixth argument furnished by our Lord himself, in evidence that something much worse than death awaits the finally impenitent :—“Fear not them that kill the body, and after that can do no more ; but fear Him who, when he hath killed the body, has power to destroy both soul and body in hell. Yea, I say unto you, fear Him.” The destruction of the soul is not annihilation, as before shown ; for simple annihilation could be effected as easily without hell as with it. An eternal destruction calls for an everlasting fire. Hence our Lord, more than any other speaker in the Bible, dwells upon the “fire unquenchable,” the undying worm, and the destruction of the whole person by being cast into hell.

This view of hell, as the ultimate prison of wicked men, in which they are to be “tormented day and night for ever,” is corroborated by another saying of our Lord, which we must place as a seventh argument in confirmation of everlasting punishment. He says to them on his left hand, “Depart, ye cursed,

into the eternal fire *prepared for the devil and his angels.*" The eternal vengeance into which wicked men are driven from the presence of the Lord, was originally, it seems, a *place prepared for fallen angels.* Now as angels "*cannot die,*" according to the words of the Messiah; and as wicked men are doomed to the same punishment with them, follows it not that the continuance of their torment is the same? The punishment of those who reject the gospel is set down as tantamount to the punishment of apostate angels who would not have God to reign over them. Will any materialist, destructionist, or soul-sleeper affirm that angels will die—will cease to live? If he presume so to affirm, we then ask, in what portion of revelation does he read of the death of angels? And if he can find no such passage, we ask, *how then can he affirm that evil spirits die, while their punishment is commensurate with that of immortal angels?* This is, I presume, an insuperable difficulty lying in the way of the whole scheme of substituting a *temporal* for an *everlasting* punishment; at least I must regard it as unanswerable till some one furnish something in the form of a reply.

But here is a pamphlet of no less than *four* small pages, purporting to prove that man is all soul! The first sentence of which is, "What, in the language of the Bible, constitutes the living soul?" Answer: "*The man.*" The next, "Is not the soul distinct from the man, as a jewel from a casket? And does it not reside in the body as a bird in a cage? No: for the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and *MAN became a LIVING SOUL* (Gen. ii. 7; 1 Cor. xv. 44-45)." "This," he adds, "is God's definition." So publishes to the world a very sincere Adventist of the Miller school, baptized into Elder Storr's newly improved system of spiritual mortality, enlarged and improved by one of our most gifted "investigators" of the school of Dr. Priestly. It is, then, the quintessence of what was formerly called "*materialism,*" refined and condensed into a single tract of four small pages, from the pen of Elder J. B. Cook, a good and excellent man, for whom I entertain a very high regard.

But our friend Cook, in the warmth of his feelings, assures us that he gives us "God's definition" of the soul. It is neither Storr's, nor Priestly's, nor the more profound Thomas—but "God's own definition." Of course, in that view of it, it is scarcely a proper subject of examination. I must, then, powerful though it be, respectfully say, that God has never given us a definition of the human soul, much less such a one as defines man to be the soul, and then the soul to be the man. I am obliged to take this ground before I dare object to a definition purporting to be of such awful authority. It is, then, but Elder Cook's definition, unless we may suppose that every definition is God's own definition, to which any one may please to append a passage of Scripture.

We shall, therefore, presume to show that it is Elder Cook's, or Elder Storr's, or Dr. Priestly's definition. God has *not* said that the living soul is man—but he has said that "*man became a living soul.*" Now, when any one says—"Mary became his wife," does it not mean that Mary existed before she became a wife. Now, as this expression intimates, that Mary and wife are not convertible terms, or that the one is the meaning of the other—why should we conclude that *man* and *living soul* are convertible terms, or that the one is the meaning of the other. Such, however, is the license which this school of biblical expositors assume to themselves—a license which no literary tribunal can possibly concede to them. If, therefore, the constitution of man is to be inferred from the words cited, we must, according to every law of interpretation, consider that *man* existed *before* he was possessed of a living soul, or before God breathed into his nostrils the

breath of life. These words, then, are to be qualified by some other explanations. And as much capital has been sought to be manufactured out of these, I may, perhaps, be indulged in a rather extended examination of their current acceptance.

The phrase, *breath of life*, occurs but four times in the Bible. These are—Gen. ii. 7, vi. 17, and vii. 15, 22. In the Hebrew Bible we find, uniformly, the same phrase, *Ruach Chaiyim*, in the plural form: viz. "*breath of lives*."

Dr. Adam Clarke, Bishop Patrick, Matthew Henry, and numerous commentators infer, from Gen. ii. 7, that God did inspire Adam with vegetative, animal, and spiritual life at one and the same moment, because, we are told that "God formed man out of the dust of the ground, and breathed into his nostrils the *breath of lives*," (as the Hebrew word *Chaiyim*, in the plural number, might import,) and he became a *living soul*. This very superficial view of *Ruach Chaiyim* has arrested the critical attention of those mathematical Christians, who suppose that words on moral subjects must have the same fixedness and precision of signification as the technical terms of necessary or mathematical truth. Hence, with them, the words *soul*, *life*, *death*, like triangle, square, and circle, are exactly and immutably the representatives of one and the same idea.

This new class of destructionists are very adroit in this mode of assault upon the citadel of truth. But their logic is as frail as their tenets are discreditable to human nature. They presume that the human constitution is wholly revealed and developed in these words:—"The Lord God formed man of the dust of the ground, and breathed into his nostrils the *breath of lives*, and man became a *living soul*." This "*living soul*" is immediately placed before their inquisition, and tried by scourging. It is clearly proved that this *living soul* is a mortal soul, and a mortal body. That the whole man is but one *living soul* is again reiterated, and a text summoned that convicts it of a sin worthy of death. Then cometh the words—"The soul that sinneth, it shall die." Thus the human soul is easily decomposed, dissipated, and annihilated by the sheer force of one or two philological criticisms.

A little Hebrew would have much facilitated the operation. The gloss put upon *Ruach Chaiyim*, by the aforesaid commentators, could be shown off to great advantage by citing three passages; indeed, the only three other passages found in the Bible in which this word *Chaiyim*, in construction with *Ruach*, is found. And in these three—Gen. vi. 17, vii. 15, and 22, it is applied to the animals destroyed by the flood. "I will," says God, "destroy all flesh wherein is the *breath of life*, (*Ruach Chaiyim*, *breath of lives*) from under heaven." Again, chap. ix.—"And they went into the ark, two and two, of all flesh wherein was the *breath of life*," (*Ruach Chaiyim*, *breath of lives*.) One more, chap. vii. 22—"All in whose nostrils was the *breath of life*, (*Ruach Chaiyim*), of all that was on the dry land died." Might not a shrewd destructionist here say with an air of triumph—"Now if *breath of LIVES* indicate intellectual and immortal spirits, then were they imparted to dumb brutes, *then did they perish in the flood!*"

But we must help them a little farther on the words, "*man became a living soul*." Here, the word *nepeš* is found generally and correctly translated *soul*. But, unfortunately, it is found for the first time in the world, in the 20th verse of the 1st chapter of Genesis, and again in the 30th verse of the same chapter, descriptive of the souls of fish, birds, and reptiles. "God said," (Gen. i. 20.) "let the waters bring forth abundantly the moving creatures that have life"—(a soul, *nepeš*.) Again, verse 30, "I have given every green herb for food to every beast of the earth, to every bird, and to every reptile that hath a soul"—

nepeah, here rendered *life*.) We could give many instances in which *nepeah*, so often translated soul, denotes the blood,* the animal body—alive or dead. In these respects it exactly resembles its Greek representative, *psuchee*, and its converse, *anima*.

It often denotes any creature that lives by breathing. Parkhurst judiciously observes, that this word does not "certainly, in any other passage (than Gen. ii. and vii. if there), signify the spiritual part of man, usually called his soul." From all which, and much more to the same effect, we may logically conclude, that so soon as God breathed into the nostrils of Adam the breath of lives, he became a *living creature*. But yet, in fact, all this makes nothing for those who will have Adam a mere biped animal with superior organization; but as susceptible of death, in his entire constitution, as any other creature. For this reason: It is not a definition of body, soul, or spirit, in their technical meaning. It presumes not to define man either as respects body or soul, but simply states the singular manner of his creation, as different from all God's other works. God speaks on this occasion in a language wholly different from that employed in any other creation.

When all this, and much more to the same effect, is stated and conceded, nothing is gained by the whole class of Destructionists—by all that plead for the soul's materiality and mortality. Man has a *spirit*. And Moses gives no direct account how he obtained it. He tells of the formation of his body, and of the impartation of animal life; but he says not a word upon the subject of his spirit. True, the word *soul* is, by many, supposed to be synonymous with *spirit*. This is, indeed, assumed by all the Materialists and Destructionists, ancient and modern. They build upon a false assumption. They are not synonymous. Sometimes, indeed, the word *soul* is substituted for the words *spirit* and *mind*. Hence, the soul is immortal in one sense and mortal in another. The word *nepeah* in Hebrew, *psuchee* in Greek, and *soul* in English, as often signify life, mere animal life, as anything else.

Of one hundred and five times in which the word *psuchee* is found in the New Testament, it is *forty-one times translated life*, and might have been much oftener. It is twice translated mind, and once heart; while at other times it is distinguished from them, thus, "With all thy heart, and with all thy soul, and with all thy mind" (Matt. xxii. 37; Mark xii. 30.) Again, "To love him with all the heart, and with all the understanding, and with all the soul," &c. (Mark xii. 33.) In these instances, and such like, there is, virtually, a contrasted difference between the mind, the understanding, and the soul.

Soul and souls frequently stand for persons. For example: "Fear fell upon every soul." "There were added three thousand souls." "Every soul that shall not hear, will be destroyed." "Threescore and fifteen souls," &c. Substituting such instances as these, we have a majority of cases in which it does not mean the spirit, or understanding, or mind of man. True, it is sometimes used as equivalent to the word spirit; *toough, never translated spirit in the New Testament*. When the Saviour spake in the Jewish idiom, he said,—"Fear not them that can kill the body, but who *cannot kill the soul*." Here, some immortal part of man is called soul; which, upon the whole, is a Jewish idiom. It is evident that, in this case, it cannot mean the animal soul or life; for man can kill that. A few such instances, however, in which it clearly indicates the spirit of a man; such as "I saw under the altar, the souls of them that were slain for the Word of God" (Rev. vi. 9.) Again, Rev. xx. 4—"I saw the souls of them that were beheaded." These are disembodied souls—or spirits. These, of course, are immortal souls. Still, in the same book we have this word used in the same sense as in the 1st chapter of Genesis. When speaking of the fish of the sea, John said—"Every living soul that was in the sea died."

But, to have all the premises before us, we must have a short dissertation upon the word *spirit*; for, as before observed, certainly man has a spirit as well as a soul—using the word *soul* in its primary and unfigurative sense. Of the creation of this spirit, Moses gives no account farther than God made man in his own image and likeness. Now as God is spirit, and as man was made in his

* Virgil *Æneid* 9. L. 349. *Purpuream vomit ille animam*—His purple soul he vomits forth.

image, he, too, must have a spirit. But that he has a spirit, is distinctly and frequently averred by the Holy Spirit speaking to us in the living oracles. The spirit of a man is wholly intellectual. "Who knoweth the things of a man, but the spirit of man that is in him?" And who knoweth the things of God, but the Spirit of God! Here the spirit of man, and the Spirit of God are introduced as *intelligent* spirits, each knowing, and alone knowing, the things of the person to whom he belongs. This is the reason why *mortality*, or death, or destruction, is never once alleged of a spirit—any spirit, good or bad. *Spirits belong not to the precincts of mortality.* No expression could be more incongruous or revolting than that "a spirit died, or can die." Indeed, it is said "they cannot die" when it is said that angels cannot die. For the reason that angels cannot die, is not because they are *angels*, or messengers, (for this is an *official* name,) but because they are *spirits*. Perhaps this is the reason why these two words, *soul* and *spirit*, are never interchanged or substituted the one for the other in any version of their originals.

In the sacred scriptures of the New Testament we find PNEUMA, *spirit*, almost four hundred times. We have before said that we find PSUCHEE *one hundred and five times*. Now PNEUMA is never translated *soul*, nor PSUCHEE *spirit*, in any version of the New Testament that I have seen—*certainly not once in our common version*. Does not this fact speak a volume to those who confound the animal soul with the human spirit, in their speculations upon the mortality of the soul, and who thence infer the mortality of the whole man?

Of the whole number of three hundred and ninety-three occurrences of *pneuma* in the apostolic writings, it is applied to the *Spirit of God* some two hundred and eighty-eight times; to *evil spirits*, some thirty times; to the *human spirit*, forty times; and figuratively, to indicate *temper* or *disposition*, some seventeen times. From an analysis of the numerous occurrences of the word *spirit*, and its different acceptations, we have ascertained one very important fact, of much significance in this controversy with modern Destructionists. It is this: *When any one in dying gives up, or commends himself to the Lord, or to the Father, in such words as "He gave up the ghost," or "Lord Jesus receive my spirit," or "Father, into thy hands I commit my spirit," PSUCHEE, or soul, is never used, but always PNEUMA.* This, more than any other fact, shows the marked difference, the essential difference, between *soul* and *spirit*. The soul literal dies, the literal spirit lives at the dissolution of man. The body returns to the dust with its animal life, or soul; "the spirit returns to God who gave it." Ought we not, then, as Paul says the word of God does, "divide asunder," or separate between the soul and spirit, as well as "between the joints and marrows of the spine?" The word of God is truly "sharper than any two-edged sword," when thus separating matters so much alike in so many particulars. The same discriminating word of the Lord taught Paul to pray for the Thessalonians, that God would preserve their "whole spirit, soul, and body blameless to the coming of the Lord." *What God thus hath separated, let not man confound.*

There is a clear and well defined difference between these three, in the strict interpretation of them, indicated in this summary of our persons by this great Apostle. With him it is spirit, and soul, and body, and not spirit, or soul, or body. True, indeed, inasmuch as *soul* and *body* are equally expressive of one idea, so far as mere life is contemplated, it has come to pass that *soul* is sometimes used to comprehend all that is set forth under the term *spirit*; though, as before declared, they are never used in the original as controvertible terms. When any one of sense and reflection speaks of the immortality of the *soul*, he employs the word as equivalent to *spirit*, and not as it is employed in Genesis, 1st and 2nd chapters, to indicate animal life or a living creature.

The sophistry of the Materialists and the Destructionists of every school, acknowledging the Bible, so far as they seek to prove their doctrine from Gen. ii. 7, i. 20-30, vi. 17, vii. 15-22; 1 Cor. xv. 44-45, consists in this:—*They select one meaning of the word SOUL as its universal and immutable meaning; and, because in certain passages it denotes animal life, which is essentially mortal, they infer that all souls are mortal.* And because the words *soul* and *spirit* are sometimes used as, in their opinion, synonymous, spirits also die. Hence wicked men will be wholly and for ever annihilated in body, soul, and spirit; so far, at least, as is

essential to their personal extinction and perpetual unconsciousness. All of which they confirm by the same illegal process of reasoning on the terms *deströy* and *destruction*—assuming that these words must be taken in a special sense in this case, though by no means in accordance with their current and popular acceptance.

The passage in 1 Cor. xv. 44-45, deserves a special remark. It thus reads—(the human body being the subject of development)—“It is sown an animal body—it is raised a spiritual body. There is an animal body and there is a spiritual body; and so it is written, the first man, Adam, was made a living (animal) soul; the last Adam, a quickening spirit.”

The position of *PSUCHIKOS*, *natural*, in contrast with *PNEUMATIKOS*, *spiritual*, justifies Macknight and others in rendering it *animal*. There is no contrast between *natural* and *spiritual*, inasmuch as, in the proper sense of the word *natural*, the spirit is just as natural as either body or soul. It must, therefore, in this place mean *animal* as the proper contrast with *spiritual*. This common meaning of the word being preferred, there is no further mystery or difficulty in the passage. It means that man in two conditions may have one of two bodies—an animal or a spiritual. The one he has now in possession—the other, in hope. It is also indicated that the difference in these two bodies is analogous to the difference between the two Adams' in their origin; the one was of the earth, earthy; the other is of the heaven, heavenly. The animal body of the first Adam was animated by an animal soul; the spiritual body of the saints, after the resurrection, will be animated by a rational spirit. So far only are we authorized to extend the contrast, inasmuch as *BODIES*, and neither *souls* nor *spirits*, are the subject of comparison.

There is, then, no more foundation in 1 Cor. xv. 44-45, than in Gen. ii. 7, or in chap. ii. 22-30, for the destruction or for the mortality of the spirit of man. Paul nowhere teaches that a spirit dies, or that a soul, as a name for the rational spirit or mind of man, will ever be destroyed or annihilated. These are but the figments of ill-balanced and erratic minds, or overheated imaginations. Nothing dies that is not wholly of the earth. Angels, human spirits, Satan, and demons cannot die.

From this brief dissertation on *soul* and *spirit*, we may draw at least one or two arguments against Destructionists, or in proof of the eternal punishment of the wicked. The first of these constitutes our *eighth* argument against Destructionism. It is founded on the fact, that there is a radical and essential difference between the words *soul* and *spirit* in the original tongue—so great as to preclude the employment of the word *soul*, in any case, as a fair representation of the word *PNEUMA*, *spirit*; or the employment of the word *spirit* as a correct version of the word *PSUCHEE*, *soul*. The radical difference seems to consist in this:—That “soul” is a more *general*, and “spirit” a more *specific* term. *Nepesh* in the Hebrew and *psuchee* in the Greek, *anima* in Latin and *soul* in English, represent *animal life*, a *person*, *blood*, and sometimes the *human spirit*; while *ruach* in Hebrew, *pneuma* in Greek, *spiritus* and *animus* in Latin, and *spirit* in English, represent only the *rational and moral nature* of man. Hence, *the Holy Spirit, the spirits of the just, angelic spirits, are never represented by PSUCHEE, soul; WHILE THE TERM “SPIRIT,” IN NOT ONE CASE, IS EVER SAID TO BE DESTROYED, TO DIE, OR TO CEASE TO EXIST. In one word, death is nowhere in the Inspired Volume predicated of a spirit. Mortality, therefore, is no predicate of spirit.*

A *ninth* argument is also deducible from another prominent fact developed in the history of dying saints. Not one of them ever commended his *psuchee*, or *soul*, into the hands of the Lord. But many a dying saint has committed his spirit, or *pneuma*, to the care of his Redeemer. There is nothing, then, in *psuchee*, soul, necessarily intimating a separate and future existence, while there is nothing in *pneuma* indicating mortality.

It is assumed by those who plead for a final extinction of all evil spirits and wicked men, that there is nothing in spiritual nature necessarily implying eternal continuance. Hence the effort to demonstrate that man is not necessarily immortal. A very unnecessary undertaking truly! We concede, without argument, that God has never created anything which he cannot destroy. “He can create, and he can destroy.” But the question is not one of omnipotent or of

limited power. It is rather, *What doth God will?* or, *What has he said?* The whole argument upon the immortality of the soul, as a *necessary* immortality, because an emanation from the Divinity, is more Platonic, speculative, and curious, than learned or important. It is, indeed, wholly foreign to this subject; inasmuch as the inquiry is not, *What saith philosophy?* but, *What saith the Scriptures?* And where have they said that a spirit or a ghost dies or is extinguished? Such an idea is never expressed in the books of Apostles or Prophets. That animals die, whether human or brutal, is as certain as that they live. And that animal souls, with all their passions, appetites, and desires, die, is, just so far as I know, admitted by all well informed persons. There are some persons peculiarly fond of assailing the weaker points in an argument, without noticing the strong; and where there are no weak points, their ingenuity must manifest itself in assuming for those whom they assail certain weak points, merely for the sake of displaying their controversial tact and logical acumen in refuting them.

Of the same character is the special logic of that class of reasoners who assail the doctrine of a separate state of existence, as indicated by the word *Hades*. What, and where is Hades? Is it heaven, or hell, or the grave? Dives and Lazarus were, according to the parallel, both in Hades; and yet one was comforted and the other tormented. Hence they perplex the subject by inquiring, Are these two places the same, or so proximate that the inhabitants of both can hold conversations similar to Lazarus and Abraham? Some intelligent persons are no little embarrassed when attempting to comprehend all that is said of *Sheol* in the Old Testament, and of *Hades* in the New; and no less embarrassed when told that *Hades* means both the *grave* and the separate state of the dead. In the New Testament, *Hades* occurs but eleven times, and is ten times translated *hell*, but once *grave*. Yet we have the term *hell* in the English Testament *twenty-two times*. Of these, however, twelve are the English representatives of the word *Gehenna*, found just twelve times in the Greek Testament. Our Lord is the only person who uses this word with a reference to future punishment. James uses it metaphorically, of the tongue, but once. Of that member he says, it is sometimes "set on fire of hell." *Gehenna* and *Hades* do not represent the same idea. The former is the receptacle of the wicked only, the latter is the receptacle of the spirits or bodies (as the case may be) of all mankind, good or bad. Certain it is, then, that two words so dissimilar ought not to be represented by one and the same English word. It would have greatly startled an English Christian to have read the words of Jacob to his sons thus—"You shall bring down my grey hairs with sorrow to *hell*." And yet the word *Sheol*, the Hebrew representative of *Hades*, is there found. They have, judiciously enough, in this case translated it *grave*, as they have 1 Cor. xv. 58—"O *grave*! (not O *hell*,) where now thy victory?" Doubtless they ought in other cases to have so translated it. The spirit or soul of Jesus did not descend into *hell*, as the Church of Rome and our English Testaments read it—"Thou wilt not leave my soul in *hell*, nor wilt thou suffer thy holy one to see corruption."

Again, it would seem no less confounding to say of the rich man, that in *hell* he lifted up his eyes in torment, if it meant no more than the *grave*; or that in the *grave* he saw Lazarus in Abraham's bosom. To say, also, that Capernaum, or its inhabitants, and other wicked places, should be brought down to the *grave*, if it means only the receptacle of human bodies, would be equally inapposite and confounding to our reason. We are, therefore, obliged to contemplate the word as it was used by the Jews in the times of the Messiah, as indicative of the state of departed spirits, whether they were good or bad. Thus representing the state of the dead, rather than the place of spirits.

For example, should we represent the matrimonial state by the word *Hymenia*, and say of all persons when married, they entered into *Hymenia*, and that in *Hymenia* some enjoyed happiness and others misery, might not many persons, ignorant of the meaning of *Hymenia*, be no little confounded to comprehend what sort of a *place* *Hymenia* was, in which some persons might be happy and others miserable. *Place* and *state*, in things terrestrial, are more easily distinguished than in things not terrestrial. In the same terrestrial place, persons in different states may meet, without any confusion of ideas. Still, in such cases,

there is no resemblance between the state and the place. Where there is, however, a very striking resemblance between the state and the place, as between a jail or a palace, and their respective inmates, we are more apt to associate the one with the other, and are more perplexed in reconciling to the same place, persons in states essentially diverse from each other.

But soon as we leave terrestrial objects and the abodes of sense, our reasonings from place and state rather perplex than aid us in any effort to understand Heaven, Hell, and Hades. These are sometimes considered as places—distinct from each other as sun, moon, and earth. At other times they are considered as mere states. *Place* and *state*, beyond the confines of earth, may, therefore, in some sense, be regarded as one and the same. But that *hades*, always improperly translated *hell*, and sometimes improperly translated *grave*, the common representative of the Hebrew *sheol*, sometimes indicated both place and state, may be inferred with certainty, as I conceive, from several occurrences in both Testaments.

The Hebrews, Greeks, and Romans, located the souls of all the dead, under the ground. Among the Romans, *Infernus* contained both Elysium and Tartarus, repositories for all souls—good and bad. *Inferi*, in the Latin tongue, comprehends all the dead.*

Among the Jews, it sometimes indicates the *grave*, and is, therefore, equivalent to *Keber*, in their tongue, sepulchre. Still, it more frequently means something deeper than the grave, the profound abyss where souls abide. Numerous examples may be found in Jewish writing. From the Jewish prophets we can find ample proof: God, according to Moses, said, "A fire is kindled in mine anger, which shall burn to the lowest hell." Grave! That were an anticlimax indeed! Here it is *sheol*. In the Septuagint *hades*. Job, too, or one of his contemporaries older than Moses said—"The knowledge of God is higher than heaven, deeper than hell." *Sheol*. *Hades*. The grave! No. The mansion of departed spirits. David, also—"If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there." Septuagint, *eis ton haden*. Amos represents God as saying—"Though they dig (*eis haden*) into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves on the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command a serpent and he shall bite them." The contrasts here are most sublimely beautiful. In this place, certainly, *hades* descends below the grave.

In the same style the Messiah said, "Thou, Capernaum, that art exalted to heaven, shalt be brought down to hell"—*Hades*, certainly lower than the grave. This Hebrew and Greek view of the mansions of the dead seems, also, to have been in the mind of our apostle when he said, "At the name of Jesus every knee in heaven, in earth, and *under the earth* shall bow:" and in the mind of John when he said, "No man in heaven, nor in the earth, nor *under the earth*, was able to open the book, neither to look into it."

That souls separated from their bodies, (not merely animal souls, and dead bodies, sometimes in Hebrew called *nefesh*,) are the proper inhabitants of *Hades*, may be learned from other passages. Such as, "Thou wilt not leave my soul in *Hades*, nor wilt thou suffer thy holy one to see corruption." Here, in all propriety of contrast, the body is not to be doomed to *corruption*, nor the soul to *Hades*. The same usage obtains under the word *abussos*, Rom. x.—"Say not in thy heart, who shall ascend into heaven to bring Christ down from above? nor who shall descend into the deep, (a grave six feet deep!) to bring him up from the dead?" The dead are, then, in the deep—the *abussos*, the *Hades*, the *Sheol*. No one ever called the grave the abyss, or the unfathomable gulph.

Were it either desirable or necessary to demonstrate that the receptacle of

*- A passage in the 8th Æneid of Virgil intimates this:—

Non secus, ac si qua penitus vi terra dehiscens
Infernas reseret sedes, et regna recludat
Pallida, diis invisa, superque immane barathrum
Cernatur, trepidentque immisso lumine manes.

human spirits was understood by the ancient nations—Egyptians, Jews, and Pagans of all superstitions—to be deeper than the ground, a very long induction of authorities could here be introduced. Beginning with the necromancy of the Seven Nations—the provisions of the Mosaic law—consulting the spirits of the dead—the case of the witch of Endor, &c. we might fill a volume with documentary evidence, incontrovertibly clear and definite. But the occasion demands no such offering at our hand.

I will only add, that this word, *Hades*, like all other words of much importance, has a figurative meaning as well as a grammatical or historical meaning. In contrast with heaven, it indicates something very low—"Exalted to *heaven*, thou shalt be brought down to *Hades*." Here, heaven indicates great height, and *Hades* great depression. I shall go, said Hezekiah, to the *pulas hadou*—"the gates of hell," the gates of death. Thus the Messiah, concerning his church, says, "The *pulai haudo*—the gates of *Hades*, or death—shall not prevail against it." My church, said he, shall be immortal.

But one passage in the Book of God would seem to favor the assumption that it sometimes signifies *hell*, properly so called, or the place of future punishment. In *HELL*, *Hades*, the rich man "lifted up his eyes, being in torment." In this single passage it would seem to be equivalent to *Gehenna*. But the fact before stated, that it merely represents the state of the dead—or the place of departed spirits—comprehending, as separated from their bodies, all spirits, good and bad—those in Abraham's bosom or those in Paradise, and those in Tartarus or in prison—forbids the idea that even in this place it is used as synonymous with *Gehenna*, or the state of ultimate punishment. The four questions propounded and before noted, and all similar questions, may, I think, be most satisfactorily answered by observing that *state*, *mode*, or *condition of existence*, is the radical and important idea in *Hades*. And, as in the illustration from *Hymenia*, persons entering it may be contemplated as happy or miserable, in Paradise or Tartarus, in Abraham's bosom or in torment, *without any regard to local position*, but as respects their capacity, individual character, and associations. Thus the rich man and Lazarus were both in "Hades," as Queen Victoria and the slave Matilda are both in *matrimony*; but the former lives in a palace and enjoys the smiles of a prince, while the latter endures the peltings of the storm and the squalid poverty of a cheerless hut. In this view of the matter Jesus could say to the dying penitent, "To-day shalt thou be with me in Paradise;" and the risen Samuel could say to the distracted Saul, "To-morrow shalt thou and thy sons be with me."*

* It is an old adage, that "a child may ask questions which a wise man cannot answer;" and so it has happened in the case of *Virtuoso* and *Biblicus*, at the last church meeting for discussion, held in the *Harbinger*. *Virtuoso* asks the following questions in substance:—

- 1, Do the souls of the righteous go into *Hades* at death? and if so, are they present with the Lord?
- 2, Does the word *Hades* signify a place or a state? If a state, why translate it hell, grave, or unseen world?
- 3, From what part of the Bible do we learn that Abraham's bosom is a part or parcel of *Hades*?
- 4, Will any that are Christ's be found in *Hades*? and if so, will they not be subject to the second death?

In neither of these queries is there a word said about the separate existence of soul and body, and why did *Biblicus* contend for such separation in his answer?

Biblicus goes on to say, that "*Hades* means whatever it meant among the Jews of that age." Very well, and what did the Jews of that age mean by the word?

Josephus speaks of *Hades* as a place located somewhere in or under the earth, and Paul says, "Now this—having ascended, what is it, unless, indeed, he had also descended into the lower parts of the earth?"

Both Paul and Josephus were Jews of that age, and they locate *Hades* in the lower parts of the earth, and not in the atmosphere, nor in ether beyond the atmosphere.

Now if David meant by *Hades* what Paul and Josephus meant, then it is evident that Jesus is not there, but has ascended from thence; consequently, the souls of the righteous when separated from their bodies, do not go into *Hades*, else they are not present with the Lord.

Present and *absent* always have reference to locality or place. So I think, and so I reason.

VIRTUOSO.

While, then, location belongs to heaven and hell, in their proper import and current signification, it enters not into the idea of *hades*, as now contemplated by intelligent Christians. That there was such a state currently believed by all the world down to the Christian age, we can have no rational doubt. The ancients, we have shown, located it in the earth; they added the idea of place to it. This only goes to show how firmly, as well as universally they believed it. We may dissent from their notion of place and other circumstances, without at all impairing the weight of the evidence in favor of such a state as was indicated by the word *hades*.

The term is strikingly descriptive of the condition. It is drawn from the darkness and ignorance of its inmates as respects what is transpiring in this world. "The dead," said Solomon, "know not anything." They see not, they know not aught of the affairs of earth. The etymology of the word fully indicates this. It is compounded of *a*, negative, and *eidoo*, I see. *I see not*. The state is mysterious, obscure, invisible; and those in it are void of the light and the knowledge of this life. The grave itself is called "the house of darkness," and the environs of it, "the reign and shadow of death."

We have amongst us those who argue that the spirits of the dead are wholly unconscious from such sayings as, "Their thoughts perish." "The dead know not anything." "Abraham is ignorant of us," &c. and hence "the soul sleepeth," or is dead with the body. Admirable critics! Sage interpreters! Sublime philosophers! Truly, they prove how "dangerous a little learning is!" The first phrase indicates that when a man dies, his purposes die with him—his schemes fall to the ground—he can no farther accomplish his designs. The second phrase intimates their ignorance of what transpires amongst the living. "Their sons come to honor" or dishonor, "and they know it not." The affairs of earth are to them as though they were not. But does this prove that they are ignorant or unconscious of every thing else? When a person migrates from England to America, he personally knows nothing that transpires there from the moment he quits its coasts. Are we thence to infer that he never after knows anything of America, or any other place, because he knows nothing of England! Just such philosophers have we amongst us—preaching soul-sleeping and eternal unconsciousness from their profound knowledge of language!

That there is some analogy between a dead man and one asleep, is very obvious to the least attentive observer. But such analogy is only in that which is outward and visible. For even when men are literally asleep in body, the mind is oft employed in the most active enterprises, pains, and pleasures; so much, indeed, as to arouse the body from the lethargy of repose. The sophism on the part of such reasoners consists in their assuming that a resemblance in one or more respects is always proof of universal resemblance. If it be not always proof of universal resemblance, why infer it is so in this case? Do not those who deny that souls can sleep, themselves say of the dead that "they have fallen asleep," merely because of the resemblance between the body of a living man in sleep and that of a man dead. Strange logic, indeed, it would be, should every figure we use be taken as proof that we are always to be understood according to the letter. Then any one may prove from all the philosophers in Christendom, that not one of them believe the Copernican or Newtonian system of astronomy, or even the sphericity or diurnal rotation of the earth, because they all say, in common with the most ignorant child, "The sun rises and the sun sets;" while yet they teach that the sun is the immutable centre of the solar system, and that all the planets move round it. As learned and as discriminating as they who infer from Paul's words, "Them that sleep in Jesus God will bring with him," that Paul believed and taught that all the saints slept from death to the resurrection.

The ashes of the dead sleep no more than do the ashes of a tree. If the dead sleep it is, therefore, not their ashes, but their spirits that sleep. Why, then, should the dying saints so often commend their spirits, and never their bodies, to the Lord? Why should the dying Stephen say, "Lord Jesus, receive my spirit," if his spirit slept in the grave in the midst of his body till the resurrection?

But we do not remonstrate against the delusion of this system only from such

passages as the Lord's address to the penitent thief—"To-day shalt thou be with me in Paradise;" or from the parabolic representation of Lazarus borne by angels to Abraham's bosom, while yet the rich man's brothers lived on earth and his soul "in torment," all solicitous about their condition; or from the words of the dying Stephen, or those of the dying Messiah, commending their spirits to God when their animal life was expiring; but also from the clear, definite, and positive declaration of the apostles, that the saints immediately after death are present with the Lord, not in their bodies, but in their spirits.

Immediate, though not complete blessedness, and immediate, though not complete torment after death, is the doctrine of the Messiah and his apostles. Lazarus died and was instantly carried to Abraham's bosom. Dives died and immediately lifted up his eyes in torment! So taught the Messiah, and certainly he would not introduce a false and deceptive imagery to bewilder and perplex the world. Paul also affirms that soon as "absent from the body we are present with the Lord;" and "while in the body we are absent from the Lord." May I not ask, What language could more clearly and certainly indicate a continued and uninterrupted consciousness than this, or the fact of a separate state—a state in which the soul lives out of the body? What language could any choose more definitely expressive of such a state than that above quoted, if he desired to inform us of the fact?

Again, Paul contrasts the pleasures which, as a Christian man, he could enjoy while in the body, with those he could only enjoy out of the body; and from his inspired knowledge of the whole premises, concludes it would be better for him immediately to die than to live, so far as his own happiness is concerned. "To me to live is Christ, to die is gain." What could he gain by death but sleep, according to the theory of destructionism? Can any one of the soul-sleeping or soul-dying school state what Paul would have gained by death on their philosophy of man? We should like to have a clear estimate of the gain from immediate death to those who sleep, or are unconscious from death to the resurrection. Can any one, or will any one, enlighten us on the items of gain?

Paul farther declares, that to *depart* from earth, or from the tabernacle of flesh, is *far better* than to continue in the flesh. Strange language to the ears of those who cannot distinguish between the flesh and the spirit—between *continuing in the flesh* and *departing from it*. To interpret the words "continuing" and "departing," without some place to continue in and some place to depart from, as well as *something* to depart and *something* to continue, distinct from that in which it abides and from which it departs, will, require some person of more discrimination and learning than I possess. May I ask some one skilled in this new philosophy of language to favor us with an explanation of the mode of continuing in and departing from the flesh, when the whole man is all flesh or all soul, according to the theory which we oppugn?

We shall also solicit another favor from some of the adepts in this new theory. Paul affirms that it is *FAR BETTER* for him to leave the flesh than to continue in it. If, then, Paul's spirit slept in his body for eighteen centuries—that is, down to the present time—in what number and variety of items of gain does this *far better* consist? To make death far better than life, demands certain specifications. Can any one denying an immediate return of his spirit to the Lord, make such an exhibit as will sustain his declaration? We wait for a response.

The only attempt to reconcile Paul's language to the facts of the case supposed by all who advocate soul sleeping, is a metaphysical speculation upon the difference between real and apparent, or absolute and relative time. They are aware that if Paul meant real time, their position is wholly untenable. But they assume that Paul meant *apparent* time, and therefore, sleeping so soundly as do the saints, to them there is no time between death and the resurrection. According to them, the interval between death and the resurrection is, to the dead, annihilated. Paul, knowing this, spoke of departing from the flesh and being immediately present with the Lord, giving no intimation of any reserved or private sense; and, therefore, has virtually passed upon the Philippians, and all other readers, a cheat—substituting apparent for real time! A meritorious solution, truly, and one highly creditable to the moral honesty of the apostle!

But this policy wholly fails in disposing of the phraseology of being at home

in the body, and absent from the body. For, according to common sense, no man could speak of *being absent from the body*, if he can *live only in the body*. It would require a greater genius than any of our new theorists, to convince us that a man of sound sense and common honesty—an apostle, too—could speak of being absent from the body and present with the Lord, at any time, soon or late, if, indeed, he were all body or all soul, or if the soul cannot live without the body.

May we not, then, conclude that we have irrefragable evidence of a separate state of existence, a "Hades;" or that human spirits can exist either within or without bodies, and that when the spirits of the just are absent from the bodies they are not asleep, but positively happy in the presence of the Lord.

This argument in proof of HADES as distinct from heaven and hell—as the condition of all human spirits from death to the final resurrection—is itself our tenth argument against the doctrine of destructionism. For if spirits live in a state separate from their bodies for thousands of years after their bodies are destroyed, so far, at least, as to be converted into dust; and if their bodies be considered merely—as Peter represents his—a *tabernacle* to be put off at death, there is no instance of the extinction of a soul—there is, moreover, no axiomatic evidence of such an event, and no one has ever presumed to demonstrate the extinction or destruction of a soul, from any data, human or divine; nor has any one been able to find a single text of Scripture that intimates the extinction, annihilation, or absolute destruction of a human spirit.

But so much depending upon a clear scriptural indication of the existence of *hades*—as distinct from heaven and hell—or the fact of the separate existence of human spirits without their bodies, we shall sum up the arguments on which we principally rely for its development and confirmation:

1. The promise made to the penitent thief by the dying Saviour—"To-day shalt thou be with me in Paradise." Both of them that same day expiring together.

2. The dying words of the Messiah:—"Father, into thy hands I commend my spirit."

3. These are the last words of Stephen—"Lord Jesus, receive my spirit."

4. "I knew a man in Christ, some fourteen years ago, caught away to Paradise; *whether in the body or out of the body*, I cannot tell, God knoweth." Had it been impossible for a man to live out of the body, or for a spirit to exist in a separate state, I presume all, but those intoxicated with a new theory of man, will agree with me, that Paul could not, as a man of truth, much less as an Apostle of Christ, say, that he could not tell whether he "was in the body or out of the body."

5. There is no intimation that human spirits dwell in human bodies after death, or that they are interred with them in their graves. To this agree the words of Matthew, chapter xxvi. 52-53—After our Lord's resurrection, when the graves were opened, "many bodies of the saints arose, went into Jerusalem and appeared unto many." Now, had the spirits of these saints been sleeping in their bodies, would it not have been said, many of the "saints arose, went into Jerusalem and appeared unto many?" The fact that *bodies* only came out of these graves will be regarded as proof that bodies only were deposited in them.

6. An argument may be deduced from the restoration to life of the son of the widow of Sarepta, by Elisha the Tishbite. The story is told, 1 Kings, 17th chapter. The prophet prayed for the child in the following words:—"O Lord, my God, let the child's soul come into him again." The Lord heard the voice of Elisha, and the *soul* of the child came into him again, and he revived.

7. From the names given to the body by the Apostles Peter and Paul. They both call the body a *tabernacle*—they both regard the soul as dwelling in a house, a temple, or a tabernacle. Hence the soul is a *guest* or a *ghost*. Thus said Peter: "I must soon lay aside or put off this tabernacle." There was some person that put off this tabernacle. This is corroborated by Solomon, who said, "The body returns to the dust, and the spirit to God who gave it."

8. From demons, evil spirits, and the whole doctrine of familiar spirits, and necromancy—their possession and dispossession—it is shown at great length that the spirits of wicked men perish not in their bodies; and that spirits are

so diverse from bodies as to go into them, and come out from them, &c. No Materialist or Destructionist can, in any plausible way whatever, dispose of this argument. They can only say that demons, and familiar spirits, and all spirits, are phantoms. They are phantoms, however, the belief of which has always been as universal as any sentiment, or view, or tradition ever expressed in language.

9. From the parable of the rich man and Lazarus. This comparison, founded upon facts, as all the Lord's parables are, clearly indicates that while the body is in the grave, the spirit is in conscious existence—susceptible of pleasure or pain. It was before the resurrection, and while the rich man's brothers were still living, that Abraham told the rich man that while Lazarus was comforted he was tormented.

10. From the developments on opening the fifth apocalyptic seal. John "saw under the altar *the souls* of those who had been slain on account of the word of God and the testimony which they held; and they cried with great earnestness, soliciting information on the subject of the continuance of God's forbearance to punish them who had shed the blood of saints and martyrs. Now had there been no separate state, no souls distinct and separate from their bodies, how could such a case have been introduced as representing God's schemes of providence towards the living and the dead.

11. Our next argument is deduced from a passage in John, 11th chapter—"*Whosoever liveth and believeth on me, shall never die.*" Martha's faith only went so far as to repudiate a pre-millennial resurrection of the saints. She, simple woman, only believed that her good brother Lazarus should "at the resurrection rise on the LAST DAY," *not a thousand years before the last day*; for she was technically a post-millennial adventist; but this point of never dying had not yet become familiar. Still she believed it when the Lord said it.

My eleventh argument then, is, that if he that believes in Christ shall never die, and as Christians actually die so far as their bodies are contemplated, their souls must certainly survive their bodies, else the Lord has deceived us.

I hold this to be as evident as any proposition can be—an argument, I humbly think, irrefragable. It bears equally against soul-*sleeping* as against soul-*dying*. For if death is compared to a sleep, as some contend, in all respects, then the sleep of death, or unconscious existence after death, is wholly repudiated in the words "*he shall never die*;" that is, he shall never pass into a state of unconscious existence.

12. My twelfth argument shall be deduced from an argument offered to the Sadducees by the Messiah in person, as reported by Luke in the words following, to wit: "Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were, therefore, seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also; and they left no children, and died. Last of all the woman died also. Therefore, in the resurrection, whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children in this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him" (Luke xx.) To understand this most important passage, we must quote another from Luke's Acts of the Apostles, chap. xxiii. 6-8: "But when Paul perceived that the one part were Sadducees, and the other part Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For

the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both." "The Pharisees acknowledge BOTH"—*two tenets, not one*. Angels and spirits are the one tenet—the resurrection of the body, the other. The Sadducees deny spirits and a future state; consequently, the resurrection of the body. The non-resurrection of the body was, therefore, a mere consequence of their doctrine. Now the Messiah always aims a blow at the root, the tap-root of the system of error. He proves that *spirits are*; that the spirits of the dead ARE. The Sadducees say they are NOT. Jesus affirms not that they *were*, but that they ARE. Abraham is dead, Isaac is dead, and Jacob is dead, said the Sadducees, wholly dead; "spirits are not, bodies only are; and as their bodies once were, but are not, the resurrection is absurd." But Jesus affirmed that spirits *are*—and his proof is, that *God is the God of Abraham*—of some existing person—not the God of what *was*, but the God of what *is*. Therefore, as he is not the God of the dead, but of the living, Abraham, Isaac, Jacob now live—*always live*. For, adds he, "All live to God"—"*If dead to us, they are alive to him*." "But their bodies are yet in Palestine—their sepulchres are yet with us. For David or Abraham is not yet ascended to heaven—their sepulchres and their ashes are still with us, but their spirits live with God."

13. Paul said he was a Pharisee, in the midst of an assembly of Pharisees and Sadducees. He intended to save his life by it. Did he lie? He was, in the sectarian sense, a Pharisee, and not a Sadducee. This was solemnly affirming for them in all the points designating their peculiarity on the Sadducean hypothesis. I offer it now in confidence as a conclusive argument against destructionism, against Sadduceism, against materialism in every form of it. The resurrection of the dead, the existence of angels and spirits, and the everlasting existence of man, either in happiness or misery, were the whole constituents of a Pharisee. Paul affirmed these to be true when he solemnly declared that he was, in opposition to the scepticism of the Sadducees, a Pharisee in faith, and by descent not merely the son of a Pharisee, but a Pharisee himself.*

14. A *fourteenth* argument may very naturally be deduced from our Lord's words to Thomas, when he convinced him that he was not a spirit. He defines a spirit in comparison with a body, as essentially unlike it, in its materiality. "A spirit," says he, "has not flesh and bones as you see me have." This cannot be plausibly denied to be a clear proof of the existence of spirits without bodies. When, indeed, the Sadducees say that there is neither angel nor spirit, do they not mean *human spirit*? For of what other spirit than angelic, save the human spirit, do the Scriptures speak? And did the Sadducees ever deny that there was a spirit in man while he lived? Never; they only denied departed spirits, or human spirits existing after or without their bodies. Now as the Pharisees confessed both angelic and human disembodied spirits, and the Sadducees neither—and as our Lord and his Apostles agreed with the Pharisees, and not with the Sadducees in their peculiarity—follows it not, then, that we have in this argument a clear and irrefragable evidence of the existence of human spirits without bodies; and, consequently, of *hades*, as before propounded? May we not now regard these fourteen arguments in proof of the existence of human spirits in a state called *hades*, separate and distinct from their bodies, as amply sufficient to confirm its certainty, and to explode a theory which reduces man to a simple *animal* possessed of a *vital principle* called *soul*, but whose existence is not only identical with the body but inseparably co-existent with it?

The last evidence we shall here offer of an intermediate or separate state of existence, is the fact that Moses appeared on earth about 1480 years after his death. That great lawgiver died on Mount Pisgah, in the land of Moab, in the 120th year of his age, in the year of the world 2553. The Lord buried him in a sepulchre in the valley opposite Bethpeor, where his ashes repose unto this day. We are, however, distinctly informed that shortly before the crucifixion, in the 33rd year of Christ, he appeared on Mount Tabor, in company with Elijah, whose body had been translated into heaven 550 years after Moses died, and 896 before the birth of the Messiah.

* These arguments have been stated in my Essays on the "Tyranny of Opinionism," but are here presented in connection.

This is a fact so incontrovertible, that the most reckless and presumptuous of the opponents of a separate and intermediate conscious existence of human spirits presume not to deny it. The only disposition of it which they can make, is to assume that the Lord raised him from the dead for this purpose. But against this assumption there is one fact which they seem not to have noticed, viz.:—that Jesus Christ, and not Moses, was “*the first born from the dead*,” “*the first fruits of them that slept*,” that in all things he might have the pre-eminence, and be regarded as the RESURRECTION and the LIFE. And might we not, with great propriety, object to this assumption, that no hint of this sort, by way of explanation of the marvellous, is given by any inspired writer? And to have remanded Moses to the vale of Pisgah, and Elijah to heaven, would seem so arbitrary a disposition of them as to have called for some explanation from some one of the three evangelists that record the transfiguration? They do, indeed, inform us that their destiny was the same. One and the same bright cloud overshadowed them both, in which the Father Almighty was present, and from which, for the last time, he spoke aloud, commending his Son, then on the mount, as his ORACLE to the human race.

I should not have dwelt so long on this memorable incident, but for the sake of developing the presumption of those daring innovators who, for some reason, are seeking to overthrow the glorious sanctions of our religion, expressed in the words “eternal punishment” and “everlasting life,” delivered by the Lord himself. A modern philosopher has recently enlightened the world by two treatises—one on “the Philosophy of Man,” another on “the Philosophy of the Intermediate State.” He yet proposes a third treatise, to be denominated “the Philosophy of a Future Life.” In his generosity he has only taxed us with a single sheet of developments on the whole Philosophy of Man, and with equal kindness he has contracted his Philosophy of the Intermediate State within equally restricted dimensions. I have but two faults to find with his treatise on the Intermediate State. The first of these might, by some utilitarians, be regarded as its greatest perfection. It is a valuable exemplification of the fallacy technically called *petitio principii*, or, vulgarly, “the begging of the question.” Any one who desires to see how far a man may wander from reason and common sense without seeming to notice it, will be edified by reading this extended assumption. He disposes of the strongest passages in proof of Hades, or the separate state, by this admirable argument:—

“A state of conscious existence between death and the resurrection is nowhere taught in the Scriptures: therefore, it is not taught in this passage nor that—therefore, it is not taught in this parable nor in that—therefore, it is not taught by Jesus nor by any of the apostles.”

Another exception which I record against it is its striking irreverence for the authority of the Bible. I do not recollect to have read any treatise less respectful of the authority of apostles and prophets, from any one pretending to believe the Bible to have come from God. It is only a reiteration of obsolete glosses in a more daring and presumptuous style. For example, “To-day shalt thou be with me in Paradise,” means, “This day or that day when I come to the possession of my kingdom, some two or three thousand years hence, then shalt thou be with me in Paradise.” As for Moses in the mount of transfiguration, that is all explained according to Philosopher Welsh, by a single assumption, viz.:—God raised Moses from the dead, and after he had shown him on the mount, caused him to die a second time; after which the Lord himself buried him in some unknown sepulchre! And not to weary my readers with such displays of the waywardness of self-opinionated theorists, when Paul tells us of his not knowing “whether he was in or out of the body,” it only meant that he was in a dream somewhat confounded at the time, and had no distinct apprehensions of himself! Seriously to respond to such irreverence is, I presume, as unnecessary as it would be irksome to any one who trembles at the Word of the Lord.

On the arguments and facts already offered we rest our cause, so far as the ascertainment of the proper import of the terms *life*, *death*, *destruction*, *punishment*, *hades*, and *gehenna* are concerned.

Of the term *gehenna*, translated *hell*, we have said but little. It is defined by our Lord to be a place of “eternal punishment”—a place of “eternal fire,”

where the soul and body, or the whole wicked man, is to be tormented for ever and ever. Against this view Destructionists and Universalists argue from the fact that "*the vale of Hinnom*," whence the word *hell*, in the environs of Jerusalem, was the place of consuming the carcases of dead animals; and, therefore, wholly earthly, temporal, and inapposite to represent any thing that did not come to an end. How short-sighted, or how diseased the vision, of such Doctors! Were not Jerusalem, Mount Zion, and the city of David, places as earthly and temporal as the vale of Hinnom in their environs? And in reason's ear is it not as good an argument against the perpetuity, spirituality, and felicity of heaven, that it is so often represented under the imagery of earth—of that same Jerusalem, Mount Zion, and City of the Great King? When Paul says, "You Christians are the children of the Jerusalem which is above, the mother of us all;" or when he says, "You are not come to the tangible mountain, but to Mount Zion, the city of the living God, the heavenly Jerusalem," does he not use imagery of earth as inapposite to set forth the eternal state of the righteous, as Gehenna is to set forth the eternal destiny of the wicked? As learnedly and as rationally, therefore, might the new theorists object to the *heaven* as to the *hell* of the New Testament; inasmuch as the imagery of both comes from the same vicinity—from Judea, Jerusalem, and the environs thereof. And, indeed, the same mad philosophy and philology might, and sometimes does object, with as much reason, to the existence of angels or spirits and their correlates: for they, too, are terms of earth, as is every other term appreciable by mortal man. I once knew a crazy literalist who affirmed that wind and spirit were the same—that a man's breath was his soul, because both were represented by the same word. Nor did he stop at these absurdities, but persisted in the maintenance of a literal river of life, jasper walls, pearly gates, and golden streets in the heavenly Jerusalem.

That a lake of fire and brimstone, the flames of Tophet, and the perpetual burnings of the Vale of Hinnom, should become emblems and representations of the fearful doom of wicked and ungodly men, is certainly as rational and consistent as that a garden of delight, a golden city, spacious and splendid mansions, crowns of glory, and kingly thrones, should constitute the imagery of the eternal honors and blessedness of the children of God. No man of good sense and scriptural information understands these representations to be exact literal delineations of the future condition of saints and sinners. Pleasure or pain corresponding with these figurative representations, is all that persons of sound sense and accurate discrimination understand by them.

In conclusion of this already too prolix dissertation on terms and definitions, we must say, in regard to destruction as *involving the sanctions of the Christian religion*, that salvation and condemnation are its sublime, awful, and tremendous sanctions. He that diminishes either of these in its character, extent, or duration, detracts just so much from the claims of the whole institution upon the attention and acceptance of every man. If the life to be enjoyed is not to be everlasting, or if the *condemnation to hell*, (for so our Lord denominates it,) is to terminate in a year, a century, or a millennium, then neither the salvation is of infinite importance, nor the condemnation of infinite dread. A pain, however intense, which continues but a day, a year, or an age, is nothing compared to a pain that is everlasting. Whatever reasons, then, justified our Saviour in holding forth a "fire unquenchable," a "worm undying," a "punishment everlasting," will justify every other preacher in arraying the same awful issue of gospel despising before the mind of every impenitent sinner.

Again, the motives that induce some persons to broach the doctrine of soul-sleeping, and to impose it upon others, have neither reason nor philosophy to commend them to any man's acceptance, nor to justify any conflicts concerning them in the Christian community. For suppose a human spirit sleeps for a thousand years and awakes in felicity, unconscious of a moment's interval; or, in one moment departs, and is with the Lord, there is nothing fatal to either party's comfort in whatever theory he may adopt. Consequently, to introduce such a question, and to seek partisans to it, is voluntary schism for its own sake, without the slightest hope of advantage or interest to any.

It is only in its bearings upon other parts of the Christian system, and in the

tendencies of such idle speculation to minister strife rather than godly edifying, that we deem them worthy of Christian reprobation. Neither soul-sleeping, then, any more than destructionism, has one argument in its favor; while the latter is in direct opposition to the sanctions of the gospel and the definite and clear signification of a hundred scriptures.

The authors of all false theories of religion and morality are persons who assume to be philosophers, so far at least, as to be able to construct a universe and a divinity, in their judgment, more rational and worthy of all acceptance than those which they oppose. Such, most certainly, are the Universalist, the Restorationist, the Destructionist, and the drowsy-dreaming inventors of spirit-sleeping—with the microscopic doctors of infant and Pagan annihilation. To one, universal salvation—to another, the partial annihilation of mankind—is the *beau ideal* of a wise, and just, and benevolent system. To all such spirits the Bible is but an encyclopedia of proof texts to confirm their theory. The rational, healthy, and practical Christian forms no theory of things incomprehensible. He only seeks to know and understand what the Bible teaches. He feels himself inadequate to comprehend the history of sin and of punishment in the amplitude of their bearings upon a universe, upon the character of its author, and the destinies of his liege and loyal subjects. He wisely concludes that whatever reasons may justify God in inflicting temporal and partial evil upon any human or angelic being, may justify the infliction of eternal punishment upon such portions of intelligent creatures as have been placed under special dispensations of divine mercy and love. With all such the true philosophy is, What say the Oracles of God?

God is said to be THE FATHER OF THE SPIRITS—not of the *bodies*, nor of the *dispositions*, nor of the *breath*, but of THE SPIRITS of all flesh. And as such he will judge and retribute all. He has solemnly said that *all that are in their graves* shall hear his voice and come forth—they that have done good and they that have done evil—the one shall rise to salvation, the other to condemnation. He does not say, in any passage of Scripture, that there is only a portion of mankind that will come out of their graves. Nay, he has said that “the sea gave up the dead that were in it, and that death and hades gave up the dead that were in them, and that they were all rewarded according to their works.”

The Christian believes that a future state is neither clearly nor fully set forth in the law of Moses, nor in the Jewish prophets. His faith is, that “life and immortality have been brought to light in the gospel,” and that all questions concerning the state of the dead, a future judgment, and the world to come, must be learned from Jesus and his apostles. He is THE RESURRECTION and THE LIFE. And to his chosen witnesses he committed the secrets of the future state, to be divulged just so far as the true interests of mankind should require. He and they have taught us that he will raise *all the dead*, judge *all mankind*, separate the righteous from the wicked, and consign the latter to such an *everlasting punishment* as he has prepared for the devil and his angels, while the righteous only shall inherit an *everlasting life*—an eternal blessedness; that salvation is being for ever with the Lord, and condemnation “an everlasting destruction from the presence of the Lord and the glory of his power.”

Aware that beyond the Bible there are no *data*, no facts, from which to reason, a prudent man—one who fears God and loves mankind—will not presume to affirm anything concerning man, adult or infant, not clearly indicated in that book; he will introduce no idle speculations—he will affirm nothing for which he cannot produce a “*thus saith the Lord*.” His wisdom and honor alike consist in preaching Christ as the wisdom of God and the power of God to salvation. He will make known nothing, introduce nothing but Christ, and him crucified, under the title of Christian doctrine and Christian preaching.

Does the Bible indicate that a man has a body, a soul, and a spirit, as clearly as that he has a head, a heart, and a hand, he presumes not to deny it. Does it teach that the intellectual and moral something called “spirit,” is not that animal something called “soul” or “animal life,” he will not affirm that the soul is the spirit, or that the spirit is the soul, and that both are breath. Does the Messiah say that a spirit, a human spirit, has neither flesh nor bones, he will not deny that there is any such thing as spirit. He will not make his own dulness, indocility, or incapacity an argument against the facts and dictations of

the Holy Oracles. Nay, he will in all matters bow to the authority of the Bible. He will not proceed to annihilate infants, Pagans, and wicked men, because he cannot comprehend the principles of the divine administration. He will not assign to Pontius Pilate, Judas Iscariot, Annas and Caiaphas, Nero, Domitian, and Mahomet, the eternal punishment of a humming bird, a turtle dove, or a pigeon, because of his want of intellectual and moral discrimination. He will not fraternize with the Sadducee in denying angels or human spirits, because he never saw either himself, or because he doubts whether he himself has anything in him but stomach and breath. He will not make the sterility of his own soul an infallible criterion of all souls in the universe. He will not first teach that the human spirit is mortal, and then set about to refute the Messiah's affirmation, that *spirits cannot die*, or that man cannot kill the soul. Because of his defects in the science of interpretation, he will not assume that the word *destroy*, when applied to man, always means absolute annihilation or complete extinction, well knowing that such a one would be essentially wanting in conscientiousness, and most unfit to be a leader or a guide to the ignorant and unlearned inquirers after the will and ways of the Lord.

I have by no means exhausted this subject. A mere miniature view of its prominent points and aspects is all that we have had either room or leisure for. I suggest these views and considerations to those whose minds have been unsettled by presumptuous and wayward dogmatists; rather as a help to their own investigations, than as a full and perfect treatise on the subject. Believing as I do, that there is but a very narrow isthmus between absolute scepticism and the affirmations of those views of the new philosophy of man, and of the intermediate state—the denial of a universal resurrection, and the eternal punishment of unbelieving and ungodly men—I cannot but observe with great solicitude every attempt made to weaken the sanctions of the gospel, and to reduce man to a mere two-legged animal, whose soul is blood, whose spirit is breath, and whose destiny in sin is but the punishment of an insect—the decomposition of an organized atom. From such philosophists and prosy dreamers—such conceited dogmatists and reckless schismatics, may the Lord save his cause and people!

THE SPIRIT OF BENEVOLENCE.

THIS is one of the noblest attributes of man. It is a source whence flow streams that gladden the heart of suffering humanity. It is a verdant spot in life's sterile desert. Our earth is covered with vast, barren, and sandy plains. No plant, or tree, or murmuring rivulet, breaks the dull monotony. Anon, the sickly simoon comes in sweeping circles, and stifles the way-worn traveller. But the scene sometimes changes. Hope lightens up the sickened heart. A fertile spot, called an oasis, opens to view. What transports swell the soul upon its egress from such blighting prospects! Here are umbrageous trees, waving grass, and limpid fountains, rendered more delightful by the wide contrast. Human life is a journey through the howling wilderness, and a spirit of benevolence is one of these green spots where the weary find repose. It is a fountain gushing forth amid life's arid sands, flowing on, not for itself, but for others. It is doubly blessed. It blesses him that gives, and those upon whom it bestows its benefactions. Opposed to this is a mercenary or selfish spirit, from whose flinty bosom no gladsome water springs. There the fruits and flowers of human affections fade and die — there unrelenting sterility resists the sunshine and rain of heaven. How ennobling, then, to cultivate the former, and suppress the latter—to enkindle upon the altar of the human heart a spirit of devotion to the cause of humanity — to awaken the sympathies in behalf of those who are suffering from the ills incident to our fallen and degenerate nature. Such themes may not charm the gay, the ambitious, and the proud; nor fascinate those who love victories achieved on the crimsoned field of war. But they must ever find a warm response in the heart that is touched by the love of God, and has one spark of the spirit of the Meek and Lowly One. Such a spirit hovers around the abodes of squalid poverty and woe-begone wretchedness, for the true followers of Christ hear the cries of the poor, and plead the cause of the dumb. There are many objects in this unfortunate planet of ours for the exercise of Christian benevolence.

THE TRUE FEAR OF GOD.

The true fear of God and the obedience thence resulting, must be founded in the faith of that testimony concerning himself, which he has given us in his Word. Nothing can be more manifest than that if God has revealed himself to sinners, and calls upon them to fear him, he means that he should be feared in the character in which he is revealed. The man who, with that revelation in his hand, professes to fear and to obey God, on other terms than those which it prescribes, instead of honoring, insults him—instead of offering an acceptable service, presents what he must reject with indignation. When God makes himself known to sinners, he makes himself known in a character corresponding to their condition. It is to men as sinners that the Bible is addressed. If they do not read it in the remembrance of this, they cannot understand it; for the meaning and appropriateness of any communication must depend on the character and circumstances, and consequent need of those to whom it is made. As sinners, men need salvation. In the Bible, accordingly, God appears as “the God of salvation;” and to “show unto men the way of salvation,” is its principal—nay, I might almost say, taking salvation in the most enlarged sense of the term—its exclusive design. It follows that no sinner can be considered as truly fearing God, till he has recognized him in this relation, and distinctly and fully acquiesced in that way of salvation, on those proposals of mercy which he has been graciously pleased to reveal. The first expression of the genuine fear of God, on the part of a fallen creature, is the prayer of the publican, attested in the publican’s frame of spirit, “God be merciful to me a sinner!” A self-righteous sinner is the strangest, the most anomalous, and self-contradictory of all characters. That sinner shows that he has no right conceptions, no becoming impressions of the purity and justice of his offended Maker—that there is “no true fear of God before his eyes,” who presumes to think that he can justify himself in His presence. Before man had sinned, it was the law or authoritative appointment of God, that he should hold his life of original blessedness on the condition of his continued innocence. But

the moment man fell, and became a sinner, his cause was necessarily altered; and it is now equally the law, or authoritative appointment ‘of God, that, as a sinner, he must owe his forgiveness and happiness to sovereign grace and mercy, through faith in a Mediator. The reception given to the offers of a free salvation, is now the test of loyalty or rebellion. That man retains in his bosom the spirit of a rebel, who persists in attempting what God has declared impossible, and in flattering himself he cannot want what God has pronounced indispensable—who flies in the face of his most explicit assurance that “by the works of the law no flesh living shall be justified,” and still “goes about to establish his own righteousness;” who puts in his claim for right, when he should present his petition for favor—who openly or secretly, in words or in heart, inserts his own name into that plea, from which the Most High has excluded every name in or under heaven, but the name of his Son; who professes to seek the favor of God by “keeping his commandments”—and forgets that “this is his commandment”—and to a sinful creature, necessarily the first of all his commandments, “that he believe on the name of his Son Jesus Christ.”

No true obedience, besides, can be rendered to the Divine commandments, so long as the heart continues estranged from God, in its natural state of enmity against him; and this enmity is slain only by the cross. The fear and the love of God take possession of the sinner’s heart together, when, feeling his sinfulness and condemnation, he flees thither for safety, beholds there “mercy and truth meeting together, righteousness and peace embracing each other,” justice and grace revealed with honor in the sufferings of the appointed Surety, “good-will to men” in union with “glory to God.” The believing contemplation of these divine harmonies with love, and the sinner, relieved from slavish terror, and renewed in the spirit of his mind, “runs in the way of God’s commandments.” Fear restrains him from evil, and love invites him to good.

May the Lord fill our minds with
“the true fear of God.”

C. D. H.

THE LORD'S REPAST.

In the Lord's house stands the Lord's table, as the table of shew-bread stood in the symbolic sanctuary under the old dispensation. The repast or feast is a royal one, from the dignity of him who instituted it, as well as from the character of the partakers, who, as the antitype of those who had access to the shew-bread, are a royal priesthood.

"As they were eating, Jesus took the loaf, and having given thanks, broke it, and gave it to the disciples, and said, Take, eat; this is my body. Then he took the cup, and having given thanks, gave it to them, saying, Drink of this, all of you; for this is my blood, the blood of the new institution, shed for many, for the remission of sins. I assure you that I will not henceforth drink of the product of the vine, until the day when I shall drink of it new with you in my Father's kingdom." And after the hymn they went out (Mark xiv.)

"They continued steadfast in the teaching, in the fellowship, in the breaking of the loaf, and the prayers" (Acts ii. 42.)

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner, also, he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep" (1 Cor. xi.) "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight" (Acts xx. 7.) "You cannot drink the cup of the Lord and the cup of demons: you cannot

partake of the table of the Lord and the table of demons. Do we provoke the Lord to jealousy? Are we stronger than he?" "The cup of blessing, which we bless; is it not the joint participation of the body of Christ? Because there is one loaf, we, the many, are one body; for we all participate of that one loaf." Thus we have the Lord's house, the Lord's table, the Lord's supper or repast, the Lord's cup, &c.; or in other words, the Christian temple is furnished with a table and feast, to which the entire brotherhood have access.

THE DESIGN of this royal institution first invites attention. It commemorates the Lord's death, and is never worthily attended to unless he is duly remembered. The remembrance of the Redeemer is to be regarded as a means to an end—gratitude for his amazing love demands for him an abiding place in our minds, and the due effect of such indwelling is the continued and increasing sanctification of body, soul, and spirit to his service.

Has this ordinance a sin-cleansing power? is a question often put, and difficult to answer, from want of clearness as to the meaning of those who present it. If the inquirers ask, Does the remission of past sin stand so connected with it as to authorise the expectation, that it becomes a passport for heaven to the dying—or if they ask, Whether the disciples of Jesus, after immersion, should observe it *for*, or *in order to*, the remission of sin committed since immersion, or since last attending to it, as baptism is regarded in order to "wash away sin?"—the answer is, "Certainly not." The disciple, having been buried by baptism into the death of Jesus, is authorised to approach with confidence the throne of grace, assured that while walking in the light, and confessing his sins, God is faithful and just to forgive him. Thus at any hour, in any place, however secret, has he the promise of remission upon hearty and penitential confession. "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness" (1 John i. 9.) This verse, however, refers to *more* than forgiveness—forgiveness and cleansing not having in any sense reference to the same work—the latter item being also stated in the seventh verse. "But

if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanses us from all sin." For the children of God to obtain, upon confession, forgiveness of their omissions and transgressions, is to them no small boon; but when viewed in relation to the Saviour's desire to present them to himself "a glorious church, without spot or wrinkle, or any such thing," "that they should be holy and without blemish," "beholding, as in a glass, the glory of the Lord, and changing into the same image from glory to glory," the destruction of the power of sin is the desideratum and the thing promised by John, as the result of walking in the light and having fellowship with the Lord and his brethren. Continual confession of the same sin might be the effect of a powerless gospel, or a false profession; but Jesus designs to save his people, not in their sins, but *from* them—to cleanse them from all unrighteousness, and that, too, by his precious blood. Persons are often told that the blood of Christ washes away sin: the sinner is directed *from*, rather than *to*, the bath of regeneration, assured that *the blood* will remove all his guilt. But while we delight in the consideration, that faith, baptism, and the entire Christian system, flow to us as consequences of that one offering, it must be denied that language such as the above is warranted. The sinner is never directed to wash away his sin in the blood of the Redeemer. The *cleansing* power of that blood is spoken of in relation to the saints, the adopted children of God; those who have received, in a bath of water, through faith, forgiveness of sins committed before their conversion. How the blood of Christ effects the purification of the disciple, by destroying the power of sin, may next invite the attention. The saints love their Saviour, and say from their hearts,

"If all the world our Saviour knew,
Then all the world would love him too."

They love him because he first loved them, and gave himself for them: love, the effect of such a cause, fills the soul with gratitude, and subjugates the will to the desire of the loved one. Hence the believer, while viewing by faith his Redeemer's agony in the garden, the thorny crown, and the accursed tree, commits no wilful sin; when he speaks

or acts contrary to his spirit, he has forgotten Calvary—he has ceased to consider the High Priest of his profession. When about to yield to temptation, by deviating from truth, uttering the angry word, or doing evil for evil, were he to fix his mind upon that blood-besprinkled brow and bleeding side, he would raise the shield of faith, and with the Spirit's sword shiver the dart of temptation, and conquer through him that loved us. As an adversary often defeated loses power, and a limb unused becomes paralyzed, sin continually resisted dies; the resister is purified and triumphs; and thus the blood of Christ cleanses from all unrighteousness. What an impression must have been left upon the minds of the disciples, who wept around the cross and saw the dying agony! Could there be frequent reproduction of that scene, how might the thoughtless professor be led to weep, to love, to watch, and live! This cannot be. But mark the wisdom of heaven. The Redeemer took the cup, saying, "This is my blood of the new institution, which is shed for many for the remission of sins." "This do in remembrance of me." We now see the design. The Romanist will have transubstantiation, and, by fixing the mind upon the actual presence of flesh and blood, encourage the delusion of mysterious influence, leading the mind of the communicant from the cross; while the intelligent believer receives the bread and fruit of the vine *as such*, but at the same time *constituted* to him the body and blood of his now risen Lord, so *associated* that to look upon them is to re-behold his Saviour's death. To partake of this holy feast without such faith, "is to partake unworthily;" therefore Paul wrote, "So, then, whosoever shall eat this loaf and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and then let him eat of the loaf and drink of the cup. For he who eats and drinks unworthily, eats and drinks judgment to himself—not *distinguishing the body of the Lord*;" while they who discern the body of the Lord, eat the bread of heaven, which was given for the life of the world. These considerations bring under notice the periods consecrated for observing an institution thus big with import.

OF THE TIME FOR PARTAKING OF THE

LORD'S SUPPER the Saviour gave no intimation. "*As often as ye drink this cup,*" and "*Do this in remembrance of me,*" fix not the time, but the object; and those of the church of Corinth who slept by reason of unworthily partaking, erred not in regard to the period, but in not remembering him, not discerning his body. The reader who has made himself acquainted with the work of the apostles, understanding their elevation to the legislative seats of the kingdom, will be in no degree surprised at this item being left for them to adjust, and will turn to the record of their acts, and be rewarded by learning that the commemoration of the Lord's death is an instituted part of the worship of all Christian congregations, to be observed every first day of the week. The believers baptized upon the day of Pentecost "*continued steadfastly in the apostles' doctrine, in the fellowship, in the breaking of bread, and in prayers*" (Acts ii. 43)—as steadfast in the one as in the other—and what in this model assembly was thus joined together, we should in no wise put asunder. Not only did the early churches attend to this institution every Lord's day, but they assembled for that purpose; it was the primary object for which they came together. That they did so is clearly stated by Luke, "And on the first day of the week, when the disciples met together to break bread" (Acts xx. 7.) From this intimation, two positions are apparent—that the principal object of assembling was, as just stated, the breaking of the loaf, and that for this purpose they met every first day—it was not a first day, but the first day; and thus we speak of all days periodically observed in relation to any past event. We say THE 5th of November commemorates the Gunpowder Plot, and certain churches assert THE 25th of December commemorative of the Redeemer's birth, meaning every 5th of November, and every 25th of December. It has been well observed, that other corroborating evidences of the stated meeting of the disciples on the first day for religious purposes are found in the fact, that Paul says he had given orders to all the congregations in Galatia, as well as that in Corinth, to attend to the fellowship, or the laying up of contributions for the poor saints on the first day of every week. On the first day of every week let each of you lay somewhat by itself,

according as he may have prospered, putting it into the treasury, that when I come there may be no collections for the saints. *Kata mian sabbaton*, Mac-knight justly renders "*the first day of every week*;" for every linguist will admit that *kata polin* means every city; *kata menan*, every month; *kata ecclesian*, every church; and, therefore, in the same usage, *kata mian sabbaton* means the first day of every week. Paul and the brethren not only assembled with the disciples at Troas on the first day to break the loaf, but they remained there some time in order to do so. The last clause of Acts xx. verse 6, may be correctly translated—"There we abode till the seventh day." Wherefore? Because the evening of the seventh day (as we should say) was the commencement of their first day. In chapter xxi. verse 4, we may read, "And finding disciples, we tarried there till the seventh day," or till the close of the seventh day, in order to meet with them. Again, xxviii. 14, "Where we found brethren who desired us to tarry till the seventh day." It is thus clear that the Apostle and his fellow-travellers remained at Troas, Tyre, Puteoli, or wherever they found brethren, in order to meet with them and break the loaf at the commencement of the first day of the week; and that so important was it deemed to meet with brethren for this purpose, that if they were at a certain town on the sixth, or even an earlier day, and could not reach another place that week where disciples were to be found, they would remain in order to be present at the weekly meeting. It is admitted that the instruction given to the church at Corinth, requiring the members to put their contributions into the treasury on the first day of the week, proves the weekly assembling of the congregation. Bearing this in mind, we have only to notice the intimation, "When ye come together, therefore, in one place, this is not to eat the Lord's supper." They were eating unworthily—one was hungry, another filled to repletion, and the mode of reproof fully implies, that the object for which they assembled was in that state of division not gained; as though he had said, you should and do come together with the intention of eating the Lord's supper, but your intention is not realized, you cannot eat it thus; and, speaking from the result, ye do not come together for

the very purpose ye ought, viz. : to eat the Lord's supper. As at Troas, so the Christians at Corinth assembled every first day of the week to break bread; and as the apostles taught the same things in every church, what was done in these instances was done in all, which is the more established by the impossibility of producing from the New Testament any example of a Christian congregation assembling on the first day of the week, unless for the *breaking of the loaf*. Thus, in one important particular, is this royal ordinance placed on a footing with other heaven-appointed commemorative institutions. Under no dispensation is an instance producible of such an institution being ordained by divine authority, without a fixed time for its observance; the completion of Creation, the Feast of Tabernacles, the Passover, the Pentecost, Circumcision, and all other instances, have the frequency or time for observing annexed. It is therefore certain, both from the design of this ordinance, and from apostolic example, that every Lord's day, the one bread and cup should appear in the Lord's house, upon the Lord's table, in order that the royal priesthood may participate in the commemorative feast of love.

These conclusions might be supported by citing the early fathers to testify, that during the three first centuries the churches were uniform in so attending to this ordinance. Pliny, Justin Martyr, Tertullian, and others, testify to the fact, and the council at Antioch, A.D. 341, to check any neglect, decreed that, "all who came to the church and heard the Scriptures read, but afterwards joined not in prayer, and receiving the Sacrament, should be cast out of the church;" to which might be added the testimonies of Calvin, Milton, Wesley, Archbishop King, Dr. Mason, and a cloud of witnesses; but our plan is to prove all things by an appeal to the apostles, and not to rest upon statements found outside the covers of the Old and New Testaments.

In modern churches disputation has arisen concerning the most suitable hour. The *first* of the week—not the first moment, or the first hour—but the first day; whether morning or noon, early or late, is left for circumstances to adjust; but the *first* day, not the second, not the third, is the law; and the

first day, by the arrangement of God, commenced at the termination of the seventh, or Sabbath: that is, at sunset on our Saturday, ending at the same time on the Sunday, so called, "the evening and the morning were the first day;" consequently, though history records the assembling of the early churches for this purpose before day-break on the first day, there can be no impropriety in meeting for the same purpose late in the day, when the church is unable to manifest its love and zeal by an earlier gathering. In some instances churches have selected the evening of the Lord's day, the Sunday night, but in so doing have entirely departed from apostolic teaching and example, and really commemorate the Lord's death on the *second* day, a procedure with as little sanction as so doing upon the fourth or sixth. This unwarrantable practice has at times arisen from viewing the institution as a *supper*, and thus the plea that *evening is the suitable time* appears plausible, and as we have departed from the divine and Jewish mode of reckoning time, and without authority made the first day to commence on the Sunday morning, and take in the whole of the following night, seven or eight hours after meridian is considered quite appropriate. The point is clearly indisputable—that as the Sunday evening (now called) is not part of the *first* day, but really the commencement of the second—if the institution is a supper, and was attended to as an evening meal, the now called Saturday evening is the time selected.* But the idea of a supper is not in accordance with truth. The Redeemer did not institute it *as* a supper, but being with his disciples *after supper*, the last time he had to spend with them, he erected this standing monument of love. True, the Apostle is represented as using the word *supper* when instructing the church at Corinth, but the Greek *deipnon* is also used for a morning meal, for a dinner, and as a repast without reference to time, of which proof is producible from Greek classics and lexi-

* Proof might be presented, that the first Christians did at times attend to it, soon after the termination of the Jewish Sabbath, on the Saturday night; not because it was received as a supper, but to meet their circumstances, not being able to assemble after that time before the close of the first day.

cons. We have, therefore, headed this chapter "*The Lord's Repast*," and every plea for referring to it as a supper is removed. Let all churches attend this feast of love *every* first day, and manifest their desire for the banquet by providing it early in the day, that its influence may hallow remaining exercises.

Two questions remain to be answered. First, What have the apostles taught regarding the *administration* of this ordinance? or, Can it be attended to in the absence of an ordained elder? or, in the language of some sects, without the presence of a priest, clergyman, or duly installed minister?

God's people are his priests, and his priests are his clergy. The word clergy comes from the Greek *cleros*, and is by Peter applied to the whole church. Clerisy has no existence in the Christian system. Laity and clergy, with all their distinctions, titles, honors, and emoluments, are of the apostacy. The church, or any two or three of the disciples, on the first day of the week, being too distant from the assembly, are called upon to break the loaf, and are accepted in so doing. The institution *in itself* is all that it was intended to be—receiving nothing from the hand of man. Order, however, is a law of heaven, and as the members of a family, or part of them, might partake of the family repast in the absence of the head of the family, yet it would not be in good order to disregard his rule and guidance when present; so every Chris-

tian assembly should place itself under the regulation of officers appointed from among its members, and excepting only those occasions when they are unavoidably absent, all should be regulated by them. The church at Ephesus was without elders or bishops, and Paul sent Timothy to set in order the things which were wanting, and to ordain them if he found men qualified; showing, with other considerations which cannot be named here, that the disciples may, and ought, to attend to the ordinances of the house of God, whether able to appoint elders or not, but that they are not justified in remaining without, when able to appoint them.

The remaining question is, Did not the apostles set forth the breaking of bread as an every day practice, to be attended to from house to house as an ordinary meal; and is there not ground for the conclusion that breaking the bread requires no other observance?

Certainly not: for while Luke refers to *breaking of bread* from house to house, the ordinance commemorative of the Saviour's death is distinguished by the definite article being prefixed. It is not in the original *breaking of bread*, or to *break bread*, but the breaking of bread, or to break the bread; which, together with the fact that such was the *primary* purpose for which the Christian assemblies met on a *stated day in every week*, is proof to the contrary.

Do this in remembrance of him until he come.

D. KING.

RETURN TO THE LORD.

"The disciples were called Christians first in Antioch."

NOTHING has been attempted in these times so difficult as a perfect, faithful, and complete return to the faith and practice of pure Christianity, as it came from heaven; and yet nothing is so essential to our present happiness and our eternal salvation. Some who have labored with great force and success in this great effort to return to Christianity in its uncorrupted state, as it came from the Lord, which is the same as a return to the Lord himself, because the work has not been accomplished, and the community generally turned with one heart and one soul to it, in a single generation, have become disheartened,

sickened, and enfeebled, and their hands have fallen powerless, while they are looking back to the flesh pots of Egypt. Some few of this description have suffered themselves to look to the "loaves and fishes" of sectarianism, and even doubted the practicability of our undertaking. But we most solemnly consider our present work as the only choice. We have no notion of choosing between sectarian parties. The only choice is between Christianity and nothing. What claims has sectarianism? It has nothing divine that it has not stolen from Christianity. It contains not a spiritual truth, a holy

impulse, or pious emotion, for which it is not indebted to Christianity.

What claims have all the sectarian parties of these times? If they could invent some means of distillation by which all the truth among all the sectarian parties on earth could be extracted, they could not find among them all the smallest item not contained in simple Christianity itself. He who humbly receives pure Christianity as God gave it, the whole of it, has all the religious truth on earth, and can add nothing divine or spiritual if he should add fifty of the best human creeds on earth. The pure religion of our Lord Jesus Christ, separated from everything else, is worthy of all acceptance. It is worthy of the labors, the best energies, and lives of the greatest and best men on earth. Besides it there is nothing among men worth one moment's thought. Let us press Christianity itself upon the souls of men—hold it to them free from all incumbrance, so as to leave them without excuse, giving them the opportunity to choose between *Christianity* and *nothing*. Let us make the whole merits of the question turn upon the reception or rejection of the Saviour of the world. Let us present that for the faith of men, without which they cannot be saved. Let us make or recognize no bonds of fellowship, except such as will bar men out of heaven. When we call upon men to be converted, let it be distinctly stated and clearly illustrated, that the conversion consists not in conforming to a set of rules and regulations, such as a man might receive without becoming a Christian, or subscribing to some creed or doctrine, such as has been subscribed to a thousand times, and may be again, without becoming a Christian; but in simple conversion to Christ—a simple reconciliation to him and union with him, which makes a man a Christian.

How many preachers have labored for an hour or two most intensely to establish some sectarian dogma, and take the edge all off of it, by being compelled to admit that their hearers could be Christians and not believe their favorite doctrine? How many men have labored like an apostle to prove their creed, and then paralyzed the force of all they had said and demonstrated how worthless it was, by admitting to the first man who approached them, that he could be a genuine Christian and get

to heaven without believing their creed? They can maintain the doctrine of their creeds, receive men into their churches, simply because they believe them, and turn them out, simply because they do not believe them, and still admit that men can be Christians and not believe them! An overwhelming majority of all the members in the land disbelieve any human creed that can be mentioned. There is not one that has the general approbation of those admitted to be Christian. Indeed there is not one that has the belief of even a respectable minority of those admitted to be Christian, or anything more than a miserable lean fraction. It is admitted, too, that men can believe any creed and not be Christians. Of what consequence is it, then, whether we believe or disbelieve them? If a man can be a Christian and not believe them, or believe them and not be a Christian, where is the use of perplexing the people with them?

When the apostles preached to men, they placed the matter upon a very different basis from this. They did not present a mere barren theory before men, which they might disregard and still be Christians; but they presented to their view a *person*, and demanded of them to believe on him, confide in him, put their whole trust in him, and receive him. They informed their hearers that he was dead, but that he is alive and lives for ever and ever—that he has the keys of the invisible state and of death—that he can shut and no man can open, and open and no man can shut—that he is ordained of God to be the Judge of the living and the dead—that he is seated upon the throne in the heavens, and now calls upon all men everywhere to repent—that he has all power in heaven and in earth given to him, and he declares that he that believeth in him and is baptized shall be saved, and he that believeth not shall be damned. The souls of men are suspended upon the estimate they put upon him, and their submission to him. The question is not whether men will receive *our views*, or *us*, but whether they will receive the *Lord himself*, place themselves under him to be taught and guided to heaven. Their choice is between Christ and the world, the riches of Christ and eternal poverty, heaven and hell, life and death.

Here is where we have returned to ourselves, and here is what we must

present to all men. It is not a mere speculation of ours, that men can receive or reject with perfect impunity, but a tangible reality invoking the salvation of mankind. This, too, is a great catholic point, which all admit. To this all must come, or they cannot be Christians. Why not, then, all press it upon men that they must receive the Lord, adore him and serve him for ever, and thus simply labor to convert men to him, to make them *Christians* and nothing more. The objections in the minds of men are not so much against *Christianity itself*, as against the human incumbrance men have appended to it. But what is more fatal than all is, that men soon get so that they love these appendages and preach them more than they do the Lord himself.

Having received him, placed ourselves under his guidance to be instructed by him, we belong to him and must follow his teaching, and no other. We may now call ourselves his people, his followers, his disciples, or Christians, taking his name upon us. We belong to his church, and no other, and may call it "the church of Christ," or, as he belongs to God and his church with him, we may call it "the church of God," the "family of God," "the household of faith," or "the body of Christ." But it is sectarian in the highest degree, speaking of the body, family, or community of the Lord, as a whole, to call it "the Reformation," "Reformed Baptists," or what is more ridiculous, the "Disciples' church." It is equally preposterous, in speaking of "the doctrine," "the gospel," or "the faith," to call it "our views," "Reformation doctrine," or "Disciples' doctrine." We are aware that some will contend that we cannot discriminate and distinguish who is meant, if we confine ourselves exclusively to the diction of the New Testament. But if there are any whose life and profession are such as to be liable to be included in the language of the New Testament, we

should like to include them. Or, if the doctrine they include may be recognized under the designations of the doctrine of Christ in the New Testament, we are glad of it, and desire to include it. We are only sorry that there are so many churches and doctrines that the New Testament names will not include.

We were introduced to an Episcopalian clergyman not long since, who apologized for calling us Reformed Baptists by saying, that he could not call us "Christians," for that would seem to exclude others from being Christians. He said he could not call Romanists "Catholics," for the same reason; it seemed to imply that others were not Catholics. We remarked that we carefully abstained from calling Romanists *Catholics*, not because it would imply that others are not Catholics, but because *they are not Catholics*. We told him, that we could excuse him for refusing to call us Christians, if he did not believe *we were Christians*. But certainly if he considers us Christians, to call us such, did not imply that he was not a Christian, or any one else, if he truly was a Christian.

If men can be Christians, and no more—be Christians and nothing else religiously—we can see no reason why they may not be called Christians. That a man can be a *Christian* without being a Methodist, Baptist, Presbyterian, Episcopalian, Lutheran, &c. has always been admitted. Why, then, cannot a man be a *Christian* simply, without being anything else religiously? He can; and if a man can, a whole church can, and of course all can. To this we all can come, to be Christians; and this is the highest comfort in life, and all we shall desire in death. All besides is nothing but an incumbrance and an impediment to the progress of pure Christianity itself, and as such should be abandoned by every lover of our Lord Jesus Christ.

THE JERUSALEM MISSION.

LETTER FROM DR. BARCLAY.

JERUSALEM, April 3, 1854.

MY DEAR BROTHER BURNET,—Our hearts have been gladdened once more by the receipt of another communication from your kind pen; and after

suffering under an epistolary dearth of more than half a year's continuance, you may well imagine that such news from a far country is truly as refreshing as "cold water to a thirsty soul."

How greatly our beloved Brother Coleman must have rejoiced at the large accession to the Richmond church!

A most interesting number of the *Christian Age* having found its way to us, as if by accident, gives cheering accounts of the progress of the truth. My soul doth magnify the Lord!

Grace, mercy, and peace, are still abundantly vouchsafed to us; and although we hear of occasional depredations and maltreatment of Christians in the neighborhood, there is less disturbance than might be expected under existing circumstances. The pasha, however, intends to make the Fellahin pay up old scores; and, of course, new difficulties, disturbances, and dangers are to be apprehended. But our apprehensions as to his excellency's disposition towards Franks, have been happily relieved, as you will readily infer from the following anecdote, which I heard a day or two ago. A certain over-zealous Mussulman, of the order Simon-puritanic, came before him, a few days since, and addressed him as follows:—

"O basha! our Lord, Mohammed the Prophet, (blessings be on his name!) appeared to me last night, at the sixth hour, and told me, that now is the time for the faithful to rise up and kill all the Christians that will not turn Mussulmans."

The pasha asked him, what was his name?

"Suliman!" he exultingly replied, nothing doubting that honor and lucre without stint would be forthwith awarded to him, as the wages of such an interesting and important revelation.

"Well, Suliman," says the Pasha, "our Lord Mohammed (blessings be on his name!) appeared to me, also, at the same hour last night, and told me, that when a person, named Suliman, should tell me this tale to-day, I must have him well beaten—and now, khawasses, seize him and give him sixty sticks!"

And thus ended this Islamic anti-Christian apocalypse!

The Bym Pasha (Military Governor) has, also, evinced his good disposition abundantly towards Franks, and even towards Jews, by ordering a good flagellation to be administered to a derwish, who was brought before him for whipping a Jewish boy. His Excellency having sent me a polite and pressing invitation to call upon him, I did so, a week or two ago, and was honored

with a formal, yet very social, call in return. He is a true Turkish gentleman, though somewhat Francised—seems to be very religious, and expressed great horror on looking at the picture of a Polyoesian idolator. When I called upon him, I was introduced into a room, where I found one of his fellow-officers praying very devoutly—and he continued his orisons very earnestly without any apparent distraction, notwithstanding our constant conversation. Serious, indeed, must be the disturbance that interrupts a Mussulman's devotion!

Nothing is more astonishing and shocking to Mussulman ears than to hear that, in such a country as enlightened America, there should be a single person without religion. And should it seem less astonishing, shocking, and lamentable to Christian sensibilities! Surely "the undevout 'American' is mad!"

It was deemed expedient at the present critical juncture to follow the example of the various foreign civil and ecclesiastical functionaries resident in the city, to become known to the new Pasha. I accordingly paid my respects to his Excellency: it cost me about four dollars to effect a passage through the ranks of Janissaries and other officials with which he has surrounded himself, before I could enjoy the light of his countenance. Some of the consuls met with rather a cold reception, and took it in high dudgeon; but neither expecting nor desiring any extra salaams and politeness myself, I was more than gratified at the courtesy with which I was received; and I drank my *feyan* of coffee with special gusto. His Excellency was happy in the assurance that *his* Sultan is on such good terms with the *Sultan* of America!

It is rumored amongst the Franks, (but the news is carefully withheld from the Turks, for fear of retaliation,) that Greece having enlisted with Russia, numbers of Turks have been butchered in cold blood.

Though far from possessing good health, we have, nevertheless, enjoyed comparative exemption from actual sickness for some weeks past; but the city has proved so unhealthy to many members of the English mission, that they have been compelled to remove to other stations or return to England.

I trust you have received my third

annual report of the operations and condition of the mission, and that my suggestions meet the approbation of the committee. Should the leadings of Providence continue to indicate the propriety, and to sanction the expediency of the proposed visit to America, we do not propose embarking before midsummer, unless compelled to do so sooner. The Messrs. Baring apprised me of your kind deposit of £100 to my credit at their banking house; but, unless we should be fortunate enough to meet with a sailing vessel at Alexandria, Beirut, or Smyrna, bound direct to the United States, we shall need more funds.

My wife and daughter desire to express their thanks for the highly prized letters of Mrs. Burnet and yourself, and hope to make their acknowledgments by next steamer. They would like to do so by the present post, but, in order the better to insure communication with you, we think it best to write by different mails, and when practicable, by different lines of steamers also.

The kindness, courtesy, and consideration with which we are treated by Turks of the highest standing, and especially by some of the more enlightened harems, is quite a marvel. A new "door and effectual," I trust, is about to be opened for missionary labor.

The well of Enrogel has been overflowing for the past month, owing to the copious rains this winter. For the first time during our residence here, there has been snow; though its fall was confined entirely to the mountainous region—not a particle having fallen at Jaffa or elsewhere on the plains.

Pray for us, my dear brother, that we may be guided by that wisdom that cometh from above, and is profitable to direct.

Greetings in the Lord. May your career of usefulness and honor be long protracted.

With sincerest esteem and love, your's, in Christ,

J. T. BARCLAY.

LETTERS TO BROTHER A. CAMPBELL.

In my last I presented a few thoughts upon the principle of representation, so far as the messengers of churches were concerned. Great mischief to the government of Christ may result from a neglect of this great principle. In the church this principle does not operate, but the churches co-operate with each other, and operate upon the world through its agency. Feeling as I do that this subject is not well understood, I must be allowed to dwell a little more at length upon it here.

Of all people on earth, Americans should be the best-informed on the subject of the representative principle. From its abuse results all the difficulties of our government, state and national. Delegates are sent to the State Legislatures to make laws for the government of counties, corporations, and individuals. Representatives are sent to Congress to attend to national matters. The abuse of the representative principle in Congress originates all the bad blood and bad feeling between North and South on the subject of slavery. It is not the province of Congress to meddle with it out of the district of Columbia; and yet the land is

flooded with bulky documents, containing speeches made by young aspirants from the North, catering to the popular prejudice; and then the South is defended by some more than Patrick Henry of a Hotspur, who is to gain great renown as a defender of Southern institutions.

If our country ever falls, *that* will be the "stone of stumbling." And I venture to predict, that if ever we as a people are broken in pieces, that will be *our bane*. The churches, then, must look well to the out-goings of authority, and determine to nip every rising assumption of power in the bud. We are a great labor-saving and time-saving people. And hence church matters are too hastily disposed of. Messengers are generally appointed at meetings just after the sermon, and when all the members are on their feet, hats in hand, impatient to go home. Thus the weighty matters of the interests of Zion are dispatched with less care and premeditation than is taken to appoint overseers of the poor, or to make a secretary to a county meeting. Hence A, B, or C is appointed to go to a district meeting, or to a state convention,

and in the hurry of the occasion a *carte blanche* is handed to him with perfect liberty to attend to all the business of the meeting. Thus in a few generations power entirely changes hands. Nothing wrong is at first intended, either by the church or the messengers. But Satan knows how to throw the churches off their guard, and how to stir up ambition in the hearts of men, and thus to produce a necessity for removing the authority from the churches to a body self-constituted, and entirely unknown to the New Testament.

The true principle of church action is laid down by the Apostle thus: "And whatsoever ye do in word or deed, *do all in the name of the Lord Jesus*, giving thanks to God and the Father by him" (Cor. iii. 17.) Suppose now that the churches were to settle it with themselves that the honor of their King is intrusted to their hands, and that it is a matter of conscience with every member, as he expects the approbation of Jesus, to see that nothing be done without his authority. What happiness those churches would enjoy! Here, of course, the distinction must be made between things important and revealed, and things unimportant, prudential, and unrevealed. In the first only are "we under law to Christ"—in the last, "all things are lawful, but all things are not expedient." Whatever is right, prudent, and safe, may be done in all things unrevealed. Where the Lord speaks, man has nothing to say. Where the Lord has nothing, he allows man to open his mouth.

He who is actuated in his views and conduct by an ardent desire for the good of his country, restraining every personal and ambitious motive, is, in the true sense of the word, a patriot. So, also, the man in the church, who curbs every rising feeling of personal distinction, and keeps all down in subserviency to the glory of his Lord, and the honor of the church, is a Christian who need not be ashamed in the great day. Nothing is more hateful in my eyes than to see a real Diotrephes in the church of Christ. Let the Lord reign in his own kingdom, and let the most gifted man choose the lowest seat, as it befits him; and let the heady, haughty, domineering spirit be brought to shame. In congress a man may strut and swell, at the form he may

vaunt himself among his peers, but in the assembly of the saints each should "esteem others better than himself," and feel "less than the least" of all God's children. I see in the church on earth a pattern of the church in heaven. "May thy will be done on earth, as it is in heaven." Oh, lovely spectacle! glorious sight! to see a whole community child-like, innocent, obedient—watching at the gates of Zion. Church business, then, should not be done hastily, but with great care and circumspection. Every thing should be done so as to impress an outsider with the idea that Jesus Christ rules there. Gravity and sober seriousness should pervade the assembly. A frivolous levity should always be checked by the eldership. How beseeeming it is in a church, when about to attend to any important business, to invoke the blessing of the Lord upon them, so that what they do may be done religiously. In this manner staid and prudent brethren should always be chosen and sent to district or state meetings. Nor should these start on such a mission until they are in possession of the minds of the brotherhood, touching the interests they will have to attend to. Such come up to the meetings richly laden with good fruits, sustained by the prayers of the church, assuming nothing, having no schemes to recommend, but at once going to work at the "labor of love" for which they were sent.

Wheresoever two or three are gathered together in my name, there am I in the midst of them. Would our members be so backward to meet on every Lord's day, if they could fully realize the presence of Jesus, according to his promise? Most assuredly they would not! In the Apocalypse our Lord is represented as walking about among the campstands, the churches; and of course, he beholds their order, witnesses their zeal or their coldness, as the case may be. To one of the seven assemblies of Asia Minor our Lord says, "And all the churches shall know that I am he which searcheth the reins and hearts, and will give to every one of you according to your works" (Rev. ii. 23.)

It is a trial to us all to live in the world and not partake of its spirit and its maxims. And it is hard to live in a sectarian community, where human

device governs more than divine precepts, without somewhat bending to the breeze. Our neighbors pursue such and such a course. Our neighbors prosper: therefore, we must pursue a similar course. This is the logic of many. There are few in this popularity-loving world, who can think for a moment of holding sentiments which will make them odious, and place them in a poor and meagre minority. Principle, with the masses, is an unmeaning word, and in many pulpits it is almost a stranger; an old, obsolete idea, rather opposed to progress, and must, therefore be cast out. The old gentleman, says Young America, has had his day; but that time is past. He is not fast enough for these times. He stands as long at the forks of a road, wondering which is right, as would take one of us to go the whole route, right and wrong. Therefore, Mr. Principle, "you have no more place in these parts." Thus turned out of doors by the children of fashion and show, old Mr. Principle is bound to seek a home among the lowly followers of the Lamb.

Not long since, I happened to be at a District Meeting, where a goodly number of sober and pious brethren were assembled, in the names of their churches, to act for the district and in connection with the State Meeting. After the reading of the letters from the churches, and the necessary attention to the money sent by them to the objects mentioned, one of the good brethren arose and intimated to the Moderator, that as he could only attend for a limited period on the meeting, he wished an opportunity to speak upon the subject of church organization, and especially upon one or two points of great importance. Having been invited to membership by the kindness of a vote of the meeting, I arose and suggested, that from the

remarks of the brother who had just spoken, I was led to doubt whether I understood the object of the meeting. Have the churches commissioned you, said I, to investigate that subject here? Some of them shook their heads. I would suggest, then, to our good brothers, said I, that this is not a suitable meeting for such purposes.

The objects of this meeting are fixed and definite, having for its deliberation and action the district first to attend to, and then to aid the State Meeting to enlighten the dark course of the state. Now, said I, that we may allay all fears in the minds of the brethren, let us do our work and go home and report. I would suggest to the brother, that if he knows of deficiencies among the churches as to faith or order, that he visit such and argue the case with them. That is the legitimate field of operation, not this. Members of Congress are not sent to improve the constitution, but to make laws according to its letter and spirit. Efforts to change that instrument must be made in the primary assembly, among the people. From these *wittenagimates*, or meetings of wise men, came all the corruption of Christianity. To the credit of the brother alluded to above, he withdrew his proposition to discuss such subjects there, as he said he saw it would be out of place.

We must all know that nothing is done well, except it be according to the law of God. A church composed of believing and obedient members, governed by the law of Christ in the hands of an eldership of their own choice, and meeting weekly to keep the ordinances, and uniting with other churches in doing good on the wide field of the world, is an interesting institution on earth and in heaven.

J. HENSHALL.

THE MILLENNIAL REIGN.

(From the *American Harbinger*.)

WITH respect to the question of the nature of the events which are to begin the millennial reign of Christ, the following points are so clear and positive, that but few will deny any of them:—

1. Said reign is to begin by a resurrection of some kind, of the righteous dead (Rev. xx.)

2. By a coming of Christ of some kind (Rev. xvi.)

3. By some kind of a destruction of the

great mass of mankind, as individuals (Rev. xvi. 9-11.)

4. By some kind of a termination of the fourth universal monarchy (Rev. xix. Dan. vii.)

5. By a reward of some kind to all the righteous, as individuals (Rev. xvi. and xi.)

6. By a reward of some kind to all the saints, as a people or nation (Heb. xi. Dan. vii.)

The important question now presents itself: If the above texts do not prove that all the

above events are to have a real and literal fulfilment, can it be proved from the Bible, that like events will have a literal fulfilment at the end of the millennium? In other words, Do the Scriptures more plainly prove the above, or like events, to be literal, than the texts above referred to?

This inquiry brings before us another important question: If there are no plainer Scriptures to prove that said events are more literal at the end than the beginning of the millennium, does not the popular doctrine of the spiritual millennial reign involve or comprise a denial of Christ's personal reign, as taught in the Scriptures; or, that he no longer exists personally as the Son of Man? And is not this a denial of an important part of the faith in Christ, which we are required to exercise in connection with repentance and baptism, in order to obtain salvation? Is not his future literal and personal reign, as the Son of Man, so important an office resulting from his obedience here on earth, as that a denial of it amounts to a serious apostasy from the doctrine of Jesus Christ and him crucified?

A FRIEND OF TRUTH.

We have read with attention the preceding queries, and had we the name of the writer, might have attempted an immediate answer. But our rule is—and propriety demands it, as our own experience proves—to have the name of those who desire for their communications a place on our pages, and a response to them. The subject of the Millennium is one of growing importance and of thrilling interest to the Christian community. We have had it often before our minds, and are glad to see that it is eliciting more attention than formerly, both in our own country and in the Old World.

As preparatory to these questions, there are certain preliminary matters which seem to command the attention of the student of prophecy, such as—

1. The restoration of Israel to their own land.

2. The rise and fall of Babylon the Great.

3. The one thousand two hundred and sixty days.

4. The coming of the Lord.

5. The first resurrection.

6. The thousand years' reign of the saints.

7. The descent of the New Jerusalem.

8. The scenes following.

These are to be our themes, the Lord willing, so soon as our readers are increased to 10,000. We have had this subject often before our mind, and recently it has become more engrossing. We design to give to this great theme much attention, and to spare no pains to assist our readers in the investigation of the prophetic oracles, for the time has come "when many shall run to and fro, and knowledge shall be increased." We are evidently approaching a new crisis in the ecclesiastic and political affairs of the world. If every four readers of the *Harbinger* would add one, the seats would be full for such a discussion. And while this is in progress, we shall be preparing our materials, and placing things in order for such a development as the progress of the age and our means and facilities may furnish.

We have been, and still are, hearing both sides, and collecting documents in aid and furtherance of such an object. It will unquestionably soon be, if it is not already, one of the most engrossing topics of our generation. A. C.

[We hope that Brother Campbell's 10,000 seats will very soon be occupied, and that the exposition of these momentous themes may proceed as far as the prophetic word will warrant, until they are satisfactorily disposed of. We shall still be happy and grateful for his permission to transfer the articles in regular order into the pages of the *British Millennial Harbinger*.]

A JUST AND NOBLE TRIBUTE TO A. CAMPBELL.

I NEED make no apology for copying into the *Harbinger*, the following just and noble tribute from the pen of Brother J. T. Johnson. It is the spontaneous outburst of a noble heroic Christian soul, in honor of an old friend—a long and well-known fellow-laborer through times that tried men's souls—a man who has proved himself faithful

and fearless through all sorts of temptations and dangers, and who, whether from within or without, has met the enemies of the cross with a dauntless, and, hitherto, triumphant arm. I am more than gratified to see that Brother Johnson is not afraid to speak of such a man as he knows he deserves to be spoken of, and I would that the just-

ness of his generous admiration had more examples. I have known Alexander Campbell long, and, for the time, perhaps few, if any, more intimately; and I feel myself above the fear of suspicion, when I give my hearty and unreserved endorsement to every sentiment of the noble testimony expressed by Brother Johnson. But I do not allow myself now to speak on this subject as I feel. He is absent from his post just now for a week or two, trying the restorative powers of hydropathy. His powerful constitution is beginning to yield somewhat, under the incessant toils of many years, but his concern for the welfare of the church will not let him remit his labors. Alas for the malignant envy that can grow sick at his success, or strive to heap another wave upon the troubles that still towards the end of his voyage, he is so manfully breasting! Alas for the heart, that, under the guise of friend or brother, and in the name of Christ, can do it!

That brethren should sometimes differ from brethren, as to the propriety or expediency of a certain course, is to be expected, and to the largest extent and with the most charitable construction, tolerated by all good men and true. On this account, it is no matter of marvel that a man in Alexander Campbell's peculiar position should not at all times, and in all cases, have pleased every body. He has to speak out upon many questions that interest the whole brotherhood, towards which particular individuals, and sometimes sections, are so committed, as that his disagreement from them may seem, when viewed by a narrow standard of judgment, personal opposition. His large correspondence—his intimate acquaintance with the wants, feelings, and wishes of the brotherhood at large—his better comprehension of the true nature and design of the movement—may all combine to satisfy him that this or that particular thing, growing up among us, is *wrong*; and yet, if he says so, some will cry, "personal interest;" some will say, "dictation;" some will proudly flatter themselves with the suspicion of "envy," and many be displeased. What is he to do? What will all great and brave men, who love the Lord and fear not their fellows, tell him to do? Why, just as Martin Luther said he would do—"Do

his duty, and leave the consequences to God." And this he has done. And are not the noblest men, who have stood side by side with him in the Reformation, all, without an exception, ready now to echo the just and generous tribute of Brother Johnson, and to cheer him in the evening, but yet not in the rest, of his toils with the welcome plaudit, "*Well done!*"

Our brethren have, indeed, been very unanimous in their approval, when the opposition has been directed against those from without; but, in several cases it has been the fortune of the Reformation to have developments in its own bosom, that Mr. Campbell has felt it his solemn duty to raise his pen against, and in such cases there have always been some to differ from him with respect to the propriety of his course. This has, with some, resulted from their imperfect acquaintance with all the circumstances of the case—with some, from the predominance of the charitable feelings of their nature—an amiable weakness, which often leads to the sacrifice of truth and principle at the shrine of sympathy—and with others, it has been but the expression of a spirit of opposition, lurking in the smothered envy of disaffected parties, who have been disappointed in some little selfish scheme of their own, which they had fondly hoped to impose upon our brethren, under the patronizing spirit of *fraternity*. Accordingly the dissent has sometimes shown itself in calm and respectful inquiry and investigation, or in a kind and affectionate exhortation to gentleness and forbearance, or in the bitter invectives, and evil surmisings, and reckless accusations and slanders of privileged hatred and envy; just as it may have proceeded from one or another of these classes. These things are all well understood and duly appreciated by any one worthy of the guardianship and guidance of a great and good movement in society, whether religious or civil, and are not without their use.

In throwing our mind back over the history of such cases, and there have not been many, we must admire the wisdom, and sagacity, and prudence, that have ever distinguished his course; for, look at the result. The men whom he has opposed, proved, in every single instance, to have deserved it, and their after course was just as had been anti-

cipated. The controversy growing out of some of these cases, has, no doubt, been painful to many good and charitable men and women, but this is an evil with which truth has ever had to contend. "Errors must needs come;" and it is written, "Woe unto them by whom they come;" yet there are many who would have the public guardians of the cause of Christ, cry peace and safety, when they see ahead clearly the gathering clouds of strife and the threatening billows of danger.

But it has been said, that this course may and has driven some from the support of the truth. The source from which such an opinion — and it is but an opinion, with respect to which men may greatly differ; but the source from which it has generally come, has rendered it little more than a surmising censure, and therefore, of but small weight with those who understand it. Besides, it pays but a poor compliment to the Christianity of a man, to apologize for his apostacy upon the ground, that some other Christians differed from, and opposed him, in his views. The love of Christ must be weak, which so small a cause as this can destroy. We are persuaded better things concerning every true and genuine disciple, for we are assured that neither life nor death, things present nor things to come, can separate such from the love of Christ. No: these were false brethren, who had not the love of the truth abiding in them, and time but developed their hollow pretensions.

Time, too, is developing the wisdom of the course which has characterized the Editor of the *Harbinger*, and the testimonials of the fact are now being voluntarily given in the approval of such long-tried and heroic spirits as Brother Johnson and others, whose private letters have come to us from all the points of our religious compass.

With such testimonials, and the approbation of his own conscience, and the strength which he draws perpetually from above, Alexander Campbell is still able "*to stand*," and the Lord grant that he may yet have many years spared him to serve his generation in the church.

W. K. P.

(From the "*Christian Age*.")

BROTHER PINKERTON,—We are in a transition state, which is always peril-

ous. In full sail, and all the canvass unfurled to the breeze, we have need of all the talent, skill, learning, prudence, and piety belonging to the crew. For such a crisis, thank the Lord, we have many disciples, good men and true, with large hearts, faithful sentinels at the outposts, prepared for the approach of the enemy, resolved on victory or death. One of the most insidious, murderous, and fatal assaults, was to stigmatize us as *Campbellites*—the mere lovers and followers of a man. The mass were, at first panic-stricken and paralyzed! For a time, the truth was inoperative. But it was soon discovered that this was a *ruse de guerre* of the enemy; the opposition fled to their strong-holds, and made their gateways secure by bars of iron. All, however, would not do. There were no locks for the human mind, and the truth was too subtle for bars of iron. The people heard, and the truth triumphed. The kingdoms around tottered to their foundations, and the last resort was to inclose themselves in forts, and submit to a siege and non-intercourse; but all will not do. The famine has become so intense, that the people have rebelled, and resolved on freedom. A point has been gained, when a deep-laid scheme is on foot to incite a jealousy and envy towards our benefactors, and to induce us ungratefully to turn upon and rend them. And I fear some good persons have been tempted partially by this arch-satanic device. Come, let us kill Alexander Campbell. Are you not prepared for the assault? Nay, verily, you respond. Thank the Lord for that. Neither am I. I am never afraid to speak of Alexander Campbell as he merits, in any circle, whether friends or foes. I was not born in Kentucky, in *Indian times*, to be alarmed at the screeching of an owl, or to be deceived by an Indian turkey-gobble.

This generation, and our brethren in particular, owe to Alexander Campbell a debt of gratitude that can never be

paid. He is emphatically, in the true, apostolic religion, and in true science, the man of the age. Try him by what he has done—either as to theory or practice—whether as to wisdom, prudence, goodness, purity, or benevolence; and to speak modestly, where is the man who has done more? No, Sir; we will not abandon him, nor will we permit green-eyed jealousy to lurk in our bosoms. We need such men for trying times — “times that try men’s souls.”

We have the true, primitive, apostolic Christian theory. The world, however, is, in a great measure, ignorant of it yet; and therefore, it must be constantly held up before the public mind, as it is in the *Age*, the *Harbinger*, our other periodicals, and by our evangelists.

But the full, the complete practice of it, must be urged and carried out, or we sink into utter ruin and contempt. I rejoice to see this pervading our ranks everywhere. The indispensable necessity, the importance of action, is felt from the centre to the circumference. We must have it. We will have it. The salvation of ourselves and our race is suspended upon it. Besides the victories that have been achieved in the number of its converts—besides the thousands that have been expended in building houses of worship—in the proclamation of the gospel—in feeding, clothing, and educating the poor and destitute—in getting up and sustaining female institutions of learning, and in support of our periodicals, look at what has been accomplished and is yet in progress for Bethany College, as well as four or five other colleges in the different states.

Kentucky has endowed a professorship in Bethany College, besides the thousands previously donated to the same institution.

Missouri and Illinois have each honored themselves in the same way. And it is more than probable that In-

diana, Ohio, Virginia, and Tennessee will follow the example. Bethany is a noble institution. She has done a mighty work for the Reformation in its short career. Her pupils, many of them, are an honor to their race and to their *Alma Mater*. Bethany is winning trophies that are worthy to be heralded to the heavens. Her crown of glory is brilliant with diamonds. There is a *real man*—yes, a *real Christian*—at its head. He knows how to govern its pupils. His Master has given him his lesson, and his Master’s will he regards most sacredly. He has all furnished to his hand in the despised book called “the Bible.” The love of his Master inspires his bosom and swells his large heart: and how can it be otherwise? Can you guess who is the favored partner with those states to constitute a professorship in Bethany? If my life, were at stake, although I have never had a hint from any one who knows, I should be compelled to say, The President of Bethany College. Whoever it may be, I would say to those of like ability amongst the brotherhood, Go thou and do likewise. You must excuse me. My soul has been pent up long enough on this subject. Some of my friends think I am sometimes very lavish in my commendations. I have not lived to experience sixty-five winters without knowing a vast deal of human nature. If I do not know Alexander Campbell, I know no man. If he would compromise the truth to save his own life, I know nothing of him. Thank the Lord that such a man belongs to us. He is of us. He is our brother. His character, his learning, his goodness—all, all belong to the family. We have no idea of selling him, or parting with him. And we can exclaim with Paul, “All things are yours; whether Paul, or Apollos, or Cephas, or life or death, or things present or things to come—all are yours, and you are Christ’s, and Christ is God’s. Therefore, let no man glory in man—let us glory in the Lord.”

How delighted, away from home in this far distant land, have I been to read the accounts of the liberality, and proposed liberality of the brethren, in the cause of the Reformation, and especially the proposition of Brother Rogers, accepted by Brother Mooklar, to meet at Midway next Christmas, to endow the Orphan Girl School. My very soul pants and burns to complete this endowment, that we may do another work worthy of us, in the endowment of an Orphan Boy Institution. What a glorious enterprise! Had I wealth, how happy should I feel in the privilege to stand in the attitude of an adopted father to an orphan boy and an orphan girl, in imparting to them an education, as long as time shall last, in some benevolent institution!

I am now in the section of country passed through by Brother Campbell many years past, when Brother Shannon was President of this College. He is remembered most gratefully by many friends. The good he accomplished will only be known fully in heaven. What a field is here for evangelical

labor. The people are intelligent and liberal, and they are disposed to remunerate the laborer to the extent of their means. We ought to aid them for a few years, they would then be able to aid the general cause.

There are choice spirits here. Brethren Baxter, Phares, and Risley are engaged in sustaining the institution of learning at Newtonia. They are popular with the community, and greatly prospering.

J. T. JOHNSON.

Jackson, La. April 4, 1854.

[There are tens of thousands who will unite with us in an expression of approval of this tribute to the value and importance of Brother Campbell's abundant and honored labors in the cause of Primitive Christianity. It is a source of pleasure to transfer the article into our pages. Thanks be to the Giver of all good, for raising up and qualifying Brother Campbell and all other great and good men, whose lives have been devoted to the promotion of the spiritual, moral, and temporal well-being of the human family. May they still be increased and blessed, until the world's population be embraced in the kingdom of God.—J. W.]

THE TEMPERANCE QUESTION.

TEMPERANCE REFORM A HARBINGER OF THE MILLENNIUM.

AGES have gone by since the fact was revealed in the predictions of inspired men, that there shall ere long dawn upon the church, while her residence is yet upon the earth, a day of triumph and jubilee—a period in which her light and glory shall fill the world. To this period she has been looking forward amidst all the oppression, and darkness, and conflicts to which she has been subject; keeping an eye out continually upon the signs of the times, to see if there were anything that betokened the dawn of millennial glory. In these latter years, there have been streaks of light seen purpling the distant horizon, and the light has gradually been increasing in brightness, until it is now with most Christians no longer a question, whether it is not the beginning of that which will terminate in the "per-

fect day." No! it is not enthusiasm to imagine that we are standing at this moment on the margin of the latter-day glory, and that the church will soon strike up, in loud and thrilling hosannas, her songs of millennial joy.

Who that looks abroad upon the world and surveys the moral machinery that is now in operation, can doubt that we are fairly brought to this cheering and triumphant conclusion? And who that looks at the progress and present state of the temperance cause—at the strength which it has gained in this nation, and which it is gaining in other nations, and at the increasing rapidity and majesty with which it moves forward—who can let his eye rest upon all this, without being full in the conviction that this very cause is at once a harbinger of the millennium, and destined to be one of the most effectual means of its introduction? That blessed spirit, to be characterized by the universal

prevalence of good order, of social happiness, of the influence of evangelical truth and piety. Say then whether the temperance cause can prevail without lending a mighty influence towards this glorious result? Take out of the world all the misery of which intemperance is either directly or indirectly the cause, and the change would be so great that for a moment you would almost forget that the earth was still in any degree laboring under the original curse. Take away all the vice and the crime with which intemperance is identified or connected, and it would almost seem as if the holy Jerusalem had descended out of heaven to dwell with men. Limit your views to a single neighborhood or a single city, and suppose intemperance to be entirely banished, and imagine the greatness of the change; then extend your views all over this great nation, and this wide world, and in each case suppose the temperance reformation to have become universal, and to have done its perfect work, and say whether its *direct* influence in bringing forward the millennium does not far exceed your most vivid conceptions. But it exerts also an *indirect* influence towards the same result. One grand reason why the millennium is delayed is, that the church cannot command the means necessary for sending the gospel among all the nations. There is wealth enough in the world, but hitherto it has to a great extent been applied to other purposes than that of fulfilling the Redeemer's command to carry abroad his gospel, and one of these purposes has been to extend the triumph of the demon intemperance. And now as the monster is chained, he cannot to the same extent waste those treasures which God meant for the advancement of his cause; and as he becomes tame and powerless, and finally writhes in his last convulsions, he will leave to the church (not because he desires to do it, but because he cannot do otherwise) the almost boundless resources from which he has been accustomed to draw the means of his malignant triumph. Men who were once drunkards, but have been reformed, instead of devoting their property to the work of self-destruction, will consecrate it to the service and honor of the Redeemer; talents and influence too, which had been worse than lost, will be reclaimed for the use of the church. Who will not say,

"Success, honor, glory, to a cause which is to result, which has already resulted, in such wonderful achievements!"

Christians, is it not part of every prayer you offer, that God will soon open upon the world the millennial day? Are you acting in consistency with your prayers, by lending your influence to help forward this glorious cause of moral improvement which *must* prevail ere the millennium shall fully come? Are you exerting any influence, directly or remotely, to retard this cause? Do you make the poison, or do you use it, or do you sell it? Never open your lips then to pray for the millennium. If the millennium should really come, it would ruin your business for ever.—*Rev. W. B. Sprague, D.D. Albany, New York.*

HOW TO PREVENT PAUPERISM.

The absurdity of making paupers for the purpose of relieving them—of cutting down minor causes, while we permit or encourage the monster—is presented in a forcible manner in the following passage from a sermon recently preached in Boston, by the Rev. Rufus N. Clark:—

"But we have a cause of pauperism among us, deeper and more wide spread than any to which we have alluded; one that robs thousands of their hard earnings—that keeps the fountains of wretchedness perpetually open—that produces, according to the testimony of our best informed witnesses, three-fourths of the pauperism and misery that afflict society. It burdens the city with an enormous taxation. In addition to the pauperism which it occasions, it produces every crime in the catalogue of human wickedness. All the preaching and praying in Boston cannot stay the tide of immorality that flows from this monster evil, intemperance. All the benevolent societies that exist cannot relieve the poverty which it occasions. All the physicians cannot heal the diseases which it produces. And shall we confine ourselves to the little rivulets of evil, and allow this desolating tide to flow unchecked? Shall we have our office open in the city for the prevention of pauperism, and fifteen hundred places open to produce it? Shall we be so intensely prudent as to give occasionally a dollar or two to keep this excellent society in

motion, and yet do nothing to break down the monster evil that renders a hundred such societies necessary?

"I am summoned here to-night to answer the question, How shall we prevent pauperism? As a Christian man I answer, By preventing intemperance: by preventing this evil by every moral and legal means that the Almighty has placed in our power. Let this work be wrought, (may the God of heaven speed it!) and there would be apartments in our almshouses to let. New jails would not be needed. Families crushed by poverty would arise, wipe away their tears, and thank God for their deliverance. These churches would be blessed with revivals. The heavens would no longer be like brass, and the earth as iron. The discovery would be made, that the commerce of

the city is not dependent upon its corruptions; and that merchants could live without the traffic in the virtues, hopes, and souls of our fellow-men. May the sun soon shine upon this monster evil dead and buried, without hope of resurrection."

THE SCOTCH PUBLIC HOUSE ACT.

The Lord Provost of Edinburgh has addressed a letter to the *Courant*, in which he states, that since the Act for Closing Public Houses on Sunday has passed, there has been so great a decrease in the number of commitments for crime, that he thinks it probable that the £12,000 recently demanded by the prison board for the enlargement of the prison, will not be required!

LETTERS TO YOUNG CHRISTIANS.—No. IX.

MY DEAR YOUNG FRIENDS,—Your study of the Bible will avail but little, unless you speedily learn from it the absolute and indispensable necessity of prayer. And by prayer, I do not mean simply bowing with the multitude in the attitude of devotion, or repeating an orthodox form of words, nor even the utterance of the words of Holy Writ; for all this you may do, and yet never pray. But by prayer I mean an appeal to the Mercy Seat of the great King, realizing his greatness and holiness, and your own weakness and sinfulness; and when no eye save his sees, and no ear save his hears, laying before him the hopes and fears, the sorrows and desires of your heart.

On this, subject, however, I am well aware there is much scepticism, latent and expressed; and happy, indeed, are they who never find thoughts like the following rising to the lip, or lurking in the heart.

For the sake of the weak and doubting, and also in the hope of strengthening the strong for the hour of temptation, we will present some of the objections urged against prayer, and the means of turning them aside.

It is urged—God knows my wants much better than I can express them; to lay them before him seems like an attempt to instruct God; for before my lips move, he knows every thought and intent of my heart. Again: were I to

ask God for anything that I deem a blessing, might it not be anything but a blessing in the eyes of Him who sees the end from the beginning? And even were I to ask aright, it would only be asking that which God knew before would be best. And as I cannot conclude that God would do any evil thing for me that I might ask ignorantly, so I see no reason to suppose that he would withhold any good thing for which I fail to ask. God, then, knows best what to give, and when to give; my prayer can neither instruct nor change him—why should I, then, pray?

This reasoning seems specious, and doubtless has caused many to restrain prayer; and though we might meet it by reasoning quite as good, drawn from the state of things which we see obtains between inferior and dependent persons, and those who are superior and comparatively independent—as when children make requests of their parents, servants of their masters, and pupils of their teachers, in all of which cases, the wants of the petitioners are known; and though we may reply to the other objection, that prayer implies that God may be changed by our prayers—that God may have unchangeably determined that he will bestow certain blessings only in answer to prayer, which would effectually meet the objections, still, we prefer deciding the matter, not only by our reasonings,

which are liable to be erroneous, but by an appeal to a few well known and striking facts. All the men, in every age of the world, who were approved of God—for example, Abraham, Moses, Elijah, and Daniel, in the Old Testament; Stephen, Paul, and others, in the New—were men of prayer. Again: the frequency with which it is enjoined in both Testaments, is of itself sufficient to banish every doubt concerning its necessity and importance. But the great and overwhelming argument, is the example of the Saviour himself. If prayer was ever unnecessary, certainly it was in the case of the Son of God; he was pure and good—guile was not in his lips, nor reviling upon his tongue—he was holy, harmless, and undefiled; yet did he pray frequently and fervently—he taught his followers to pray—he is said to have withdrawn himself from his disciples, and continued all night in prayer; in the hour of his dark betrayal, he lifted up his eyes to heaven and prayed; the silence of sad, sorrowful Gethsemane, was broken by the Saviour's prayer; and Calvary, with all its anguish, its blood and tears, with all its love and all its woe, was the scene of that prayer, which, from his pale lips, fell in the faint, dying accents, "Father,

forgive them; they know not what they do." If you are Christians, then, let not prayer be a stranger to your lips; for if the Master, your model, your example, prayed, how can you be prayerless, and yet his followers?

You are dependent upon God for the food which sustains you? is it, therefore, improper or unnecessary to pray, Give us this day our daily bread! You are beset with evils, dangers, temptations, and a thousand snares; can you realize this, and not fervently ask God to deliver you from evil? Can you be conscious of sin, and yet not seek pardon at his hands, who alone can forgive? Oh, no! to those blessed as you are, prayer should be prized as a privilege, rather than regarded as a duty. Love should lead to the expression of gratitude, pardon call forth thanksgiving, and, as every day is a day of mercy, so every day should be a day of prayer.

Cultivate, then, a spirit of deep and true devotion. By prayer sanctify every undertaking, and hallow each day, and thus live in a heavenly atmosphere. Prayer should be the first lisping of the new-born soul—its language during life, and its last whisper when leaving this dwelling-place of clay.

TIMOTHY.

CORRESPONDENCE.

RE-IMMERSION.

To the Editor of the Millennial Harbinger.

I AM requested by a Christian friend to ask your counsel, and that of any of your readers who may feel disposed to express an opinion on the subject in your pages. My friend was immersed, some years ago, upon a profession of faith, by a Baptist minister, not being at that time acquainted with the whole design of baptism, as including, in addition to a formal introduction into the church, the remission of sins. My friend, therefore, apprehends that he was not immersed, consciously, at least, as the New Testament directs, "for the remission of sins." He believes, but is not quite positive, that he was immersed "*into the name of the Father, of the Son, and of the Holy Spirit*"—i. e. as if *by the authority of the three*; and further remembers the minister who immersed him, in addressing the congregation collected on the occasion upon the subject of baptism, stating that "we" — (by which the audience would most probably understand both the administrator and the subject of the ordinance) — "did not regard baptism, or undertake it,

in any other light than as a matter of duty, and had no sympathy with such as believed that it would *save us*." This, to the best of my friend's recollection, is the purport of what was said upon the occasion. My friend having, since that time, examined the subject more thoroughly, and having come to the conclusion that his baptism was not undertaken with a full and proper view of the design prescribed, nor administered in the appointed way, although he has since then been in communion with a church of disciples, and is now in communion with a Baptist church, because there is no church of disciples in this place, has painful doubts upon the subject of his duty to be re-immersed fully and explicitly "*into the name of the Father, of the Son, and of the Holy Spirit*," "for the remission of sins." He believes that if such a view of the case be correct, it implies the duty to dis-fellowship all who have not been so immersed; which, he is fully aware, is a most serious matter, being a cause of schism and division, if, after all, he should be mistaken as to the duty of re-immersion upon the grounds stated.

Your notice of this, at as early a period as

convenient, will contribute much to relieve the suspense of my friend, and would confer a favor upon your correspondent. M. B.

Blackburn, June 17, 1854.

REMARKS BY THE EDITOR.

In submitting a few observations to our readers on the above communication, we have to say, preliminarily, that the question is, not what any minister may have said, but what saith the Scriptures? 1, Christianity, as a renovating system of mercy bestowed upon the children of men, commenced on the day of Pentecost, and is referred to in Acts ii. 2, There were thousands present on that occasion, most of whom, in all probability, had been immersed into John's baptism; but, as the mission of John was to the lost sheep of the house of Israel, he did not immerse into the name of the Father, Son, and Holy Spirit, and, therefore, his was not Christian baptism. This is demonstrated by the record of Acts xix. 1-5. 3, It must be obvious to every inquirer after correct knowledge of the truth, that the thousands then assembled in Jerusalem from all parts of the world, who believed the gospel announced by the Apostles concerning the resurrection of the Messiah, and the forgiveness of sins, through faith in his name, without human priest or animal sacrifice, were all immersed in one and the same way, and for the same purpose. The presentation of the gospel and of the ordinance of immersion was invariably the same, and we never read of any one being re-immersed into the name of the Father, Son, and Holy Spirit by the apostles of Jesus. There is no doubt that the disciples, at the time of immersion, were unacquainted, in a great measure, with the peculiar features of the Christian system, for the Saviour instructed his apostles to teach the immersed believers to observe all things whatsoever he had commanded them. Thus, on immersion, these early converts became pupils of the apostles. They had not, as we happily have, the mind of the Spirit placed on record for their guidance. They had to learn the things commanded from the lips and example of the Apostles. The New Testament was written, that the disciples, in future ages, might always have in remembrance the things then taught by the Spirit of God. 4, We have sometimes been led to conclude, when reading Paul's Epistle to the Hebrews, (chapter vi. 1-2) addressed to believing Jews in

the year 68, that some of them were probably pleading for re-immersion on account of their ignorance of the principles of Christianity at the period when they first gave themselves to Christ. Hence the Apostle exhorted them to leave the first principles of the doctrine of Christ, and go on to perfection, and not tarry always at the very threshold of the Christian system. 5, The degree of knowledge to which a candidate for immersion might have attained, was not then, as seems to us, matter so much of inquiry, as a belief that Jesus was the Christ, the only begotten of the Father, who had died for the sin of the world, and been raised again for the justification of the believer, and that pardon might be obtained through his name being named upon us; which, to our apprehension, is properly done only in immersion. 6, Still, if any individual is now immersed professionally, whose faith does not centre in Jesus, as the Son of God, and the resurrection and the life, and that it is in this path of obedience alone that his blood cleanseth from all past sins, we cannot see how such a person can go on his way rejoicing in hope of the glory of God, without re-immersion. Baptism, viewed in this light, is a personal affair, in which no one can judge for another. Some even of those who were immersed by the Apostles, were not engrafted into Christ: they were self-deceived, remaining after immersion, in the gall of bitterness and the bonds of iniquity. Faith and immersion, in these instances, may have been valid, and the subsequent conduct of the persons themselves deficient in love, submission, courage, and perseverance: so they withered, and perished. 7, We have known some from the Baptists who, by their own request, were re-immersed privately, and who were most happy in the Lord, rejoicing to the end of their Christian course. This, we think, an arrangement calculated to satisfy the doubts of any conscientious mind. We have known others who, treading the same steps, have apostatized, and died in the midst of their delinquencies. How awful the end of such! How fearful the warning! But we will not sit in judgment on any professor of Christianity. We are all exhorted by the Spirit of God to come out of mystical Babylon, into which we have all more or less been indoctrinated by the false traditions of men, lest we be partakers of the plagues now coming upon her (Rev. xviii. 4.)

J. W.

LETTER FROM SYDNEY.

To the Editor of the Millennial Harbinger.

WE have long thought of laying before you, and through your valuable journal before all the churches scattered throughout the United Kingdom, the history of the Reformation in Sydney, the great metropolis of the Southern Hemisphere; and, to be brief, it is with joy I pen the first part of this history. I was formerly a Wesleyan Methodist, and schooled in that branch of the so-called church of Christ, believing all things taught by them both in doctrine and discipline; and you are not ignorant of their extravagant ideas on the operation of the Holy Spirit. Being but a youth, I was easily led into a great deal of their fanaticism, but truth will be uppermost sometime or other, like cork, though kept under water. As reason began to strengthen, so I began to question, not only their doctrines of the Holy Spirit, but others also, and not receiving satisfactory answers, neither from philosophy nor Scripture, I was fast hastening into that unfathomable depth of darkness, infidelity, where no bright hope illumines the journey to the tomb, when fortunately for me, I received a case of books from my brother, Eleazar Griffin, who is a member of the church in St. Pancras-road, London, in which were the *Bible Advocate* and some numbers of the *Harbinger*. I am happy to say, that in these I found answers to all my queries, and was set on a rock both in Philosophy and Scripture. I assure you my joy was extreme. After having examined again and again, to see if these things were taught in the Bible, I hastened to the Baptist minister, and was buried with the Lord by baptism, and rejoiced in the hope of eternal life. This was in November, 1851. In 1852 there was a letter from New Zealand by Brothers M'Caul and Taylor, in which it was stated that there were two disciples in Sydney, Brother Henry Mitchell and wife. Through this notice we found each other out, and in November, 1852, we met to attend to the ordinances of God's house, and thanks be to God, we have continued steadfastly, so far as known to us, in the apostles' doctrine, fellowship, breaking of bread, and in prayers. On the 4th of September, 1853, we added Brother Joseph Kingsbury,

formerly a Wesleyan local preacher, Brother John Standing, Wesleyan local preacher, Brother Edward Lewis, and Brother David Lewis, both Wesleyans, all of whom were baptised, and were born again of water and spirit, continuing with us teaching the words of the Lord Jesus. In November we added Brother Simmons, formerly a member of the church in Glasgow, who brought letters from Mr. Paton. On the 18th of December, we added by baptism Sisters Standing, Kingsbury, and Griffin, our excellent consorts, previously Wesleyans, which is a cause of great joy to us all. On the 22nd of January, 1854, Brother Thomas Goodwin was baptised, and added to the kingdom of Jesus: he was formerly a Wesleyan. On the same day we received Brother Taylor and Brother Barton, from New Zealand and the Sandwich Islands. On the 29th of January, Sister Mary Lewis and Sister Abbott were buried with the Lord by baptism. In all we now number 16, but three are absent for a while on business. We meet in love on Lord's day morning as a church, and in the evening to teach others the way of life, and also on Wednesday evening. We have every prospect of an increase, and as the good work has begun, may it go on until the kingdoms of this world shall become the kingdoms of our God and of his Christ, and all shall know the Lord, from the least even to the greatest. We have one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all: Jesus is our King, the Apostles our legislators, and the New Testament our law book, and we being many are one body, all members one of another.

We should be happy to receive any of the brethren from the churches. Let them bring letters or a Barnabas, so shall we walk in wisdom, and peace be multiplied amongst us. With our salutation to all that love the Lord Jesus, we commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all who are sanctified.

Your's in the hope of eternal life,

ALBERT GRIFFIN.

(Written on behalf of the brotherhood)

GEORGE TAYLOR,

HENRY MITCHELL,

JOSEPH KINGSBURY.

ITEMS OF NEWS.

FIFE DISTRICT MEETING.

The Annual Meeting of the Committee of the Fife Evangelizing Association was held on the 2nd of July, in the Kirkgate chapel, Cupar. There were present brethren representing the congregations of Auchtermuchty, Cupar, Crossgates, Dundee, and Kirkcaldy. Brother Mitchell, Cupar, was called on to preside.

1. The Report by the Secretary was read and approved of.

2. The state of the funds was then brought forward, when it was found that the contributions in the hands of the Treasurer had been all exhausted by the expenses connected with the visit of Brother King, of London, and the sum voted to the American Bible Union.

3. The funds being thus exhausted, it was recommended that they should be replenished by contributions from the churches, in order to meet any proposed scheme of evangelization that might be agreed upon.

4. The mind of the brethren was further expressed unanimously, as to the propriety of engaging one to labor permanently in this and the Northern District, the brethren in Banff, &c. being impressed with the same views. To aid in carrying out this object, it was proposed to provide by contributions such funds as might be deemed necessary.

5. That this decision of the Committee should be reported to the churches, and if favorable to the proposition, Brother King should be corresponded with on the subject, and that the churches be called on to remit their subscriptions to the Treasurer every three months, in order to carry out the contemplated and much-desired object.

It was resolved, That the Report be forwarded to the *Harbinger* for insertion.

ARCHD. MITCHELL, Chairman.
ANDREW FORSYTH, Secretary.

The following was the Report read:—

"Beloved brethren, — When Messiah had been delivered for our offences, and raised again from the dead for our justification, he said—'All authority is given to me in heaven and in earth: go ye into all the world, and preach the gospel to every creature.' The commandment was great—the field is broad as the world—the subjects are the whole family of man. For the accomplishment of this great work, when he ascended up on high, he gave some apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the work of the ministry. To the congregation these gifts of the Spirit were given, that through it the world might be enlightened, the ignorance by which the minds of men were blinded dispelled, the knowledge of God communicated, and mankind saved. Thus the congregation would fulfil her high and glorious mission as the light of the world, the pillar and ground of the truth. Impressed with these views, and with the object contemplated by our Association, your Committee invited Brother King, of London, to do the work of an evangelist in this district for the period of three months. With this invitation Brother King complied, commencing his labors at Cupar on the last Lord's day in March, and concluding his engagement on the last Lord's day in June. He has delivered fifty-five discourses, and held four conferences, by which means the principles of the current Reformation have been thoroughly enunciated, and the way of salvation made known to multitudes of our fellow-men. The result has been to elicit inquiry into important subjects connected with salvation. The brethren have been edified; some have made the good confession, and been added to the con-

gregation by an immersion into Christ; and some have been restored to the fellowship of the saints. By this effort we have in some measure done our duty, by holding forth the Word of Life—that Word which, like Jehovah, liveth and abideth for ever—which is the saviour of death unto death in them that perish, and of life unto life in them that are saved. In conclusion, brethren, let us do our appointed work, scattering with profuse hand the good seed of the word; and though we may not immediately behold the fruit of our labors, a period is approaching, that both he that soweth and he that reapeth shall rejoice together. 'Though we may sow in tears, we shall reap in joy.' 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' Consider the gracious privilege which God has conferred on his church, that by this instrumentality he should work out his glorious purpose, the regeneration and salvation of a world. Let us be steadfast and immovable, always abounding in the work of the Lord, forasmuch as your labor is not in vain in the Lord. Live in peace, and the God of love and peace be with you all. Amen."

LONDON (CAMDEN TOWN.)

Instead of sending information concerning my movements in Scotland, as you requested, I made known your wish to brethren in the various localities, and left them to report progress. To what you have already, or may receive, I will just add, that after an absence of more than thirteen weeks, by the preserving and sustaining care of our Gracious Father, I safely moved again amid the din and bustle of this vast city. On the following day I received the good confession from one who has been seeking the truth for some time, and the next morning introduced him by the one baptism, into the one body, to rejoice in possession of the one hope—the hope of Israel, the expectation of a glorious resurrection to everlasting life. The church in this place I found united in love, and in most particulars improved. Of its progress and usefulness I have considerable hope, but at present we are shut up for want of a suitable meeting place. However, next first day, weather permitting, some eight brethren selected are to announce the glad tidings on Hampstead-heath, and to keep up the meeting during afternoon and evening.

In Scotland, at all places we had good meetings, and at most of them, I am persuaded considerable good could have been effected by abiding a reasonable time; but this our arrangement did not permit. We have, however, left some anxious inquirers, trusting they may be led into the one fold. Several were, during our journey, restored to churches from which they had fallen away; and five were immersed into the one ever-availing name, to rejoice in the

D U N D E E .

knowledge of sins forgiven. The churches generally have not of late enlarged, there being in every place a considerable want of brethren fitted to proclaim the gospel, and present the things of the kingdom in a manner suited to the condition of the people. The good effected by churches is not at all times to be measured by increase of members, and in localities where no recent increase has taken place, I find churches which have fought against the primitive order and faith, now so much enlightened by the practice and teaching of our brethren, that excepting the *name* and the *admission*, they are really with us, and ought to send messengers to the meeting at Wrexham; but, having formerly opposed the truths they now admit, and the order they now enjoin, a little more humility and devotion are requisite, to enable them to declare entirely on the Lord's side, and receive the frown of old connections. Of one or two of these churches, you may hear more anon.

Your's, dear brother, in the bond of peace,
D. KING.

WREXHAM.

I have to communicate the following Items of News, connected with the cause of truth in this place. On the 27th ult. 5 persons were immersed into Christ for the remission of past sins. The Baptist chapel was kindly lent us for the occasion, and the company was large and attentive. We trust inquiry was excited, which will end in many more becoming obedient to the faith.

The room occupied by the church for some time being too small, and increasingly inconvenient, the brethren secured, through Brother Bayley, other premises in Bank-street; and after being fitted up, &c. were formally opened on Lord's day, July 9th, when Brother E. Jenkins, of Huddersfield, delivered two addresses, morning and night; and in the afternoon, at the church-meeting, three addresses were delivered by brethren. The attendance on each occasion was most cheering. Several from the Baptists were with us, who appeared to enjoy the truth as presented in its connective bearing. Our prayer is, that truth may triumph over the traditions and commandments of men, and the number of the saved be greatly multiplied.

F. HILL.

WHITEHAVEN.

It is pleasing, and rejoices the hearts of Christ's children, to see some putting on the Lord Jesus by immersion. Since my two brothers were immersed we have had another addition. Last week a sister put on Christ in his own appointed way, henceforth to walk in his commandments.

JAMES BROWN.

Our esteemed Brother King visited us a second time on the 12th of last month, and delivered a series of discourses as follows:—On Thursday evening, 14th, "Priestism, divine and human." On Thursday evening, 15th, a public conference was held for the investigation of the subject of the previous evening, when all present were permitted to speak under proper rules; a few took advantage and developed their views, some agreeing with the lecturer, others not; at the conclusion of which Brother King summed up the whole of the relevant objections in a manner very satisfactory, if not to all, to the great portion present. Such meetings are calculated to be productive of good results, when conducted by such a person as Brother King. On Lord's day afternoon, 18th, "Typical Evidence," and in the evening, "Sin, its Analysis and Antidote." The audiences during the day were good, but not crowded. On Wednesday evening, 21st, "The Sect every where spoken against;" and on Thursday, 22nd, a public conference was held on the subject of the previous evening, similar to that formerly described, when a few again developed their views in a friendly manner. The discourse on "Typical Evidence" was very *superior indeed*. A beautiful contrast was drawn between the Jewish and Christian institutions, as delineated by the Apostle Paul in his letter to the Hebrews, commencing at the 9th chapter. It was handled in a manner which I had never heard or even read before. A very concise and most forcible proclamation of the gospel.

Brother King appears to be quite competent to advocate the truth by tongue or pen, and well qualified to perform the work of an evangelist. During the visit 4 made the good confession, one male and three females, and were immersed into Christ for the remission of their sins.

Brother King left for Cupar, and terminated his labors there on Lord's day, 25th.

J. G. AINSLIE.

LONDON (BEREA TEMPERANCE HALL.)

In the month of January last, four baptized believers met in the above hall to worship God. The brother who took the lead had been a member of the Scotch Baptist church, William Street, Islington. That church had been broken up, and the majority of the members have since, together with their pastor, become Plymouth brethren. Our brother took a noble stand; he first protested against their proceedings, then he opened the Temperance Hall and invited as many as approved of what he did to join him; but very few of them did so. He was, however, joined by others, and on the 5th day of February we formed ourselves into a church. At that time we numbered 12, male and female. Since then the Lord, from time

to time, has added to our numbers. Our present number is 23. On a profession of faith we have baptized 5—the rest have been from other churches, &c. Hitherto the Lord hath prospered us—to Him be all the glory.

We have introduced into the church the New Hymn Book: it is, in our judgment, the best we have seen; but we have not been able to obtain from the publisher a sufficient number of the sprinkled edged ones, and have, therefore, had to supply the present deficiency with gilt edged ones. I have thought good to send the above hasty sketch, as a notice of our existence appeared in the April number of the *Harbinger*, page 189. I. C.

OBITUARIES.

SEACOME ELLISON.

On the 24th ult. in his 80th year, Seacombe Ellison Esq. of Walton, near Liverpool.

The death of the above named gentleman demands more than a passing notice. His life was a very eventful one; the earlier part of it was spent as a sailor, to which from a boy he had a strong attachment; and in that capacity, at about thirty-five years of age, while in command of a merchant ship, he was taken prisoner by the French, and suffered imprisonment in the horrible jails of that nation for upwards of five years: when, after two unsuccessful attempts, he, in company with four others, effected his escape, and after suffering the privations of a circuitous journey through Austria, principally by night, and in the Winter, (an account of which he has given in a work called "Prison Scenes," a book well worth the perusal,) he reached his native shore, and again returned to his favorite employment. Having gained (by trading to Buenos Ayres) a competency, he settled in the neighborhood of Liverpool, and having about this time some serious impressions from the Word of God, (for he had lived to the age of forty, without one serious thought as to the end of his life,) he sought and obtained fellowship with the church of Christ meeting in Comus-street, Liverpool, of which place his mother had been a member. He was baptized on Lord's day, October 7, 1827. A short account of his life is given at the end of his work on Baptism, published in 1835, entitled "Rantism *versus* Baptism," in the form of a trial, which he afterwards revised and corrected in a second edition, published in 1841. This, with a revision and correction of Watts' Psalms and Hymns, occupied his time and thoughts in later years. He also published a book on the "Millennium, or a thousand years' triumph of the gospel over all nations and kingdoms, &c. and a Selection of Juvenile Hymns. His name will long be remembered by all who had the pleasure of his acquaintance. In him was to be seen the effect of the gospel of Christ in an eminent degree, and a striking contrast to his former

life. There was the meekness and gentleness of Christ in his deportment. His liberality was unbounded; he lived not to himself. His kindness was uniform towards all whom he believed to fear God; and his sole aim appeared to be, to use the means he possessed, his property as well as his time, in the service of Him who had bought him with his own blood. His assurance of salvation through faith in Christ was very great. To use his own words, he never had a doubt respecting his eternal salvation, since he believed in Jesus. His end was peace. He truly *fell asleep* in Jesus; so calm was his departure, that his attendants scarcely knew when he expired. He retained the full use of his faculties (except his eyesight, which had failed him for the last year,) to the last. "Blessed are the dead that die in the Lord." S. SHEPPARD.

BENJAMIN MOSS AND ELIZABETH PERRY.

We have to record the death of two connected with the congregation in Wrexham, within a few days of each other, both of pulmonary consumption. The first, Benjamin Moss, aged 35 years, departed on the 30th of May, in full confidence of a better life. He was immersed shortly after my coming to this district, more than two years ago, upon his full conviction of the truth; and since that time his progress in knowledge and enjoyment of the truth were observed by all who knew him, especially during months of suffering. The Scriptures were his constant book, and the result was that he was always calm and serene, and felt a pleasure in speaking of his anticipated decease. It was, indeed, profitable to be with him to the last. "Let me die the death of the righteous." He has left a wife and two children to feel their loss.

The second, Elizabeth Perry, aged 45 years, died on the 9th of June, after months of hope and fear as to the result of her disease, being desirous of life on account of her family, as her husband had died eighteen months before. She was immersed in May, 1853, and was most anxious to be consistent with the profession she had made. Her confidence in the Lord increased as she drew nearer to her end, and her prospects brightened as her bodily weakness increased. Ultimately she resigned all to the Lord, and calmly fell asleep in Jesus. "Blessed are the dead that die in the Lord."

F. HILL.

DANIEL GRAY.

During the past month, it hath pleased our Heavenly Father to take unto himself our dear brother, Daniel Gray, of Workington, in the prime of life. He was a warm-hearted servant of Jesus. For the primitive order he was the instrument in the Lord's hands of raising a church at Cockermouth, where he resided for a number of years, and shunned not to declare

the whole counsel of God before the world. He was a brave soldier under the Captain of our Salvation, and he labored to build up the brethren in their most holy faith. His loss is much deplored by all the brethren in the neighborhood. He was resigned to the divine will, manifesting his faith in the eternal truth of an all-wise God, by his patience and peace of mind. It is a comfort to his wife, family, and brethren, that they have not to sorrow as those who have no hope, knowing that those who sleep in Jesus will God bring with him.

THE EDITOR'S ABSENCE FROM HOME.

It was announced on the cover of the last number, that the Editor was about to leave home for ten or twelve days; but the journey extending into the North of Scotland further than was contemplated, and occupying seventeen days, inconvenience has resulted thereby to some of our respected correspondents, whose considerate indulgence we must beg to exercise on this occasion.

On Monday, the 26th of June, we left home for Sheffield, and, according to previous arrangement, delivered an address in the Union Hall, at half-past seven, on the First Principles of Christianity. With some two or three exceptions, the speaker and hearers were entire strangers. Mr. Councillor Howarth, a tradesman, who is identified, as we understood, with the Wesleyan Reformers, discharged the duties of chairman in a candid and gentlemanly manner. The address occupied about an hour and a quarter in delivery. At its conclusion, as had been agreed upon, an opportunity was afforded for any person present, who introduced himself as a believer of the truths contained in the Bible, to put any question relevant to the subject matter of the lecture. Several persons availed themselves of the opportunity thus afforded, and made inquiries most respectfully, to which answers were given to the best of our ability, evidently to the satisfaction of the majority present. At the close, a vote of thanks to the lecturer was proposed, seconded, and nearly unanimously carried, with an invitation to visit Sheffield at the earliest convenient time, and hold another meeting. A resident in Sheffield, writing to a friend in Nottingham, observed, "We had a highly intellectual audience of about 200 at Mr. Wallis's lecture, which gave almost universal satisfaction."

On Wednesday, 28th, we left Sheffield, visiting Sanquhar, Paisley, Glasgow, and Edin-

burgh, and from thence proceeding to Cupar, Fife, where we spent Lord's day, July 2nd, and delivered two discourses. We had here much pleasant intercourse with the brethren, and removed, we trust, misconceptions entertained by some as to various matters connected with the present movement for a return to the first principles of Christianity, and more especially as regards the principles on which Bethany College is founded, and presided over by Brother Campbell, which was not instituted, as supposed by some, simply to prepare *clergymen* for the churches of the Reformation. Indeed, the choice of officers in a church rests with the members, who should ever abide by the directions given in the apostolical records.

From Cupar we proceeded to Dundee on the 3rd, where it was decided that during the week we should visit Aberdeen, Turriff, Mill of Craigston, and Banff, and return to Dundee to spend the following Lord's day. In carrying out this plan, we made many new and most agreeable acquaintances and friends, of some of whom we had often heard, though never seen before, but whom we hope to recognize at the resurrection of the just, for those who endure to the end, the same shall be saved. On the 10th we visited the quiet village of Auchtermuchty, where we enjoyed the society of some old and tried friends of Jesus and his truth, in reviewing things past and present, as well as what is yet probable to transpire in connection with the Reformation. We rose on Tuesday, the 11th, at 5.30 a.m. to depart for Edinburgh, where we remained only three hours, and then left for Glasgow. At this place, on our return, we did not meet with a single brother belonging to the city; but, being accosted in the Tron-gate by Bro. Henderson, of Sanquhar, we remained a short time in company. After transacting some business, we took train at 5 p.m. for Carlisle, 105 miles distant, where, at 10.30 p.m. we retired to rest for the night. Early the next morning, the 12th, we left by train for Manchester, distant 120 miles, and having made purchases at several warehouses, we left the latter place for home at 2 a.m. arriving safely, and in the enjoyment of a tolerable degree of health and peace. In the course of this hurried trip we travelled upwards of 1120 miles, delivered nine discourses, communed with many old friends, and formed intimacies with many others, whose friendship will, we hope, be lasting as immortality.

J. W.

SEPTEMBER, 1854.

THE CHRISTIAN MINISTRY NOT A PRIESTHOOD.

BY T. STRATTEN.

NO BASIS LIKE THAT ON WHICH THE JEWISH PRIESTHOOD RESTED, TO SUSTAIN THE CLAIMS OF AN OFFICIAL PRIESTHOOD IN THE CHRISTIAN CHURCH.

If you enter a Roman Catholic edifice for worship at the hour when service is performing, what are the most prominent and imposing objects which present themselves to your view? An ALTAR, reared for the presentation of a sacrifice; and a PRIEST, officiating before it, arrayed in sacerdotal vestments. You hear the priest reciting the appointed lessons in sonorous tones and measured cadences at the altar—you see the expression of his devout adoration in the frequent and varied inflections of his body towards it—you inhale the fragrant incense from the smoking censer when he waves before it—and you behold him prepare and elevate with mysterious awe the sacrifice of the mass, which is offered upon it. The existence of the altar and the sacrifice, the presence of the priest, and the performance of priestly rites, are essential to the service. Remove them, and the light and glory are departed: there is then no sanctuary, nor can there be any worship. Let an interdict be laid upon some unhappy country for a crime which has been committed against the church, and with the suspension of priestly rites, there is a suspension of all intercourse with heaven; and darkness, sorrow, and despair brood over the land. If a gleam of hope is seen through any part of the night of terror, it comes with the presence of the priest to greet the eye of the expiring penitent, who, by an act of grace, blended with the righteous judgment of the church, is allowed to receive the last rites of religion, and thus with difficulty escapes the horrors of a remediless doom. In a country where heresy predominates, and an interdict would produce no general alarm, let an alien from the fold at the eleventh hour, and in the article of death, admit a priest to his presence, and receive from his hands the rites of the church, and then even his restoration is effected and his salvation secured. In the sanctuary for worship, there may be a pulpit as well as an altar, but this is not essential to the service. The pulpit may be removed, and the service sustain no diminution of its efficacy or interest. The ministry of the word can never compete with the service of the altar. A priest may officiate at the altar, may perform all that is essential in the services of the church, who has never read or seen a copy of the Word of God. His consecration has an authority, and the rites which he performs an efficacy, altogether independent of the Scriptures, if not irrespective of them. So that while the people are made to depend entirely upon the priest, they trust not to his scriptural knowledge, for with "the law and the testimony" he may have had no opportunity of becoming acquainted—not to his piety or personal merit, for there may possibly be defects even in his morality—but to his official authority and ritual performances.* There is no worship for the congregation but as he officiates at the altar—no available confession but to his ear—no authoritative absolution but from his lips—no preparation for heaven, no passport to its joys, but as he performs the last offices, and with the extreme unction separates the spirit from the relations of

* Loose morals and deplorable ignorance have too generally characterized the Roman Catholic priests in South America down to the present time. Many of them never saw a copy of the Scriptures, until they were furnished with them by the agents of the British and Foreign Bible Society; yet, the rites of the universal church, which had been previously performed by them, were as regular, and have equal efficacy attributed to them, as have the same rites when performed by the most respectable priests of that communion who officiate in our own country.

mortality, and launches it upon its mysterious voyage for eternity—no deliverance from the pains of purgatory, should the voyage prove adverse, and the haven of rest not be attained, but by virtue of the masses which he subsequently offers.

Now, unfounded and irrational though these rites and pretensions appear to the mind of the Protestant, we must not wonder that they are contemplated in a very different light, and with very different emotions, by the Catholic—that to his mind the rites of his religion should be fascinating, soothing, and deeply impressive. They come to him hallowed by the palpable impress of a venerable antiquity, while he is taught to derive them from the highest and most sacred authority. They carry with them the influence produced by their very extensive observance in Christendom—an observance within what he is taught to consider the boundaries of the true universal church. They are most skilfully adapted to the human constitution. They were successively introduced by those who well understood the weakness of our nature—the easiest way of access to our passions—the most effectual mode of binding the soul in fetters. They ally themselves with all that is splendid, imposing, and exciting in architectural skill—in the disposition of light and shade, colour and form—in the harmony of sounds—in the inspirations of genius, whether embodied in the breathing marble or impressed upon the living canvass. They address the senses, and artfully appeal through them to the yielding and captivated mind. In their observance, the imagination is excited by the associations which are connected with the objects which are present to the eye; and when excited, is left to range amid all that is mysterious and profound. The breast heaves with powerful emotion, and the soul, subdued by the spell of a system which has held millions in its enchantments, complacently cherishes the persuasion, that this is devotion, and the only devotion which can be acceptable to the Most High.

Nor, in accounting for the power which the Roman Catholic system exercises over the minds of its professors, must we omit to mention the confidence of spiritual security which it inspires, and the comparatively easy and tangible means by which that security is produced. We naturally wish to be at ease in reference to our spiritual affairs, and our prospects in a future state of being; and the system which proffers ease on the terms most acceptable to our imperfect nature, will enlist on its side the inclinations of the heart, and insensibly warp to its favor the decision of the judgment. We find the observance of outward and tangible rites less difficult than the cultivation of inward and spiritual principles; and are, therefore, prepared to welcome the former, as an agreeable substitute for the latter. To this tendency of our nature the church of Rome has pre-eminently ministered. Her ritual is the most complete which the world has ever possessed, and, if her own testimony upon the subject is to be received, as efficacious as can be desired. She has no less than *seven* sacraments, (the number being the number of perfection) and each one of them of wondrous power and virtue. There is no guilt, original or actual—no defilement, inherent or casual—which she does not undertake, by one or other of these sacraments, to remove. Let her pretensions be admitted, and the doctrine which she inculcates be received, that the rites of the church, when properly administered, are efficacious to salvation, and that the completeness and perfection of these rites depend, not on the personal character, but on the official authority of the priest who administers them, and then the mind of their recipient must be completely at rest. The path to heaven is made obvious to the very senses, and he must be scrupulous indeed who is not fully content to walk in it. Abstraction from things

earthly and material—investigation of subjects spiritual and divine—anxious inquiry for truth—internal conflict with the corrupt principles of our nature—are superfluous and unnecessary. Give what it requires to the church, follow the guidance and rely implicitly on the authority and work of the priest, and then all is secure.

Before, however, any rational individual ventures the tremendous risk of his eternal welfare upon this security, there are two questions which it behoves him seriously to ponder, and fully to understand. *Are the rites, so highly extolled, of the Roman Catholic church, essential parts of Christianity? And is the priest divinely authorized to administer them?* If these questions can be satisfactorily answered in the affirmative, the writer will directly renounce his Protestant heresy, and enter, through the medium of the first priest who will receive his recantation and give him absolution, into the bosom of the Roman Catholic church. But if they cannot be answered, and if it can be shown that priestly rites, as performed by the ministers of religion, form no part of Christianity — and that the priest himself has no right to the title which he assumes, no authority for the orders with which he is invested—then will it be the duty of every member of the Roman Catholic church into whose hands these pages may fall, to seek some better and surer foundation for his hope of future happiness.

Be it premised, that the appointment of a priesthood under the dispensations of religion which preceded Christianity, is admitted. It is admitted that the first ministers of religion who were specially set apart from their countrymen for the service of God in holy things, were priests—that their office was of divine authority—that its functions were sacred—that no individual who was not lineally descended from Aaron, and duly consecrated according to the appointed forms, could lawfully enter on their discharge. It is admitted, that before Aaron was consecrated, not only Melchizedec who blessed Abraham, but also that Abraham himself was a priest—that the head of every family by which God was worshipped according to the rites of His own institution, was a priest—that he had an altar for his household, and, whatever was and must be essential to a priesthood, a sacrifice to offer to God upon it. It is admitted, that in this respect the Catholic priest is more consistent than the Protestant who wears the title, and calls the table at which he officiates an altar, but disclaims the power of presenting on it an oblation or sacrifice. The Protestant altar, if not erected, like that at Athens, to an unknown God, is erected for an unknown purpose. The Catholic church has this inducement for those who desire “priest’s orders,” that in it they may find a complete office.

But, before an individual who wishes fully to understand the ground of every step which he takes, will seek priest’s orders anywhere, or repose any confidence on priestly rites, by whomsoever performed, he will require to be shown the scriptural authority by which, under the *Christian dispensation*, the office is sustained and the rites are discharged. The reasonableness of such a requirement must at once be seen and felt. There have been so many impositions practised upon men under the name and profession of religion in all ages, and in almost all countries, that caution in surrendering ourselves to religious orders of men, rather than unhesitating and implicit credence, becomes a duty—a duty enforced not only by the reason of the case, and the immensely important interests which it involves, but also by the direct injunctions of the Saviour and his Apostles. “Take heed that no man deceive you”—“Prove all things, hold fast that which is good”—“Beloved, believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone into the world.”

More especially will every minister of religion who is enlightened, honest, and sincere, be desirous that these precepts should be fully enforced. He will resent the impositions which have been practiced by others, and be ready, cheerfully and promptly, to give a reason for every official title which he wears, and every part of the work which he performs. He will be concerned, so far as in him lies, to keep his conscience before God as the noon-day clear, and his character for sincerity and integrity before men unimpeached and unimpeachable. He will not, with a Christian name and office, yield pre-eminence in any moral respect to a Jewish priest, who, be it remembered, could discharge all the functions of his office, without the embarrassment of a single conscientious scruple in his own mind, and without a rational ground for suspicion which could desecrate him in the eyes of others.

Had a Jewish priest been asked for the origin of the office which he sustained, he could have produced the Book of the Law, and pointed with his finger to the express passage of institution. He could have given full and explicit quotations, not only in support of the title and authority of the office itself, but also descriptions in detail of every particular which related to its services, and even of the vestments which were to be worn in its discharge. Had he been asked for his own individual and particular right to execute the office, he could have produced the genealogical tables, and the inquirer, ascending or descending, through every link of the chain which connected him with God's first anointed, Aaron. Had he been asked for the authority of any of the varied rights which he performed, he could again, in every instance, have referred to the specific and divine prescription. But if we turn to those who wear the title, pretend to the office, and perform the rites of a priest in the Christian church, and ask them to show us, in the New Testament, the specific institution of their office—to prove their descent, natural or ecclesiastical, from any priest who ever officiated by God's appointment, in heaven or earth—to give us divine prescription for the rites which they discharge—we ask for that which no priest in existence can produce—we present a difficulty which cannot be satisfactorily removed—we lay naked to the eye the fallacy and impotence of names and pretensions derived from another dispensation of religion, without the comprehension of its principles, or the firm basis of its authority and facts. In no particular has the church and the world been more extensively and injuriously misled, than in ministerial pretensions derived from Judaism. These pretensions were introduced into the Christian church at a very early period of its history, and were the source from which the greater part of its subsequent corruptions flowed. So long as they remain in any of their modifications, Christianity will be encumbered with that which is incongruous with its nature, which obscures its lustre, fetters its liberty, and confuses the interesting and instructive relation which the two systems, coming from the same hand, and comprised in the one volume of inspiration, bear to each other.

The difficulty, as it has already been stated, which lies in the way of an individual who would substantiate his right to the priestly office in the Christian church, on an analogy drawn from Judaism, is insurmountable. He can produce no inspired warrant of institution—no genealogical table of descent, no divine prescription of priestly rites. But the case is not yet presented in the whole of its strength. As the Christian dispensation is the last in order of time which has been given to the world, so is it allowed by all to be the clearest in light, and most abounding in privileges. "Life and immortality are brought to light by the gospel." "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law,

that we might receive the adoption of sons." As it is the last dispensation, and the best, so it is the most comprehensive in its character, and permanent in its duration. It is designed and adapted, it was prophetically promised, and has been authoritatively instituted for the whole race of mankind, and the whole duration of the world in which they dwell. Now, under such a dispensation, intended for the world, involving the destinies of the unnumbered millions of its coming generations, embodying for their enjoyment the clearest light which God ever intends to vouchsafe to men on earth—if, under such a dispensation, salvation were to be obtained through the medium of the official rites of an earthly priesthood, might we not expect that the authority and ritual of that priesthood would at least be equally clear with the authority and ritual of the Jewish priesthood?*

Would not the immensely expanding, the infinitely multiplying interest involved in the one case warrant us to expect, if it were possible, prescriptions even more explicit, sanctions even more incontrovertible, than in the other? But what are the facts of the respective cases? Why, when we open the Old Testament, the priesthood under its proper designation, and in some or other of its branches or engagements, lives and moves before us in almost every page; while one entire book, and a considerable portion of others, are occupied by the arrangement of its services. If, however, we open the New Testament, and search through it from beginning to end, we shall find respecting the institution of an earthly priesthood for the Christian church, *not a word*; the title of priest† applied to designate any minister of the Christian religion, *not once*; reference to priestly rites as discharged by one man for others, *not one*. That the writers of the New Testament employ no Levitical terms in their numerous references to the office and work of the Christian ministry, will appear the more remarkable when it is remembered, that they had themselves been educated in the bosom of the Jewish church—that their earliest religious associations were connected with the work of its priesthood; and that, on almost every other subject, Levitical analogies evidently presented themselves with spontaneous exuberance to their minds, and are most freely and beautifully recorded by their pens. It was only when writing upon that subject, in illustration of which, if modern ideas be correct, these analogies might have been employed with most propriety and effect, that they carefully abstain from their use; or rather, the current of their thoughts in reference to the Christian ministry flowed in channels so different from those which have subsequently opened, that they never occurred in this connection to their minds.

(To be continued.)

* "The Christian doctors had the good fortune to persuade the people, that the ministers of the Christian church succeeded to the character, rights, and privileges of the Jewish priesthood; and this persuasion was a new source both of honor and profit to the sacred order. This notion was propagated with industry some time after the reign of Adrian, when the second destruction of Jerusalem had extinguished among the Jews all hopes of seeing their government restored to its former lustre, and their country arising out of its ruins. And, accordingly, the bishops considered themselves as invested with a rank and character similar to those of the high-priest among the Jews, while the presbyters represented the priests, and the deacons the Levites. The notion, once introduced, produced its natural effects, and these effects were pernicious. The errors to which it gave rise were many; and one of its immediate consequences was, the establishing a greater difference between the Christian pastors and their flocks than the genius of the gospel seems to admit."—*Moshier*.

† *Hieruus*, from the root of which comes hierarchy. In the public discussion which took place in Dublin, April, 1827, between Mr. Pope and Mr. Maguire, the latter was challenged to show that *hieruus* was ever applied in the New Testament to a minister of the Christian church. After some quibbling about a passage in Revelations, Mr. Maguire offered to submit the question to adjudication, but his *own referee* declined to give an opinion.

THE JEWS.—No. I.

THE following communication has been on file sometime, not because of its want of merit, but because of our want of room. It submits a subject worthy of the attention of all Christendom, and especially of that portion of it that feel interested in the restoration of Original Christianity. It is a prolific theme, and pregnant with awful and glorious developments of the moral government of God—the person, mission, reign, and government of Messiah, the Lord of lords, the Prince of princes, and the King of kings. But who is sufficient for such a theme? But it is pressing, and *providentially* pressing, more and more on the attention of all who love the Bible; who venerate the Messiah, and who pray for the extension of his empire.

But our readers are not generally prepared to take up this theme. And yet it seems to me indispensable to a full comprehension of the duties we owe to our species and to our special position as a people, pleading for the union of Christians on a Divine platform, as essential to the advancement of the Christian cause, both at home and abroad.

Before presuming to dogmatize on a theme so grand, so awful, and so glorious, we must furnish our readers with data which is possessed by comparatively few, and too little regarded by all Protestant Christendom. I hope I will not task their patience, nor assume too much in giving them some documents for premises, on which to reflect, and from which to deduce their own corollaries as to their duties, privileges, and honors, in reference to the Jews.

We have got some light and somewhat ambiguous readings in a portion both of the Reformation and anti-Reformation press, and some communications which had better be regarded as still-born, and then immediately interred, rather than converted into embalmed mummies, and placed as attractions in our weekly and monthly museums. But time, and its daughter experience, are the only autocrats that can hold in abeyance these lean and hungry speculations. Public cravings for any, and every sort of literature, are like the morbid appetite and the hectic flush of a consumptive patient—too often, alas! beyond the control of medical aid.

Meantime, we commend an excursion into the Jewish provinces of sacred and civil history, and especially into those fields of prophetic vision which indicate the fortunes of all existing religious and political institutions.

As an exordium or preface—or, if they choose to call it, an introduction—to this theme of numerous and powerful attractions, I will now give to my readers a communications from one of our strongest men in the State of Missouri, to be followed by a synopsis of Jewish history in a single essay.

BROTHER CAMPBELL, — Please to answer the following interrogatories: Have the Jews as a nation, or as they are now dispersed, (and have been for seventeen centuries,) been under the law of Moses, or under obligations to the gospel of Christ? Are the present race of Jews under Moses or Christ? Or are they both under Moses and Christ? Is the law of Moses their municipal or political law, and also their religious code? Is the law of Moses abolished to the present dispersed race of the Jews? When Paul taught that the law was abolished, did he mean that it was abolished to the whole nation of Jews, or only to that part of the nation who obeyed the gospel? Is the present dispersion of the Jews a punishment for their disobedience to their law, or for their rejection and crucifixion of Jesus Christ?

If their law was abolished to the whole nation, how can the Jews, in the present dispersion, be suffering the penalties of an abrogated law? Is not their circumcision and their *mock worship* their only *preservative* in their present dispersion, under the providence of God? Has not God said that they shall never cease to be a people? If they were, or shall be converted to Christ, will they not cease to be a distinct people?

The present race of Jews believe that the law of Moses is as binding on them now as it was on the Jews in its first institution and promulgation. Their distinct existence, and the possession of a distinct code of laws, founded upon reason and truth, is certainly one of the best evidences of the truth of revelation. And the monotheistic or Unitarian doctrine, that the living God and everlasting King are one, first communicated to Abraham, then republished and confirmed by Moses, is the foundation of all civilization.

The creed of Abraham, the shepherd prince, was, the existence of one living and everlasting God, the Creator of all things. Secondly, the existence of a revelation of his will to man. Thirdly, a just system of reward and punishment—a full accountability for all our acts.

Fourthly, to love thy neighbor as thyself. And fifthly, in even-handed justice.

The mission of Moses was the establishment of a consistent code of laws in consonance with the acknowledged universality of the almighty power of God, and of the above grand, simple, and sublime truths. This mission, therefore, was not an enlargement, or an addition to those simple ideas, but a confirmation of the ancient covenant with Father Abraham.

The God of Abraham was a Being the holiest, the purest, and the best, that the imagination can conceive—who is the Creator of heaven, earth, and seas, and all that in them is. The existence of a Jew is a manifestation and evident display of the Divine power, wherever seen. They were selected by the Almighty to bear witness to his Being. God has some great and general object in preserving them till now from annihilation or conversion to Christianity. Hence, vain have all efforts heretofore proved to convert them to Christianity. They have first to be restored to the land of Judea, before they are converted to Christianity. Whilst the Jews continue their identity—their steadfastness to Moses and the Prophets—there will always be an unanswerable argument in favor of revelation to the sceptical unbeliever. But blot out their existence—let their name be only a matter of history, and their existence the subject of the antiquarians' researches, and we shall have destroyed one of the most unanswerable arguments of our own religion.

It has always appeared to me, that attempting to convert the Jews to Christ, is acting against the Providence of God. One would suppose, that the many abortive attempts to convert the Jews by force, by persuasion, by bribery, had all been tried in vain long enough to prove, that if the Almighty desired the destruction of the identity of his ancient people, that these are not the means to effect their conversion.

Permit me, if you please, to let your readers have the sentiments of the Jews themselves, respecting their present dispersed condition, taken from an "Appeal to the Justice of Things and Nations," cited in the transactions of the Parisian Sanhedrim, page 645: "Soon after the establishment of Christianity, the Jewish nation, dispersed since the second destruction of its temple, had totally disappeared. By the light of the flames which devoured the monuments of its ancient splendor, the conquerors beheld a million of victims dead, or expiring on their ruins. The hatred of the enemies of that unfortunate nation, raged longer than the fire which had consumed its temple; active and relentless, it still pursues and oppresses them in every part of the globe over which they are scattered. Their persecutors delight in their torments too much to seal their doom by a general decree of proscription, which would at once put an end to their burdensome and pain-

ful existence. It seems as if they were allowed to survive the destruction of their country, only to see the most odious and calamitous imputations laid to their charge—to stand as the constant object of the grossest and most shocking injustice—to be a mark for the insulting finger of scorn, and as a sport to the most inveterate hatred. It seems as if their doom was incessantly to suit all the dark and bloody purposes which can be suggested by human malignity, supported by ignorance and fanaticism. Weighed down by taxes, and forced to contribute more than Christians for the support of society, they had hardly any of the rights which it gives. If a destructive scourge happened to spread havoc among the inhabitants of a country, the Jews had poisoned the springs; or these men, cursed by heaven, had, nevertheless, increased it by their prayers against the nation which they were supposed to hate. Did sovereigns want pecuniary assistance to carry on their wars? The Jews were compelled to give up those riches in which they sought some consolation against the oppressing sense of their abject condition. As a reward for their sacrifices, they were expelled from the State which they had supported, and afterwards recalled to be stript again."

JACOB CREATH, JUN.

Without a full show of our reasons, we will only, at present, affirm the conviction—*That the present Jews are neither under Moses nor under Christ.* Neither under the law nor under the gospel, as institutions. They are, indeed, under the curse of the God of their fathers—the curse of a broken covenant; under judicial blindness, hardness, and impenitency, for having crucified their own Messiah.

A remnant was saved. The twelve Apostles were Jews. The first church in Jerusalem was a community of converted Jews. Samaria, too, was made a theatre of mercy for many Jews. Many, myriads besides these communities, were the first fruits of the trophies of the grace of God and the love of Christ. But with the martyrdom of Stephen, the converted Jew, and their persecutions of their own brotherhood and the Gentiles, the door of mercy was finally shut—the seed of Abraham, according to the flesh, were wholly repudiated, and judicial blindness fell upon them all. The natural branches of the old olive tree were broken off, and we Gentiles grafted into their olive stock, have, for many centuries, been exclusively the people of God. Still, we boast not against the root of so

many blessings, because we are but scions from that root. The blood of Abraham has since flowed, and now flows in countless millions of those assumed to be Gentiles, because incorporated eighteen centuries ago with all the families of the earth that espoused the cause of the promised seed, in which so many nations, tongues, and people, have been most felicitously amalgamated.

The majority of the nation repudiated the Messiah and imprecated the blood of the Lord Jesus, to be imputed to them and to their children.

Still, the Lord has mercy in store for the seed of Abraham, his friend, but it is restrained till the fulness of the Gentiles be come in—an event still in the future, into which we cannot penetrate with much assurance. But this we may affirm with confidence, that they are not in any covenant with God, either legal or evangelical. As a woman that has violated her covenant with the husband of her youth, is no longer under him, nor regarded by him as under any obligation to him, *as a husband*, so stands the present nation of Israel to the God of their fathers. He has abandoned them to their own devices, and now merely suffers them, as he does the Pagan nations, to choose their own delusions, to walk in their own ways, and to eat the fruit of their own devices.

Still, God has his own purposes concerning them; and while permitting them, in his providence and moral government, to follow their own impulses, as he does the Pagan nations, only with this difference, that still possessing his oracles to their fathers, their condition is now, and will hereafter be, more intolerable than the doom and destiny of any other people.

Thus says the Lord by the Prophet—"Thee," O Israel, "have I acknowledged above all the families of the earth; therefore will I punish you for all your iniquities." But in permitting the nations of Christendom to treat them as they have done, he will also punish them for all their iniquities. His not preventing them, is no mitigation of their guilt.

I always treat a Jew with kindness and respect, when he falls in my way. Whenever I look into his face, I see Abraham, Isaac, and Jacob; Joseph and David; Isaiah, Daniel, Ezra, and Nehemiah; Moses, Aaron, and Miriam; Elijah and Elisha, with a host of splendid worthies—stars of the first magnitude—spangling their heavens in the darkest night of their apostacy. If not beloved, they are by me esteemed, respected, honored, and pitied, for the sake of their fathers.

But so long as they continue in their unbelief, stained with the blood of martyred prophets and sainted worthies, apostles, and prophets—the sacramental host of God's elect; and, worse than all, crimsoned with the blood of the crucified Messiah—what a dark, terrific, and portentous cloud, swollen with vengeance, lowers over their fearful destiny and doom! A portion of Christendom, under the mystery of iniquity, and known as the awful apostacy, are, like the Jews, doomed to destruction. They cannot be reformed. They must, as a people, be covered with desolation. A few of these, with a few Jews, may through repentance, obtain mercy, but in the mighty mass, they must drink the cup of Divine indignation to its very dregs.

A. C.

ELEMENTARY VIEWS.—No. I.

It has occurred to some minds, as well as to my own, that certain leading and rudimental views of the Christian religion, in reference to its present position, pregnant with reasons and principles of much moral and spiritual momentum, should, for the sake of our new readers, and even for some old ones, be still more distinctly exhibited, and set forth in a more succinct and forcible form, and with such plainness of speech as to become more available

in the public ministrations of the Word of Life, and more effectual in their practical influence upon the hearts and lives of its subjects and its advocates. As personal and social happiness is the end and aim of the gospel and its institutions, and cannot be attained without these institutions, and as the intellectual perception of them is essential to their moral and spiritual power and efficacy upon the conscience, the heart, and the life of man, it is of primary im-

portance that they be clearly propounded and exhibited in terms appreciable by those to whom they are addressed. To this end, it is essential that the minds of those to whom they are propounded be first disabused of all erroneous views and unpropitious prejudices. Hence the necessity, on the part of those engaged in such an undertaking, that they clearly understand and appreciate the actual condition of those whom they would benefit, as to their prejudices and misapprehensions on all the premises, and that their incipient efforts should be directed with special reference to these. Hence the variety in the modes and forms of address adopted by the first heralds of the Christian dispensation.

Its Divine Founder pursued this plan through the whole course of his public ministry, in his prophetic and didactic character. The apostles, possessed of the same spirit, and guided by the same wisdom in their public ministrations, pursued the same course. They took the world in hand just as they found it, and so should we. True, they looked back, as well as forward and around them, and assailed the teachers that preceded them as having taken away the "key of knowledge" from the people. How often did the great Teacher say, "It has been said by them of former times, but *I say to you*." And did not he instruct, by word and deed, his missionaries to do the same, or to follow his example? Therefore, Paul becomes a Greek to the Greeks, and a Jew to the Jews, and "all things to all men, that by all means he might save some of them." This is, indeed, an oracle of reason. We must, therefore, do as the politicians of this age do—"take the world as we find it, and endeavor to make it what it ought to be."

But in this course we must have some premises to reason from, and some point or object to reason to. That the church, sometimes called "the Christian world," is sadly out of joint, no man possessed of even a superficial view of Christianity in its present attitude—its philosophies, sects, and parties—can, for a moment, doubt. That it is not as it was at first, the most superficial student of the Bible cannot, for a moment, doubt.

The three grand schisms in Christendom are as clearly marked as the mountains, and seas, and lakes, and rivers that separate the nations of the earth.

The Greek Church, the Roman Church, and Protestantism, with its hundred sects, all attest that Christendom, in its grand aggregate, is generally apostate. There is, indeed, with many, a fondly cherished idea, rather a forlorn hope, that Christ has, at this time, an "invisible church," composed of members of all those rival institutions. And, therefore, some of the most sensitive professors have cherished, and do cherish this hope, that Christ, having a people peculiarly his own, but no distinct visible church as peculiarly his, it is of no essential importance to what community they belong, provided only they belong to this elect invisible church. This is the grand and specious excuse of multitudes professing Christianity, for continuing in whatever community they may happen to have been born in.

The "high church" man dwells with some degree of complacency upon the errors and defects of the "low church," while the "low church" man thanks God that his church is reformed from the errors of the high church. The Presbyterian is sensitive upon the errors of an English Episcopal hierarchy, and the Episcopalian is all alive to the imperfections and inadequacy of the Scotch hierarchy; and both are thankful that they have escaped from the corruptions of Roman hierarchy. So of all the others. The Pædobaptist Congregationalist thanks heaven that his children were all dedicated to the Lord in early infancy, and were taken into the covenant before contaminated with the vices of the world; while their neighbor, the Baptist Congregationalist, consoles himself that he has left it to the free will and the mature reason of his offspring, what profession to make and when. And this is the differential glory of his church from that of his neighbor, the Independent Congregationalist. The Wesleyan Methodist has his primitive class room and confessional episcopacy; while the Protestant Methodist tells him that his form of church polity differs nothing, but in a life tenure, from that of the Autocratic Greece or Rome. As to the five points of their metaphysical theologies, they are all agreed on the North and South sides of absolute, unconditional, personal election and reprobation. Meantime, the triumvirate of the lust of the flesh, the lust of the eye, and the pride of life, are freely and equally admitted

into all their council chambers, and are, irrespective of doctrinal peculiarities, entitled to the right of suffrage on all that pertains to the secular and worldly respectability of their respective institutions. Their only stipulation is—"Think and speak charitably of me, and I will think and speak charitably of thee."

Meantime, the perspicacious spectator, reasoning on all these phænomena, sage-like concludes that he can still be more charitable than any of them, thinks well of them all, and sings his own soliloquy to the tune of—

For modes of faith let zealous bigots fight,
He can't be wrong whose life is in the right.

And thus the world, in all its lusts, like the Mussulman's hog, "from the snout to the tail is eaten," because no one can tell what part of it "the prophet has debarred."

There is a great deal more truth than poetry in this view of the demoralizing influence of sectarianism. The locating of opinions, I care not how specious, how plausible, or how abstractly true they may be, as centres of attraction or repulsion, is a mammoth error, whose proportions no spiritual anatomist can exhibit or exaggerate.

But to remedy this evil—if, indeed, it be a remedial evil—is the paramount theme of every truly enlightened and benevolent man. To say that it is wholly irremediable, is tantamount to the assumption that the millennium, or final spread and prevalence of the Christian faith, hope, and love, is a mere poetical fancy; and that it is but the "beginning of the end." We assume that no basis of that union, communion, and coöperation, which universal reason affirms as essential to the triumph of Christianity, can be laid down by any synod, convention, or council, however oecumenical or universal its constituency may be, if the simple evangelical facts, precepts, and promises, defined and developed in the Four Gospels and Acts of Apostles, suffice not as a basis. If this continue to be reprobated by the self-styled builders of Zion's walls and towers, then, with Paul, I solemnly affirm the conviction, "that other foundation can no man lay than that which has been already laid," which is summarily indicated in the declaration, that **JESUS IS THE CHRIST.**

A. C.

NO. II.—GOD AND HIS MORAL UNIVERSE.

In the human mind, and in all its reasonings on the universe, physical or moral, God and his universe are inseparable ideas. No man can, for a moment rationally think of the one without thinking of the other. There are, indeed, but a fearful minority of mankind who think much upon this subject. But whoever thinks at all upon the "Great Cause uncaused, sole root of Nature," must think of God and his universe in relation to each other.

In every process of reasoning there must be at least one fixed point. But there is, in truth, but one fixed point in the universe, as there is but one fixed centre in every circle. That fixed point, or fact, is God himself, or his will. His will is, indeed, the moving and also the executive cause of universal being; for the will of God is God in action. Therefore, all being, wisdom, power, goodness, happiness, are in origin, development, consummation, and possession, in the fiat of the one only self-existent and immutable Jehovah. This is a necessary datum in all true science, in all true wisdom, and in all true happiness.

For this reason the Bible has no preface nor preamble. It could have none. It begins at the beginning. Therefore, an absolute God is essential to reason itself, just as much as the idea of creation is essential to that of a creator, or that of a creator to that of a creation. This is the only fixed standpoint in the entire area of true reason, true science, and true religion. This must, from an absolute necessity, be the first, and it is, to the eye of pure reason, the only stand-point from which we can argue its claims as paramount over the reason, the will, and the affections of man.

Tell me nothing about *imagination*. The very term itself, annihilates all pretension to originate an idea. Was there ever a picture or an *image* of absolute nothing—of a nonentity? *Image*, its root, implies a previously existing reality. Whoever drew an image, or conceived an image, of that which is absolute nothing? The sound A, preceded the letter A. The idea of God preceded both his image and his name. Hence, the world was four thousand years old before there was one teacher that could, and that did, embody in visible living form the full conception

or image of God. The oldest oracle in fact, if not in form, in the calendars of time, has for its burthen the enunciation of this most sublime conception, "In the beginning was the Word, and the Word was with God, and the Word was God." Moses, David, Isaiah, and the inspired bards and prophets of Israel, had visions, dreams, and oracles to utter; besides, a font of heaven-projected types was cast. In Joseph's and Israel's fortunes, for many centuries, the *letter* was being cast, before the book was written or the Spirit came; for the *law* was given to Moses only, but the *grace* and the *truth*, or the real embodiment of salvation, "came by Jesus the Christ."

But the word Christianity is not found in the Bible. It is an abstract term—a philosophic or speculative idea. A Christian is a positive being, because Christ was a positive official person. Christianity is not a person, nor an office, nor a thing. It is an ideal view, an abstraction, a picture delineated on the moral retina of a philosopher's eye. Hence, a man may look at the picture without even feeling a pulsation of his heart. True, indeed, if he have the heart of a Christian he will feel within him a delight, an ineffable delight, in the true beau ideal of Christianity, as a splendid intellectual moral conception, just as an amateur of painting would feel a rapture in gazing upon a beautiful ideal portrait of some Christian virtue—such as that of faith, hope, or charity.

But the impersonation of every virtue—of all moral, spiritual, and divine beauty, excellency, and loveliness, in a real divine and human person, was a desideratum which, until the incarnation of the Eternal Word, or image of God, was not possible. Hence the insuperable necessity that "God should become manifest in human nature and in human action." This is the life-giving efficacy, charm, and excellence of the gospel of Jesus the Christ. "He brought God near our eyes, and in grace and truth showed all his glory."

"He spoke into existence the heavens and their hosts,

The earth and their fulness, the seas and their coasts,

Time hangs on his word, and eternity boasts

To crown and adore him with glory.

Worthiness dwells in thee, excellent dignity,
Beauty and majesty; glory environs thee;

Power, honor, dominion, and life, rest on thee,
O thou chiefest among the ten thousands."

This impersonation of Divinity, and only this, meets the entire demands of human nature as it now is, in order to its becoming what it ought to be. This is the mysterious and sublime efficacy of the gospel of man's salvation. And, therefore, its proper exhibition and development, in all its parts and bearings, on God's throne and the human heart, is a consummation most devoutly to be wished. To this end we labor and contend for its original purity and development. This alone, being alike the wisdom and power of God to salvation, can achieve this soul-absorbing object; and, therefore, we labor for its perfect restoration to the church and to the world.

Now, as the gospel is not a beautiful theory, but an exhibition of God's philanthropy, presented in positive facts, ordinances, precepts, and promises, these must be clearly stated, developed, and applied to the present condition of Christendom, in all its preternatural phenomena. This is not the aim, so far as known to us, in any section of modern Christendom. Pædobaptists cannot accomplish this, nor effect any thing superior to what they have already done. They have not advanced one step beyond the land-marks of their respective system-builders. Their Calvinisms, Arminianisms, Methodisms, with their church politics, are purely speculative, ecclesiastical, and political. They have, one and all, seen their best and palmiest days. They have rather fallen off from their original platforms. Their episcopacies, prelacies, presbyteries, conferences, have been fully tried, mended, reformed, and modified in vain. They are now in a state of desuetude. They can promise nothing in the future that is not already written in their histories of the past.

Baptists and their congregationalism, are the only communities that can make any evangelical headway in this great work. And they, many of them at least, have been looking more to Pædobaptist models of scrap preaching, teaching, and disciplining their communities, than looking back to the palmy days of original and uncorrupted Christian doctrine, discipline, preaching, and practice under the guidance of apostles and apostolic men. But they, and only they,

of all Protestant sects, can make any headway on the outposts and bulwarks of the politico-ecclesiastical policies and traditions of the other anti-papistical sects and parties of the Lutheran and Calvinian reformations. Their Wickliffes, Tyndales, and Bunyans, were giants amongst pigmies, compared with many who, while they professedly admire those men in some great points, lacked their clear perceptions, their zeal, their mental independence, and indefatigable labors in their respective fields of reformation.

As in the physical, so in the moral universe, there is but one centre and one central idea. Jesus of Nazareth, the Sun of Righteousness, is that great centre, and his mysterious and Divine personality—his sufferings and death—are the basis of his being the one Mediator, the Prophet, the High Priest, and the King of Zion.

One Jehovah in three personalities, and one Mediator in three offices, constitute the true faith and the true religion of the Christian Church, or the Reign of Heaven. And these are the centres of the Jewish and Christian dispensations of the doctrine of human redemption, in its typical and anti-typical manifestations. This is the Alpha and the Omega of the Bible. On this broad, and strong, and enduring basis, the new heavens and the new earth, and all their tenantry, will rest for ever.

This being admitted, in what attitude stands the present Christian profession, in its numerous parties, creeds, professions, and operations, with their respective *Shibboleths* and *Sibboleths*—the obsolete tests of a Gileadite and an Ephraimite? A modern Greek and a Turk can be distinguished, despite all their efforts, by the very same tests. The modern Greek cannot say, *Pasha* and *Shinidi*; he can only say, *Pasa* and *Sinidi*; and, therefore, they hate each other.

Opinions and faith, and doctrine and faith, are not, I presume to say, distinguished by a majority of the living ministry of the present day. I am not sure that a majority of the evangelicals, even to this day, do truly distinguish opinions and doctrines from faith, or the faith, and the doctrine of a creed or a church. I see them confounded in many of our popular treatises on faith, and sometimes hear them confounded in the "sacred desk," by sensible and

popular teachers. "The faith once delivered to the saints," being used metonymically in some portions of Holy Writ, just as the synagogue is sometimes used for the house and sometimes for the people, may have contributed to this confusion of ideas and language, both amongst "pastors and people." But it is, in my esteem, a serious misfortune. "Confession of faith," and "articles of faith," have deluded multitudes, and mystified their minds on these very rudimental and important matters. "A pure language," is the prognosis of a clear head and an educated mind, both in things scientific and religious. It is one of the registered blessings promised to ancient Israel, after their return from the Babylonian Captivity. By Zephaniah God said: "Surely I will then pour out on the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. iii. 9.) This promise was made to Israel according to the flesh, when God should have poured out his indignation upon them that had captivated and corrupted them. Babylon the Great, the mother of all charlatanry, changed even the Bible itself, and the whole diction of the Christian institution; and the Church of England and the Church of Scotland, with all their remonstrances against her abominations, incorporated in their creeds, rubrics, and platforms, much of her barbarous style. The Baptists, too, formerly unlearned and uneducated men, made them models in most matters and things, and borrowed much of their religious currency, from which, although they have purified their diction in many points, still retain quite a sprinkling of their heathenish terminology.

But a new version of the Living Oracles, we doubt not, will purify their sons of Levi, restore a more evangelical diction, and emancipate them from that great curse to Protestant Christendom—the textuary system of sermonizing and expounding, in the factitious style of spectacle-bedstrid orthodoxy. The deliverance of Christendom from this system of rabbinical exposition of the Divine Oracles, on the one hand, and from the vociferous and impassioned rhetorical violence of Methodist rantings, to carry men, heels over head, into the church and heaven, will greatly promote the cause of evangelical

truth, the conversion of the world, and the union, harmony, and peace of the Israel of God.

The calling of Bible things by Bible names, is a sovereign specific for the evangelical chills and fevers of Armenian Methodism, *à la mode* Wesley and Fletcher, and will be a check upon the checks of both Antinomian and Arminian ultraisms. As for orthodoxy and heterodoxy, *alias* my doxy and your doxy, we care as little as we do about the difference between Simon Pure and Pure Simon, or between a knight-errant and an errant-knight, whether of the garter or of the sock—the shoe or the sandal. It is high time that we put off the old man with his deeds, and put on the new, decorated with the graces of faith, hope, and love.

In order to this, and to this we must come, let us add to our faith fortitude, and to fortitude knowledge, and to knowledge temperance, and to temperance patience or perseverance, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love to all mankind. Let us no longer say, "WE OF THE JEWS," and

you of the Gentiles, but let us combine our energies in one Lord, one faith, and one immersion, and leave the issue to Him who does whatsoever pleases Him amongst the armies of the skies and the tenantry of the earth.

This is our definition, in one category, of God and his moral universe, in reference to its present position and ultimate destiny. The programme of the moral universe is the material universe, and these are our data for the spiritual and eternal universe. Man has a body, a soul, and a spirit. So has the universe. God is its centre. The Sun of Righteousness is now the centre of the spiritual universe. But when all things are consummated, God himself shall be over all things, in all places, the unsetting sun of nightless and eternal day. The Son, *the Word Incarnate*, shall give up his commission; and God himself, in absolute divinity, shall be over all things in all places. Then, again the morning stars shall resume their eternal anthem, and everlasting joy shall cap the topmost climax of human, angelic, and seraphic happiness. Amen and amen! A. C.

THE BLOOD OF CHRIST AND CHRISTIAN BAPTISM.*

THAT the *blood* of Christ is the only procuring cause of the remission of sins, is, we doubt not, believed by every Christian in this Reformation. But how or in what way it procures remission—in what manner we are affected by it, is, we suppose, but little or at least not generally understood, and lies as a stumbling-block in the way of those who will not admit baptism to be for the remission of sins. If baptism be for remission, say they, then the blood of Christ cannot; and the efficacy of his blood is done away, by substituting in its place a gospel ordinance. The difficulty is really between them and Peter, and not between them and us: for, so certainly as Jesus declared, "This is my blood of the New Testament, shed for many, for the *remission of sins*," just so certainly did Peter command, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Our Lord and his Apostles, when understood, will be found not to contradict each other.

Paul, in his Epistle to the Hebrews, has solved the difficulty, and shows us how the blood of Christ procures remission. He does it in contrasting the Old and New Testaments, or covenants—the Law and the Gospel. He says, "Neither the first testament was dedicated without *blood*. For when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, this is the *blood of the testament* (or covenant) which God hath enjoined unto you." Speaking of the blood of Christ, he says, "Neither by the blood of goats and calves, but by his (Christ's) *own blood*, he entered in once into the holy place, having obtained eternal redemption for us." And our Lord himself, as just quoted, "This is *my blood* of the NEW testament, which is shed for many, for the remission of sin."

Both the old and new testaments or

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covenants were sealed with blood; the first with the blood of animals, the second with the blood of Christ. Now what is the nature of a seal? A charter for a company, or grant or patent to a tract of land, or any other instrument of writing which requires a seal, is of no force or validity until the seal is put to it; and hence neither the first nor second covenant was valid or of force until sealed. And as the seal to a charter or grant may properly be termed the procuring cause of whatever immunities, privileges, &c. are conferred in or by them, as it gives effect to them, so the blood of Christ, sealing the new covenant and giving effect to it, may properly be termed the only procuring cause of remission of sins, and all the blessings and privileges of the gospel. Hence the great importance attached to his blood, and the manner in which it is spoken of in the Scriptures; and hence what the new covenant confers on us is spoken of as being conferred by it. And as an instrument of writing derives all its force or efficacy from the seal applied to it, we may with propriety ascribe to the seal what it confers or bestows; and thus we ascribe to the blood of Christ the blessings, privileges, &c. of the new covenant which is sealed by it. As it is by virtue of this seal that all these are bestowed on us, and as remission of sins is of these, and occupies the first place among them, it thus becomes the procuring cause of it; and so we are said to have the remission of sins, both when we become Christians, or enter into covenant with God, and afterwards while in the covenant, through the blood of Jesus, and through its justification, sanctification, &c. Hence the expressions, "We have redemption through his blood, even the forgiveness of sins" — "The blood of Jesus Christ his (God's) Son *cleanseth us* from all sin" — "Being now justified by his blood, we shall be saved from wrath through him" — "Jesus, that he might sanctify the people with his own blood" — "The blood of Christ * purge your consciences from dead works to serve the living God." As the consciousness of pardon, and of being in a state of acceptance with God, is necessary for perfection in all good works in doing his will, which can be enjoyed under the new covenant, Paul prays for the Hebrew Christians, that God, "through the blood of the everlasting covenant, make

you perfect to every good work, to do his will; and the apostate from Christianity, or that state in which he is placed under the new covenant, is said to have "counted the blood of the covenant, wherewith he was sanctified, an unholy thing"—both which expressions Paul uses in the same Epistle in which he speaks so much about the two covenants. All this being so, it follows, that those who have not entered into the new covenant, and are out of it, cannot, on scripture premises, enjoy the remission of sins. This belongs alone to those in the covenant. The important inquiry now presents itself, How do we enter into this covenant? For, if we can ascertain this, we can easily find out how we are to obtain the remission of sins.

As every covenant must have terms or conditions on which it is to be entered, and upon which those entering it are to remain in it, so has the new covenant. The ordinance of *Christian baptism* is made the condition of entering it, to every proper subject. We make this affirmation without the fear of contradiction, and we are sustained in it by some of the principal critics, commentators, and reformers. John Wesley says, "By *baptism* we enter into the covenant with God, into that everlasting covenant which he hath commanded for ever." Matthew Henry: "We are buried (in baptism) in profession and obligation: we profess to be so, and we are bound to be so: it was our covenant and engagement in baptism. We are sealed to be the Lord's, therefore to be cut off from sin."

We could, perhaps, give similar extracts from others, of equal celebrity and authority, but we have not time now to look them up; and these are sufficient. The creeds also, perhaps, testify the same; but neither can we now examine them. Thus neither Peter nor Christ contradict each other. As it is by baptism we enter into this new covenant, and as it is by entering into it we receive remission of sins through the blood of Jesus Christ—which remission was procured by sealing it, it follows that baptism is *for the remission of sins*.

Peter, in commanding the Jews on Pentecost to be "baptized for the remission of sins," only meant that by being baptized they would enter the

new covenant, and obtain that forgiveness procured by the blood of Christ, termed by him, "my blood of the New Testament." As the washing of the body in water is an appropriate emblem of the purification of the conscience from the guilt and pollution of sin, the effects of this washing from sin are ascribed to both water and the blood of Jesus Christ; the former as the instrumental, and the latter as the procuring cause. "Unto him that loved us, and washed us from our sins in his own blood," &c. "These are they that came out of great tribulation, and washed their robes, and made them white in the blood of the Lamb." "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word." Paul, in his Epistle to the Galatians, after expatiating in the third chapter on the design of the two covenants, concludes with the two grand conditions of entering into the new: "Ye are all the children of God, by faith in Jesus Christ. For as many of you as have been baptized into Christ, have put on Christ." And in his Epistle to the Hebrews, after drawing a long contrast between the two, exhibiting the superiority and perpetuity of the new over the old—the latter being typical of the former, he seizes upon the sprinkling of blood and washings, for purification under the law, and applies it by way of figure to the new. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he has consecrated for us through the vail, that is to say his flesh; and having a highpriest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; having our hearts sprinkled from an evil conscience by the blood of sprinkling, which speaketh better things than that of Abel:" the blood of Christ as the procuring cause of remission, which gives a good conscience, the opposite of one that is evil; and having our bodies washed in pure water in baptism, in which the conscience is cleansed or purified from sin, its guilt, and pollution.

The above quotation from Hebrews

is well illustrated by the following extract:—

"In the holy place of the Jewish tabernacle there stood two articles of furniture of the most significant import: the brazen altar next the door, and the laver between the brazen altar and the vail, separating the holy place from the most holy. In this laver the priests, after they had paid their devotions at the altar as they came in, and before they approached the most holy place, always washed themselves. This vessel was called in Greek *louteer*, and the water in it *loutron*; though sometimes the vessel that holds the water is called *loutron*. In English the vessel was called laver, and the water in it *loutron* or bath. The bath of purification was the literal import of this vessel and its use. Paul more than once alludes to this image in the tabernacle in his Epistles, and once substitutes *Christian immersion* in its place—that is, Christian immersion stands in the same place in the Christian temple or worship, that the laver or bath of purification stood in the Jewish—namely, between the sacrifice of Christ and acceptable worship.

"In the Jewish symbols, the figures stood thus:—1, The brazen altar; 2, The laver, or bath; and 3, The veil. In the *antitypoi*, or antitypes, it stands thus:—1, Faith in the sacrifice of Christ, the antitype of the altar; 2, Immersion, or the bath of regeneration, the antitype of *loutron*, or bath of purification; and 3, Prayer, praise, and vocal worship, the antitype of the priests approaching the holiest of all. Now all Christians, being made priests to God, and made to worship in the place where the Jewish priests stood, Jesus Christ having now, as our great High Priest, entered into the most holy place, he hath "consecrated a way" for us Christians—he hath authorized us Christians to draw near to that place where stood the priests of the law."

The old covenant being typical of the new, as Moses took the blood of calves and of goats, with water, and scarlet wool and hyssop, and sprinkled both the book and all the people; so when the side of our Lord was pierced with the spear, forthwith came thereout water and blood. How well the antitype fits the type! Notice also the expression used by Moses when he had done this: "This is the blood of the (Old) Testament which God hath enjoined unto you;" and the expression of Christ, "This is my blood of the New Testament." The Greek term, *diatheke*, here translated "testament," is elsewhere in many places rendered "covenant." See Rom. ix. 4; Eph. ii 12; Gal. iv. 25; Heb. viii. 6-20, ix. 4, x. 16-21, xii. 24, xii. 20, &c. As the old cove-

nant "was ordained by angels in the hands of a mediator," Moses, in its introduction, was mediator between God and the Israelites, and hence *he* dedicated or sealed it with the blood of animals. As this was typical of the new, "there is one mediator between God and man, the man Jesus Christ," and he is "the mediator of a better covenant, established upon better promises," "he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance," and we Christians are come to Jesus "the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel," which cried to God for revenge, while this pleads for mercy.

If remission of sins, justification, &c. are not to be received through the blood of Jesus, under the new covenant, in the way for which we have been contending, but in some mystical and indescribable manner, by its application to the conscience, then is the gospel as partial and exclusive a system, as if it made faith the immediate gift of God, conferred by some mystical, physical, or metaphysical operation of the Holy Spirit. As "faith comes by hearing, and hearing by the word of God," all who have eyes or ears, or who can read or hear the testimony exhibited by that word, can believe or have faith. And as all mankind have those organs, God, in making faith the principle upon which we are pardoned, justified, and accepted by him, has made a state of favor with him alike accessible to all, and to put in the power of all, without difference to believe upon him. So Jesus, by sealing or dictating the new covenant with his blood, has placed it in the power of all who submit to the terms or conditions of this covenant, to receive remission, justification, and every other blessing and privilege promised and bestowed under it. And it is put as much in their power to comply with these conditions, as to believe

upon testimony. And as it is only by complying with the conditions of this new covenant that the favors and privileges annexed to it and flowing through the blood of Jesus can be obtained and enjoyed, in what way, we would ask, can those without, or not under it, either claim or receive them?

But how are we affected by the blood of Jesus? As faith is the principle upon which we are pardoned, justified, &c. it is by faith in his blood. "God is light," says John, "and in him is no darkness at all." If we say we have fellowship with him and walk in darkness, we lie, and do not the truth: but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." As it is only by walking in the light — the light of the glorious gospel — that we can be cleansed from the guilt and pollution of sin by the blood of Jesus, it must be through the medium of that light that the conscience is affected by it. This will be sufficiently evident when we consider, that for all we can know or believe concerning the sacrifice and blood of Jesus, we are indebted to the writings of the Apostles in the New Testament. We must, then, contemplate the sacrifice and blood of Christ with the eye of faith; and as "faith comes * * * by the word of God," it must, then, be through the medium of God's *Word* that we can form any conceptions or apprehensions of his blood, and that it can have that effect upon us which the Lord designed it to have: hence we are said to be justified by faith, and to be justified by the blood of Christ. "Being justified by faith, we have peace with God through our Lord Jesus Christ;" and, "Being now justified by his blood, we shall be saved from wrath through him." That is, we are justified by faith in the blood of Christ, "whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

J. R. H.

Invincible fidelity, good humor, and complacency of temper, outlive all the charms of a fine face, and make the decays of it invisible.—*Dr. Johnson.*

The pursuit in which we cannot ask God's protection must be criminal; the pleasure for which we dare not thank Him, cannot be innocent.

THE EPISTLE OF JAMES—TO WHOM ADDRESSED?

He answers in the first sentence, "to the twelve tribes." But does he address them as brethren in the faith of Christ, or as brethren in Israel? Our Brother D. contends for the latter. Read again the entire Epistle.

The contrast between it and Paul's Letter to the Romans, is, to a superficial reader, so great, that many have pronounced them contradictory; and some of the advocates of "faith alone" for justification, like Luther, have presumed to call it a "chaffy epistle," and have really treated it as a letter addressed by a mere Jew to his brethren, and as destitute of the divine sanction. But those who have studied carefully all the Epistles, and have also made themselves acquainted with fatalistic views of the Pharisees, and are aware of the influence of these sentiments, even upon those who have believed in Jesus as the Messiah of God, perceive very clearly the necessity of just such a document addressed to the entire Jewish Christian brotherhood, as that written by the Apostle James.

Admit, for the sake of the contrast, that James wrote to unbelievers. How unapostolic his whole address! Truly he preached "another gospel." How different from the preaching of the Apostles on the day of Pentecost, or in Solomon's portico! How different from Philip to the Samaritans, when he "preached Christ unto them," or the same herald sitting in the chariot with the Ethiopian officer, for "he opened his mouth at the same Scripture, and preached unto him Jesus." If James is addressing his unbelieving Jewish brethren, how great the contrast between his preaching and that of Stephen before a similar auditory; or of Paul, in the synagogue of Antioch, in Pisidia. Indeed, if James is laboring to lead his brethren to the faith of Christ, his preaching is perfectly antipodal to that of our apostle, whose manner was to enter Jewish assemblies whenever an opportunity presented itself, and with the Scriptures before him, "opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus whom he preached was the Christ." No, we cannot admit that the *Apostle* James ever wrote such an epistle to unbelievers. If that section of the New Testament

called the "Epistle of James," was written to unbelieving Jews, it is uncanonical. It must have been written by some other James, quite ignorant of the apostolic form of doctrine!

It is an oracle of Heaven and of common sense, that "without faith it is impossible to please God." But the whole epistle recognizes the persons addressed as having faith, and making it a substitute for deeds of love, purity, and benevolence. The writer charges them, not with a want of faith, but of good works. Had they been unbelieving Israelites, a true man of God would have endeavored to demonstrate the great gospel facts — the death, burial, and resurrection of Jesus — and then would have called upon them to "repent, and to be baptized, in the name of Jesus, for remission of sins."

But then there are expressions in the Epistle which could only be addressed by an apostle to believers in Jesus. For example: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (i. 4.) Is there an intelligent Christian in the land, that would address such an exhortation to "an alien from God, and a stranger to grace." See also verses 12, 18, 21, 25, and indeed the whole chapter.

Take also another passage, (ii. 1):—"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons." Here they are addressed as *holding the faith of Jesus Christ*. How can this be, and they at the same time only the sons of Abraham after the flesh!

But an objection is interposed. It is said that "assembly," in the next verse, should have been left untranslated, and should have read "synagogue!" And what is the literal and primary meaning of *synagogue* but assembly, or congregation? True, it is most frequently used to denote the building in which the assembly convenes: but this is not its original meaning. As with the word *ekklesia*, which means an assembly called out, in the Old Testament a congregation in the common version, in the New Testament a church, which in process of time was transferred from the people to the building, so with the word *synagogue*. There is nothing in the connection necessarily implying that the apostle had

a Jewish assembly and a Jewish synagogue in his eye, for the word is used without reference to location in Rev. ii. 9 and iii. 9.

We will give but one more specification:—"Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him," &c. (v. 13-15.)

Is it possible to believe that an apostle of Jesus could address instructions like these to unregenerate Jews? To elaborate the question further were unnecessary.

But we confess formidable objections to the position taken. They confront us in various parts of the letter. That the Apostle James should charge disciples of Jesus with being "adulterers and adulteresses" — as being covetous oppressors — as engaged in wars and tumults — is hard to believe. We are not surprised that, to avoid these conclusions, some should try to persuade themselves that the letter was designed for unbelievers.

But the same difficulties exist in other letters where the authorship, and the parties addressed, are not subjects of debate. For example, Paul's letter to the disciples at Rome. Without apprising the reader that he is addressing any other than the "beloved of God called saints," he says, (ii. 5) "But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds," &c. Many other sentences in this and other apostolic letters, doubtless allude to other characters than those

first addressed: individuals intimately associated or connected with the disciples before whom the letter was read. These persons, by their arguments, example, or influence, affected the brethren, the beloved in Christ Jesus, and it was therefore proper thus indirectly to address them. Such, at least, are the convictions forced upon us by all the premises.

In reference, however, to the letter of the Apostle James, we would remark, in conclusion, that when we consider the character which he gives Jewish believers in Acts xxi. 20, "Thou sees, brother, (Paul) how many thousands of Jews there are who believe, and they are all zealous of the law," &c. we might expect much darkness of mind and hardness of heart even in the apostles' days. They lost neither their passions and appetites nor the pride of nationality, when they first embraced Christianity. At the time James wrote, factions among the Jews were numerous, and they were doing all they could to influence the public mind against the Roman Government. How natural, under these circumstances, for the disciples who had long been under the predestinarian influence of the Pharisees, to argue that if they but believed in Messiah, they might gratify the spirit of patriotism, and the inherent passions struggling within them. We see, then, as before noted, the times and circumstances called for just such a document as the Holy Spirit by the Apostle James has furnished.

The brethren for whom it was primarily designed were reproved, instructed, and comforted, and at the same time they were armed with divine precepts and injunctions, to exhibit and repeat for the benefit of their unbelieving brethren. Taking this view of the Epistle, every thing harmonizes.

AN APPEAL TO THE YOUNG MEN OF THE AGE.

FIVE and twenty years ago, the men to whom this appeal is addressed were in their cradles, or were lisping their first lessons at a mother's knee. But during the next quarter of this century, the moral destiny of the world depends upon them. The strong hands of the veterans are, one by one, palsied by the touch of age. The voices that have

rung out for God and truth, are slowly passing into the harmonies of a better world. Upon *your* shoulders the ark of reform is henceforth to rest—in your hands the torch of human progress is henceforth to be borne onward.

Among the sacred trusts bequeathed to your charge is the Temperance Reformation. It owns an existence no

longer than yours. Thirty years ago this movement was restricted to a few earnest spirits, who, farther up the mount of progress than their fellows, had caught the rays of the early dawn before it had gilded the plains below. The first national organization against alcohol was established in 1826. Since then the history of the Temperance Reform has been a history of healthy *progress*—the steady movement from the unknown, out into the known and the well-established. The first local society, with its primitive pledge against the use of ardent spirits alone—the subsequent adoption of the total abstinence principle—the formation of beneficial orders like the Sons of Temperance—the creation of political alliances in the United States, and the enactment of laws for the entire prohibition of the deadly traffic—are but the successive stages of a mighty revolution, each related to the other, and each looking to a common end. An abstract principle, once confined to a few sagacious minds, has since walked into the halls of legislation, and in five sovereign States of this great country, it now sits upon the bench of justice, crowned with the majesty of LAW.

The God of Love has stood by the history of this reform from its cradle, and has guided it onward through its most critical periods. To the young men of our time it is committed, both as a trial and as a trust. What is it that God and humanity demand of us? What is the great question for our practical solution? Unless we greatly err, that question simply is—Shall we, by Jehovah's help, destroy the traffic in intoxicating poisons, or shall they destroy us? Shall we lay alcohol in his grave, or permit him to lay a myriad of our comrades in their own? Shall we consent to have the most brilliant intellects among us still longer extinguished? Shall we permit the fair bride of to-day to become the desolate widow of to-morrow? Shall we stand idly by, and see the noblest of our brotherhood go down to darkness and the worm? Shall we suffer this monster wrong to fling its hideous shadow athwart the rays that fall from Calvary itself? Or shall we, hand to hand, join in the death-grapple with the hydra? The destiny of millions hangs upon our answer.

The determination of this question

demands great plainness of speech, as well as earnestness in action. Let us learn to speak right out. The press that is silent on this topic, deserves a place in the cellars of Herculaneum. The legislator who has not studied the code of *prohibition*, is unworthy of the seat he encumbers. The orator is to point his shafts, the voter is to aim his vote, and the philanthropist is to direct his prayerful efforts, straight towards this, as the grand moral question of the age.

In this warfare for humanity, we have need of patience. Wilberforce toiled through one whole generation, before the British Parliament declared the slave-trade to be a piracy. Opinions grow slowly. Let us put our trust in truth, rather than in majorities. The *prohibitory law* movement was not long ago in a minority of one; but the Lord of Hosts stood with that man, and together they were an overmatch for all that were against them. Galileo, with his telescope, and Columbus with his compass, each stood up against the world; but they both, at last, brought over the world to their positions. May it not be also that before this century closes, the law of Maine may become the law of Christendom? We have learned from the past not to be intimidated by the opposition of numbers. Popular sentiment breaks forth to-day, like a mountain torrent, and swells into sudden inundations; but to-morrow the channel is dry as Summer dust. Truth, on the other hand, is like the unsounded ocean, where deep calleth unto deep at the voice of Jehovah. "And if the night of ignorance or prejudice comes down to veil it for a time, it is still there, ever beating on with the same victorious pulse, and waiting for the day."

Comrades in this glorious warfare! We are compassed about with a great cloud of witnesses. Humanity beckons us onward. We tread upon the dust of heroes as we advance. White-robed Love, floating in mid-air before us, leads us to the conflict. The shouts of the ransomed are in our tents, and the voice of praise makes music amid our banners.

Let us press forward with our age. Let us weave a burnished link in the history of our century. Let us lie down to our rest nearer the goal of human perfection. Let us find in our toils an

ever-exciting stimulus — an ever-fresh delight. So shall our latter annals be “written in the characters of a millennial glory. So shall our posterity be cheered by that sun which shall shine with a seven-fold lustre, as the light of seven days.”

Though we were but two or three,
Sure of triumph we should be.
We our promised land shall see,
Though the way seem long.
Every fearless word we speak
Makes sin's strongholds bend and creak.
Wickedness is always weak,
But truth is young and strong.

THE JERUSALEM MISSION.

LETTER FROM DR. BARCLAY.

JERUSALEM, MAY 6, 1854.

MY DEAR BROTHER BURNET, — As you have been three or four times addressed during the past month, either by myself or some other member of the mission, I was about to intermit the present monthly communication, lest you should be terrified by letters; but, on reflection, have concluded that it is advisable to write, even though it only serve the purpose of keeping us in communication with you.

We continue to fare much better than we had been led to apprehend during such exciting times amid such an excitable population. It is evident, however, that the concessions said to have been made by the Sublime Porte in favor of the civil and religious rights of the Christians, are received with a very ill grace by the mass of the Moslem population. But I fear the announcement is premature at this time, for though I have always confidently expected the present struggle to issue in concessions to Christianity quite as favorable as these, yet I can scarcely bring myself to believe that they have been fully conceded so soon. But should the next arrival confirm the good news, I will be anxious to expedite my departure westward, in order to return the sooner, and avail myself of these cheering providential openings. I trust the observations I took the liberty of submitting for the consideration of the committee, on entering upon the fourth year of the mission, have been long since received; and that the more vigorous prosecution of the mission may have been cordially resolved upon long before this time.

The young Bohemian, of whom I think I made mention last month as such a zealous Romanist, has lately yielded a hearty obedience to the truth, and gives us the highest possible satisfaction. Would that I could say as

much of one or two others; but I fear from their growing indifference, that the unwearied efforts made to wean them from truth and righteousness, however base, are not altogether unavailing. The Prusso-Anglican bishop is said to have secured the admission of one of his native members into the Medjlis of Effendis, (City Council) by special firman from the Sultan — a measure well calculated, if true, to advance the interests of his missionary operations. The Anglo-Hebrew University, of which you have doubtless heard, has already gone into partial operation, two of its clerical professors having just arrived from London, and commenced courses of instruction in Latin and Greek, Mathematics, Anatomy, Physiology, General Therapeutics, &c. What a wonderful instrument the “Jews-harp” is for *raising the wind* by its mellifluous vibrations!

I enclose you a leaf from the *Journal of the London Jews' Society*, for the purpose of correcting an error or two into which one of its missionaries has fallen, inadvertently, it is to be hoped, which, though apparently of small moment, yet seems to require some notice at my hands. I also commit to mail the foregoing part of the *Journal* from which the extract is clipped, in order that you may have the benefit of *his Lordship's* annual communication.

[To understand the allusions of Brother Barclay, it is necessary to introduce here an extract from the report of the Rev. Mr. Nicolayson, in *Jewish Intelligence*, the organ of the London Society for Promoting Christianity among the Jews. — “Our communications from Mr. Crawford continue to furnish us with interesting incidents connected with missionary labor at Jerusalem. We note the following statement connected with a Jew recently baptized by Dr. Barclay: — I found a German Jew in

conversation with Stern, whom I recognized as having been with me a few weeks since, upon his arrival at Jerusalem, and as having made an application to Mr. Nicolayson for admission into the institution. Our impression of this man's sincerity was favorable; but it being judged inexpedient at once to admit a stranger, of whom we could know little, into the institution, he became, as it appears, impatient, and applied to Dr. Barclay, who baptized him immediately; and he showed me a letter of recommendation and a certificate from Dr. B. with which he was to proceed to Smyrna, and thence to America. Supposing him to be in want of money, I offered him a trifle, which he declined. I accidentally met him at half-past five the following morning, as I crossed the Jaffa-road, on my way from the tents to the city. He was travelling on foot with a load on his back, on his way to Jaffa; and having had full proof of his disinterestedness the day before, (?) I could not help insisting upon his acceptance of what he had previously refused. Speaking with great warmth and feeling on the subject of the gospel, confessing the Messiah with eyes filled with tears of joy, like one who had really found great spoil, he attributed his conversion to the influence of a Jew whom he met on his journey, baptized by the missionaries of the Scotch church at Constantinople, but now settled at Tarsus. He described this man as unlearned, being obliged almost to spell over his German Bible, but spending great part of his nights in so doing, and full of zeal and love, persuading all who came within his reach to repent and believe. One rejoices to hear of such a Jew of Tarsus!"]

Inasmuch as a brief history of the matter alluded to, will serve as a general illustration of proselyting in the Jerusalem missions, I will narrate the principal circumstances of the case, which, having called forth special attention, not only at the time of its occurrence, but subsequently also, is still fresh in our recollections. This converted Jew, of whom Mr. Crawford makes mention, brought a letter of recommendation from his cousin, a simple-minded but much-esteemed brother in Christ, named Hersh—a translation of which I here enclose, as a fair specimen of oriental epistolary style — by

whom he was considerably instructed in the rudiments of Christianity.

[The following is the literal translation of the letter of Hersh to the church in Jerusalem. The reader will see in it remarkable resemblances to shorter epistles of Paul and John:—

"July 4. — To my beloved and dear Diness, and to the old, great, and venerable Bishop, Dr. Barclay. I inform you that the ship came to Beirut, and the Mr. Consul, Mr. Smith, had done me great goodness, and has placed me on the ship. And I think the ship travels to Boston, and not to New York. I also inform you that the bearer of this letter, Beril, the son of Jackob Hersh, is a relation of mine, and it is now five years that I have not seen him, and I related him everything that was in Jerusalem as regards my baptism. I have admonished him. I am no learned man. He has never been baptized by any form. I, therefore, beg from you, my brethren, and the dear Bishop, to baptize him in the name of the Father, Son, and Holy Spirit. And he will tell you verbally his trade, his works, &c. These are the words of Hersh, your brother.

"I salute in peace the wife of the Bishop, with her sons and daughter the virgin. I salute the wife of the teacher, Diness, with her son, Solomon the small. I salute our Brother Cross, with all the congregation. The grace of our Lord Jesus be with you all. Amen."]

But, on reaching the city, he unfortunately fell in with a member of the English Mission Establishment, who so prejudiced him against us, that he suffered himself to be taken off by him to Mr. Crawford for religious instruction, instead of coming to us. He was first presented with a Spanish dollar, then handed over to Mr. Nicolayson, and forthwith offered a nice room in the "House of Industry;" but, on learning that several months, and perhaps one or two whole years must elapse before he could be made ready for baptism, he positively declined accepting the situation. His conscience began to smite him, he said, for suffering himself to be diverted from the pursuit of that religion of which his cousin spoke in such rapturous terms; and he accordingly determined to seek an interview with us, and deliver his letter. He was de-

lighted beyond measure on discovering the liberty of the gospel; told us plainly of the attempt to inveigle him, and voluntarily declared that he would immediately go and return the dollar, and have no further communications with them. I could but approve of the former part of his resolution; but strongly urged him, instead of breaking off all communication, to speak to them all freely in relation to the subject of our religious instruction. He accordingly did so, and was greatly confirmed in the faith by the discussions he thus held with them—Bible in hand! After receiving instruction a few more times, and witnessing the order of the Lord's house, he gladly obeyed the gospel; and if ever I saw a happy and converted man, surely he was one. After tarrying a week or two, during which we endeavored to teach him the observance of all things that are commanded, he took the usual certificate of membership, together with a general letter of commendation, and went on his way to Tarsus rejoicing—carrying with him our best wishes and opinion. I was

much pleased with the zeal and devotion evinced in a letter I received from him whilst sojourning there; and also with the spirit he manifested when suffering under much evil treatment at Alexandria, where, I learn from another letter just received, he has been greatly prospered in business, and richly enjoys the consolations of the gospel. Such, however it may differ from the enclosed account in some particulars, is a faithful statement of the case—rigidly correct, though leniently stated. But enough.

Exciting news is reported from the seat of war, though doubtless you will have heard it, if true, long before the receipt of this. Alleluia, that the Lord God Omnipotent reigneth!

Much loved brother, do continue your intercessions, deprecations, and supplications in behalf of ourselves and the cause to which we wish to make an entire consecration of our poor services.

In all Christian and personal affection, your's most sincerely,

J. T. BARCLAY.

BLESS GOD FOR RAIN.

BY G. W. BUNGAY.

"BLESS God for rain," the good man said,
And wiped away a grateful tear—
That we may have our daily bread,
He drops a shower upon us here.

Our Father, Thou who dwell'st in heaven,
We thank Thee for the pearly shower,
The blessed present Thou hast given
To man and beast, and bird and flower.

The dusty earth, with lips apart,
Looked up where rolled an orb of flame,
As though a prayer came from its heart
For rain to come—and lo! it came.
The Indian corn with silken plume,
And flowers with tiny pitchers filled,
Send up their praise of sweet perfume,
For precious drops the clouds distilled.

The modest grass is fresh and green—
The brooklet swells its song again;
Methinks an angel wing is seen
In every cloud that brings us rain.

There is a rainbow in the sky,
Upon the arch where tempests trod;
God wrote it ere the world was dry—
It is the autograph of God.

Up where the heavy thunders rolled,
And clouds on fire were swept along,
The sun rides in a car of gold,
And soaring larks dissolve in song.
The rills that gush from mountains rude,
Flow trickling to the verdant base—
Just like the tears of gratitude
That often stain a good man's face.

Great King of peace, deign now to bless;
The windows of the sky unbar;
Shower down the rain of righteousness,
And wash away the stain of war;
And let the radiant bow of love
In beauty mark our moral sky,
Like that fair sign unrolled above,
But not like it to fade and die.

THE ONE TRUE RELIGION.*

WHAT IT IS—AND WHAT IT IS NOT.

THE CONSTITUTION AND DISTINCTIVE CHARACTERISTICS OF THE CHURCH DEVELOPED IN A DIALOGUE BETWEEN A PRIEST AND A DISCIPLE OF CHRIST—DEMONSTRATING THE MEANS OF REVIVING PRIMITIVE CHRISTIANITY—AND EFFECTUATING CHRISTIAN UNION IN ORDER TO THE CONVERSION OF THE WORLD.

Priest.—IN contrasting apostolic religion with what you term the apostacy of the present day, you have brought certain strange things to my ears; and you must pardon me for saying that you seem to be a setter-forth of strange gods! I would know, therefore, what these things mean. But in the first place, as you seem to belong to none of the various communities of the Latin or Greek churches, nor yet to the Lutheran, nor Episcopal, nor Baptist, nor any other Protestant sect of Christians with which I am acquainted, be kind enough to inform me which branch of the church you belong to, and what is your creed?

Disciple.—With great pleasure; for it is equally a privilege and a duty to be ready always to give an answer to every man that asketh me for a reason of the hope that is in me. Allow me to say, then, that I belong to no *branch* of the church; and there are just as many branches of the church, as there are true Christians: "I am the vine," says the Saviour, and "ye" (my individual disciples) "are the branches." I am surprised at such a question.

P.—The object of my question is to ascertain what body of Christians you are a member of.

D.—Do you read of more than one body of Christians in the Bible? There is but "one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, for by one Spirit are ye all baptized into one body" (1 Cor. xii. 13;

* This dialogue was printed and circulated by Brother Barclay and his two sons in the city of Jerusalem. It appears to us that it will make a most excellent tract, to circulate generally in Great Britain and her colonies. Without coöperation, however, nothing comparatively can be done to diffuse the true light abroad in the earth, or to convert sinners to the truth as it is in Jesus. We shall take off a small edition on our own responsibility to send out to our brethren in Australia. We suppose they will be about 4s. 6d. per hundred nett.—J. W.

Eph. iiv. 4-5.) As there is but one Shepherd, so there is but *one* fold (John x. 16) and of this fold—the only one recognized in the Scriptures of truth—am I a member. Inasmuch as I protest not only against the errors of Romanism, but against those of Protestantism also, I am, of course, thoroughly Protestant in principle. But as for these various denominations you mention, believe me, Sir, there is no mention of them in the Word of God, which alone is the man of my counsel. And as we are commanded to speak as the Oracles of God—not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, holding fast the faithful word, I am compelled to reject all human designations, and be content with those given by Him of whom the whole family in heaven and earth is named—Disciple of Christ, Saint, Christian; and I adopt, to the fullest extent, the great Protestant principle—the *Bible, the whole Bible, and nothing but the Bible*. This, then, is my creed: it was written by men who spake as they were moved by the Holy Spirit; it is *perfect*, converting the soul—is profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished for every good work—perfect and complete—and these are the words that shall judge us at the last day. Do we, therefore, need any human creed? And does it not reflect upon the wisdom and goodness of God to have any other creed than that divine one which he has given us?

P.—But without human creeds how can the orthodox remain united and keep error out of the church?

D.—You should rather inquire how else could the church become divided and heterodox but through these creeds and confessions—the works of men's hands! The Lord Jesus, who prayed so fervently for the union of his disciples, deemed the Bible alone a sufficient rule of faith, and so did the apostles. And had any other than the Bible been necessary or advisable, would not

the apostles have given it to the church?

P.—But why talk so much about union? Many great and good men have thought that Sectarianism is not only allowable but expedient and beneficial.

D.—Yes; and a certain great and good man thought the same in relation to a certain golden calf at Sinai. Whether it was either expedient or beneficial, judge you. But what say the Scriptures on the subject? He who spake as never man spake, plainly declares that a kingdom divided against itself cannot stand, and in terms equally unambiguous, has predicted the conversion of the world upon the fact that all Christians shall become *one*, perfectly joined together, even as He is in the Father and the Father in Him (John xvii.)

P.—But granting Christian union to be really as important and desirable as you represent it, can we venture to hope for the consummation of a matter so hopelessly difficult?

D.—Difficult! Nothing easier. Remove the cause and the effect will cease. What is the cause of all this Sectarian wrangling and jangling? Does not an Apostle tell us, that because we consent not to the wholesome words of our Lord Jesus, we are visited with all this Sectarian variance? (1 Tim. vi. 3-5.) It is evident that this state of things is ascribable alone to these human compilations of faith; let them, therefore, be cast "to the bats and owls," and practically the glorious result will inevitably be the "unity of the Spirit in the bond of peace." The simple observance of one little seven-worded precept would for ever consign all these creeds to merited oblivion, and fully effectuate Christian union—that consummation so devoutly to be wished for.

P.—Pray what is this important precept?

D.—*Hold fast the form of sound words* (2 Tim. i. 13.) Nothing more—nothing less. There is not a single ailment now afflicting the Daughter of Zion that would not at once and for ever be healed by the application of this heaven-prescribed panacea. How many Canaanitish terms would at once disappear from the vocabulary of Zion! How many raging controversies now deemed so important, would be hushed into eternal silence!—for it is a remarkably

curious circumstance, that most of the controversies in religion are about words and phrases not to be found in the Bible! In order to perpetuate Christian union, we are forbidden to call ourselves after the name of an Apostle, or adopt any term of human devising; but are all exhorted to speak the *same* things: and this indeed is the true secret of Christian fellowship and union—for when we *speak* the same things, we will *think* the same things, and when we think the same things we will *do* the same things; and so union will be accomplished, and primitive Christianity restored! Hence the unspeakable importance of rejecting all these multifarious creeds, and adhering to the Bible alone.

Well spake the very excellent and learned Anglican Bishop at Jerusalem (page 139, Abyssinian Journal.) "It is not sufficient to be orthodox on certain points of the Bible: in order to be a Christian it is necessary strictly to conform ourselves to the whole and entire Word of God" (page 7.) "I give you the Gospel upon condition that you will teach nothing to children but the Word of God" (page 53.) "I exhorted them to put aside all human creeds, and cleave solely to the Word of God—holding to the Bible alone" (page 144.) "His uniform and undeviating practice (we are told in the preface, p. 24) is, constant reference to the Bible—in all his religious conversations, whether with priests or laymen, learned or unlearned, chieftains or peasants—with no other text than *thus saith the Lord*." Now between myself and all who cordially entertain these views and adopt this "uniform and undeviating practice," there can be no controversy. But is not the *bona fide* adoption of such a theory and practice entirely incompatible with the use of all human creeds, formularies, Books of Common Prayer, confessions, and other articles of faith as bonds of union? As for that spurious symbol, sometimes called the "Apostles' creed," some of the articles of which are so vague and puerile—not to say anti-apostolic—few indeed, can now be found willing to hazard their reputation by seriously contending that any apostle ever had a hand in its fabrication. It is evidently an addition to the word of the Lord: and is not the fearful denunciation contained in the closing paragraph of Revelation sufficiently

admonitory to deter us from any such arrogant attempt as that of adding to or subtracting from the word of the Lord? I speak as unto wise men; judge ye what I say.

P.—What is your belief about the various fasts and feasts of the church—Easter, Epiphany, Christmas, Candlemas, (or the purification of the blessed Virgin,) St. John Baptist, St. Barnabas, St. Michael, and all angels, all souls, all saints, &c.?

D.—My belief is that they are all innovations exceeding mischievous in their tendency, and are not only unordained of heaven, but absolutely prohibited by the special precept of an apostle (Gal. iv. 10-11.) If I rightly comprehend the Christian system, it enjoins but one feast and one fast—the former to be observed steadfastly every first day of the week, and the latter occasionally as circumstances may happen to dictate. But the sentiments of the prelate above alluded to, coincide so entirely with my own that I make no apology for quoting such weighty authority in their support. “Why are the Abyssinians (says he, in reference to their manner of keeping Lent) so scrupulous in the observance of fasting, &c. which is not commanded in the word of God?” (page 5.) “Every thing which comes from men is to be approved only so far as it is proved by the Scriptures” (page 2.) “Hold to the Word of God: whatever is not contained in the word of God is useless, and consequently hurtful in matters of faith” (page 144.) Query—Do we find even a remote allusion to any of these feasts and fasts in the Christian Scriptures? *Not one!* They are all hurtful innovations upon the usages of apostolic Christianity, and should be utterly repudiated.

P.—And do you observe no holy-day except the Sabbath?

D.—I am neither a Jew nor Judaiser, to be keeping the Sabbath, which evidently ceased to be obligatory when the Lord made with us a “new covenant”—not according to the old covenant. The seventh day was the Sabbath you know, and is now (happily for those who live in cold climates) abolished. But in imitation of the primitive saints, I observe the Lord’s-day, or first day of the week; and esteem it as far above the Sabbath in point of privilege and sacredness, as the work of redemption,

which it commemorates, transcends the work of creation commemorated by the Sabbath.

P.—But you know we have very early tradition in favor of them all; I would like to know, therefore, what you think of tradition?

D.—Well: I think there is scarcely a single error in the church that cannot be proved by tradition! Of all the sources of error with which the church is afflicted, there is not one more politic or pernicious than this invention of sacerdotal philosophy, by which so many of the “commandments of God are made of none effect.” No wonder we are so urgently admonished in the Epistle to the Colossians “to beware lest any man spoil us through philosophy and vain deceit, after the tradition of men!” Esteeming the Bible alone a perfect rule of faith and practice, and “keeping the ordinances as they were delivered unto us!” I have no tottering tenets to be bolstered up by equivocal traditionary testimony. And having so long quaffed the soul-refreshing draught directly from the stream that flows, pellucid and perennial from the Hill of Zion! I confess I have as little taste, as I have occasion, for drinking the insipid waters of legendary tradition, muddled by the polluting footsteps of poor erring mortals!

P.—But the stream of tradition flows down to us through the writings of the holy Fathers; and surely you can but venerate *them* and believe *their* authority?

D.—What! believe their superstitious speculations, when they are so contradictory of themselves and the Scriptures too! Would you have me to be so credulous as that? Whether it be better to stand upon the solid rock and inhale the pure inspiring atmosphere surrounding the mountain of God’s Eternal Truth, or breathe the mephitic vapors that rise from the fenny quagmires of patristic theology, judge you! Some of the Fathers, no doubt, were learned, excellent, and well meaning men, but that they were all exceedingly addicted to speculation, superstition, and philosophy, falsely so called, is undeniable. And this remark is applicable not only to the post-Nicene, but ante-Nicene, and (so called) apostolical Fathers. “The great characteristic of Prelacy is reverence for antiquity,” as we learn from a certain

tract, *ex cathedra*.* but reverence for Scripture constrains me to look beyond mere antiquity, and be satisfied with nothing short of primæval Apostolic Christianity; which, of course, claims precedence over the most hoary-headed antiquity; for we learn from a source that cannot be questioned, that the "mystery of iniquity began to work" even in the days of the Apostles; so that, to avail with me, no authority need be cited dating later than the last Apostle; nor even then, except it emanate from the lips of those who "spoke as they were moved by the Holy Spirit!"

P.—Well; let me hear your opinion about the holy sacraments—how many are there?

D.—None that I have ever read of—for believe me the word does not occur in all the Scriptures! And, of course, as long as I obey the divine precept to "hold fast the form of sound words," I can admit no such term in my religious vocabulary. If, however, by *sacraments* you mean ordinances, I reply, that I can admit but two-sevenths of those claimed by that church styling itself *infallible*—i. e. Baptism and the Lord's Supper.

P.—If you apply your pruning knife of reform as impartially and unsparingly to orders and officers, as to the ordinances of the church, I fear it would commit sad havoc amongst our Deans, Deacons, Arch-deacons, Rectors, Vicars, Priests, Monks, Bishops, Arch-bishops, and even with the heads of the church themselves, whether Patriarchs, Kings, or Popes!

D.—Yes. The application of the divine rule will doubtless sweep away as with the besom of destruction, the titles of more than two-sevenths of them; for, with the exception of two that you mention, the Scriptures are as silent about them as the grave!

P.—And which two are they? Priests and Bishops?

D.—No. There are no priests under the Christian dispensation. Pardon me for thus unchurching your official character: but it is even so. Deacons and bishops, (or elders or overseers, as the latter officers are called,) are the only functionaries of the church recognized since the days of the Apostles, and other extraordinary officers necessary

to demonstrate the truth of Christianity, miraculously, in the nascent state of the church. To attend to the temporals of the church is the duty of deacons—and the bishops are charged with the care of its spiritual concerns: and in the episcopate as well as the diaconate there is a perfect parity of function and dignity. Diocesan episcopacy has no divine warrant, but owes its origin alone to the ambitious and latitudinarian views of expediency that early prevailed in post-apostolic ages: for it is abundantly evident from the Scriptures that every properly organized church (or congregation) has within it a plurality of bishops, whose jurisdiction, however, extended not an inch beyond the limits of the congregation. *Several bishops to every congregation, instead of the diocesan scheme of several congregations or even countries to every bishop. This is the divine arrangement.*

P.—Have you no striking and impressive ceremonies in your church?

D.—Yes, very. Baptism and the Lord's supper are both very impressive when scripturally administered!

P.—But I mean, such ceremonies as confirmation, ordination, consecration, &c.

D.—Yes; we all endeavor to consecrate ourselves to the Lord, and confirm and strengthen each other; and all our deacons as well as the elders or bishops, are ordained "by the laying on of the hands of the presbytery." But not having "seen the Lord," nor claiming to possess the other "signs of an apostle," we are not so presumptuous as to pretend thus to convey "prelatic grace," and "the Holy Ghost;" And knowing the evil of addressing the carnal mind in matters of religion, we have no pomp and pageantry of consecrations; no splendid robes, glittering mitres, crosiers, rich lawns, nor any of these trappings and paraphernalia of human device. For nothing can be further removed from "the simplicity that is in Christ," than the dazzling pomp and imposing ceremonies that characterize all the Oriental, and even some of the Occidental churches. Nor are the inordinate fondness for homage, titles, and marks of distinction on the part of overweening ecclesiastics, and the cringing semi-adoration rendered to church dignitaries by the servile, adulating laity, omens of less evil import—even though designed expressly to

* No. 152—Episcopal Tract Society.

dignify and adorn Christianity. Christianity unadorned, is adorned the most.

P.—You speak of the impressiveness of the Lord's supper and baptism; pray how are these ordinances to be observed?

D.—Just "as they are delivered unto us." On the first day of every week the disciples meet together and partake of the emblems of the body and blood of the Lord Jesus, in memory of his death, resurrection, and second advent. What can be better calculated suitably to impress us than thus to commune with each other and with the Lord of lords and King of kings? Baptism is administered only to penitent believers on confessing the name of Christ. Such a subject—and such only—sincerely desiring to be born of water and the Spirit—descends into the bath of regeneration, and is buried with Christ, by immersion, for the remission of sins, that he may rise to walk in newness of life.

P.—How long do you consider it necessary to give religious instruction before you administer baptism to the candidate?

D.—You remember how long a time was occupied in the Christianization of the three thousand, converted by the first sermon under the Christian dispensation—how long in the case of the Philippian jailer—the Ethiopian nobleman—the Cæsarean, and other converts! Well—proselyting exactly in the same way—having no human creeds to teach—and preaching the gospel with infallible correctness, by holding fast the form of sound words, no longer time need now be consumed in conveying instruction, than in those days of simple unalloyed Christianity.

P.—Surely you baptize infants, and receive them through sponsors.

D.—Most assuredly we do not. For why should we? They cannot exercise faith and repentance—those indispensable pre-requisites of baptism. And happily, they need neither faith, repentance, nor baptism, being already, through the merits of Christ, in a saveable state—"for of such is the kingdom of heaven." And as for the vicarious office of sponsor, with all its needless responsibility and pie-crust promises—let it not be once named amongst saints—especially by the blasphemous appellation generally used to designate it.

P.—What do you think of pilgrim-

ages to holy places, veneration of relics, &c.?

D.—I think that though commended and even enjoined by many churches, they are neither necessary nor advisable: and were they of beneficial tendency the Bible would no doubt furnish us with precepts and examples concerning them. Provided we worship in "Spirit and in truth," devotion is just as acceptable and profitable in one place as in another (John iv. 20), and could the identical spots of the adorable Redeemer's birth, crucifixion, burial, and ascension, be ascertained, worship performed there would not be a whit more acceptable than in any other place. And in view of the superstitious and degrading practices growing out of even the supposed identification of these "sacred localities," it is no doubt wisely ordered by Providence that their situation should be unknown.

P.—Such being your opinion of these matters, I scarcely need inquire what you think of picture-worship, confessionals, indulgences, masses, penance, purgatory, invocation of saints, crossing, and kissing, &c.

D.—No! That they are cunningly devised inventions, admirably contrived to fill the pockets and enhance the influence of the priesthood, is but too evident; and that they are utter "abominations in the sight of the Lord," is equally obvious. But "thus it is written, and thus it must be." The state of things of which the Apostle Paul prophesied, has long since arrived, and still obtains—that "men will not endure sound doctrine—but would be turned away from the truth unto fables—giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, forbidding to marry, and commanding to abstain from meats," &c. (2 Tim. iv. 3-4; 1 Tim. iv. 1-3.) And equally verified is the prophetic testimony of Peter, who admonishes us, that "false teachers should privily bring in damnable heresies, even denying the Lord who bought them; whose pernicious ways many should follow—by reason of whom the way of truth should be evil spoken of—and through covetousness should they, with feigned words, make merchandize of souls" (2 Pet. ii. 1-3.) But, instead of being discouraged by such a condition of the Christian world—disheartening and awful as it is—it actually turns to me for

a testimony in behalf of Bible-Christianship.

P.—A portion of the prophecy you just quoted, reminds me of a charge touching your orthodoxy on a very vital point; and with your permission, I will ask you if it be really true that you deny the divinity of Christ, as is alleged—"and Gashmu saith it?"

D.—How astonishing it is that those whose constant practice it is, every Lord's day, to commemorate the divinity of Emmanuel as "God manifested in the flesh," should be accused of such a heresy? Such a charge argues as much malice as inconsistency. So far from being true, I assure you, Sir, that I "go as far as he that goes farthest" in believing and maintaining the divinity of "Him, in whom dwelleth all the fulness of the Godhead bodily." With just as little foundation in truth have the *veracious* Gashmu, Sanballat, and Tobiah prated against me, (but I will not say *maliciously*,) understanding neither what they say, nor whereof they affirm; for I trust these rumors are ascribable to misapprehension, rather than to wilful misrepresentation. But should any one, on learning my views, conceive them erroneous, I wish him to cry aloud and spare not; for better proof of friendship he could not possibly give, than to interest himself in my welfare so far as to inform me what he conceives erroneous, and endeavor to show me a better way. He need never be afraid of wounding my feelings by plainness of speech on these important topics. "Strike—but hear," is my motto.

P.—Well, although you have dealt me some hard blows, yet I am much pleased to have heard your real sentiments on these important subjects; but the inference I am compelled to draw from your doctrines—i. e. that you unchurch all others and consign them to perdition—is truly distressing.

D.—If I have spoken too plainly, it is "not that I love Cæsar less, but Christ more." Allow me to say, however, that your conclusion is not in the premises before you. For many, I trust, will enter the kingdom of glory, who are never scripturally engrafted into the kingdom of God on earth. I would be sorry, indeed, to entertain the dogma taught in a certain "Book of Common Prayer," touching the "catholic faith," in the *quicunque* article of the

Athanasian Creed—i. e. "Except every one do keep whole and undefiled (this faith), without a doubt he shall perish everlastingly." I might well be charged with uncharitableness, were I to inscribe my banner with any such motto as *Pre-lacy or perdition*, or were I to indulge the spirit of exclusiveness indicated by the following extract:—

"Question.—Are not the dissenting teachers ministers of the gospel?"

"Answer.—No: they have never been called after the manner of Aaron. (And is *any* minister thus called?)

"Q.—Who appoints dissenting teachers?"

"A.—They either wickedly appoint each other, or are not appointed at all; and so, in either case, their assuming the office is very wicked.

"Q.—But are not dissenting teachers thought to be very good men?"

"A.—They are often thought to be such, and so were Korah, Dathan, and Abiram, till God shewed them to be very wicked.

"Q.—But may we not hear them preach?"

"A.—No: for God says, 'Depart from the tents of these wicked men.'"

P.—You have certainly used no language so censorious and harsh as this, even where your *opponents* are egregiously wrong, and you are undeniably sustained by the Scriptures; as I am free to confess, you generally seem to be. But, pray tell me how these things were brought to light, and whether any systematic effort is being made to act upon the principles you have maintained in this conversation?

D.—These glorious principles were developed solely through the investigation of the Scriptures apart from the gloss of commentators. And the labors of the gifted individual to whose richly endowed mind and heart the cause of truth and righteousness is so much indebted, were so signally blessed by Providence, that "a little one soon became a thousand"—multitudes speedily becoming "obedient to the faith once delivered to the saints." The Disciples of Christ, thus "built upon the foundation of apostles and prophets—Jesus Christ himself being the chief

* "Doctrinal Catechism of the Church of England."

Of the same liberal tenor are the following extracts—"Wilful opposition to episcopacy is rebellion against God, and must, therefore, separate from his presence: they who reject this dispensation (diocesan episcopacy), reject themselves from God and his salvation."

corner stone"—though only organized a few years, have already engaged in the systematic distribution of the Bible and in the mission of evangelists abroad. And deeming no place better entitled to their first foreign effort than the place whence the word of the Lord was ordained to go forth in its purity of old, they have determined to make the first offer of the glad tidings of pristine Christianity to the Jews, Pagans, and apostate Christians of the "City of the great King;" thus again beginning at Jerusalem in the regeneration of the nations.

P.—I'm rather afraid your mission here will have such a tendency as that of Isaiah of old (chap. vi.) But though the difficulties are so formidable, you are not without encouragement; for if any religion *can* succeed in this stronghold of false doctrine, it must be the religion you preach—just as it comes down from heaven!—and in such an enterprise you need not be intimidated by anything. The views of divine truth thus far brought to my consideration are, however, so novel and contrary to what I have been taught, that though they seem abundantly sustained by Scripture, I dare not express my entire assent without farther investigation. But it still seems to me that we may be allowed to change the ordinances somewhat, provided we can improve them.

D.—What! improve the ordinances the Lord has devised! An œcumenical council of angels, cherubim, and seraphim, and all the hierarchs of heaven, could not do it.

P.—Well: be this as it may, I would like to examine critically your distinctive views; and if it be not asking too much, do favor me with a somewhat regular, yet succinct statement of what you esteem original Christianity to have been, in practice.

D.—Assured that the more rigid the examination, the more thorough will be your conviction of their truth and importance, I shall delight to see you subject them to the ordeal of the strictest scrutiny; and make full proof of the apostolic precept, "to try the spirits—prove all things, and hold fast that which is good." And as for the comprehensive summary of which you speak—as all you wish is a mere sketch of the Christian system, as contradistinguished from the dogmas of secta-

rianism—a very brief abstract of the views advocated by those engaged in the current reformation will suffice to prove, not only their general consonance, but perfect identity with the tenets of Primitive Christianity. Your candid and earnest consideration is, therefore, invoked in behalf of the following brief

SYNOPSIS OF CHRISTIANITY, AS UNDERSTOOD AND PRACTISED BY THE DISCIPLES OF CHRIST.

The Lutheran Reformation, though such a glorious achievement for the age in which it was conceived, and the circumstances under which it was accomplished, was yet radically defective in one material respect. The real source of error being either misconceived or under-estimated, the great Reformer and his noble coadjutors failed efficiently to apply the only real specific for the maladies of Zion. This grand spiritual *Catholicism*, though indicated in part by the "Protestant motto," was never sufficiently appreciated or fully tested by actual experiment until a few years ago; when a pre-eminently great and good man in the United States of America, in conjunction with other kindred spirits in that favored land of civil and religious liberty, ascribing the present perverted state of religion primarily and almost exclusively to the fact, that human creeds have virtually supplanted the Scriptures, so successfully advocated the cause of the *Bible alone*, and so satisfactorily demonstrated the admirable tendencies of the practical application of this remedy, that many myriads soon rallied around the standard of this Reformation of reformations—the onward progress of which is without parallel in the history of denominational Christianity, and is only transcended by the success originally attending the propagation of the same principles.

The following items will suffice to convey a correct idea of the most distinguishing characteristics of the views and practices of the Disciples of Christ, thus coöperating for the restoration of Bible Christianity.

That "*THE BIBLE, wholly and solely, really and truly, is sufficient alone, and alone admissible, as a rule of faith and bond of union,*" may be regarded as their grand maxim, and the key to all their (so called) *peculiarities*.

The due observance of this cardinal rule precludes the propriety of wearing any of the "shibboleths" of party, by which the various sects are designated. And inasmuch as the apostles not only prohibited their own names as badges of denominational distinction, but similar use of all names whatever, save that of Him of whom the whole family in heaven and earth is named: they call no man "master," and abjure all human appellations. They are, therefore, neither called "Lutherans" nor "Calvinists," great and good as were those Reformers — nor "Presbyterians" nor "Episcopalians," important as is the office indicated by *presbuteros* and *episcopos* — nor "Baptists," however important the ordinance of Baptism; but acknowledge only a Scriptural designation.

They regard all the sects and parties of the Christian world as having, in greater or less degrees, departed from the simplicity of faith and manners of the first Christians, and as forming what the Apostle Paul calls the "apostacy." This defection they attribute to the great varieties of speculation and metaphysical dogmatism of the countless creeds, formularies, liturgies, and books of discipline adopted and inculcated as bonds of union and platforms of communion in all the parties which have sprung from the Lutheran Reformation. The effect of these synodical covenants, conventional articles of belief, and rules of ecclesiastical polity, has been the introduction of a new nomenclature — a human vocabulary of religious words, phrases, and technicalities, which has displaced the style of the Living Oracles, and affixed to the sacred diction ideas wholly unknown to the apostles of Christ.

To remedy and obviate these aberrations, they propose to ascertain from the Holy Scriptures, according to the commonly received and well-established rules of interpretation, the ideas attached to the leading terms and sentences found in the Holy Scriptures, and then to use the words of the Holy Spirit in the apostolic acceptance of them. By "holding fast the form of sound words," and "rightly dividing the Word of Truth," they have succeeded in completely expurgating Christianity of all perversion, and reinstating every item of its primordial state; and in reliance on Divine Providence, they

confidently expect soon to re-establish that glorious state of Christian union so intimately and inseparably connected with the conversion of the world, by the great Author of salvation.

By thus expressing the ideas communicated by the Holy Spirit in the terms and phrases learned from the apostles, and by avoiding the artificial and technical language of scholastic theology, they propose to restore a pure speech to the household of faith; and by accustoming the family of God to use the language and dialect of the heavenly Father, they expect to promote the sanctification of one another through the truth, and to terminate those discords and debates which have always originated from the words which man's wisdom teaches, and from a reverential regard and esteem for the style of the great masters of polemic divinity; believing that speaking the same things in the same style, is the only certain way of thinking the same things.

They make a very marked difference between faith and opinion, between the testimony of God and the reasonings of men — the words of the Spirit and human inferences. Faith in testimony of God, and obedience to the commandments of Jesus, are their bond of union, and not any agreement in any abstract views or opinions upon what is written or spoken by divine authority. Hence none of the speculations, questions, debates of words, and abstract reasonings, found in human creeds, (which minister questions rather than godly edifying,) have place in their fellowship. Although they believe the Father, Son, and Holy Spirit to be equally possessed of one and the same divine nature, and personally distinct from one another, yet the term "trinity" is not found in their religious vocabulary — having no place amongst the *wholesome* words of Divine Revelation, and leading only to vain wrangling and unprofitable speculations. Regarding Calvinism and Arminianism, Trinitarianism and Unitarianism sectaries, as *extremes* begotten by each other, they cautiously avoid all such "isms," as equidistant from the simplicity and practical tendency of the promises and precepts, of the doctrine and facts, of the exhortations and precedents, of the Christian institution.

They look for unity of spirit and the bonds of peace in the practical acknow-

ledgment of one faith, one Lord, one baptism, one hope, one body, one Spirit, one God and Father of all; not in unity of opinions, nor in unity of forms, ceremonies, or modes of worship.

The Holy Scriptures of both Testaments they regard as containing revelations from God, and as all necessary to make the man of God perfect and accomplished for every good work. The New Testament, or the living oracles of Jesus Christ, they regard as containing the Christian religion. The testimonies of Matthew, Mark, Luke, and John, they view as illustrating and proving the great proposition on which our religion rests—viz.: *That Jesus of Nazareth is the Messiah, the only begotten and well beloved Son of God, and the only Saviour of the world*; the Acts of the Apostles, as a divinely authorized narrative of the beginning and progress of the reign or kingdom of Jesus Christ, recording the full development of the gospel by the Holy Spirit sent down from heaven, and the procedure of the apostles in setting up the church of Christ on earth; the Epistles, as carrying out and applying the doctrine of the apostles to the practice of individuals and congregations, and as developing the tendencies of the gospel in the behaviour of its professors; and all as forming a complete standard of Christian faith and morals, adapted to the interval between the ascension of Christ and his return with the kingdom which he has received from God; the Apocalypse, as a figurative and prospective view of all the fortunes of Christianity, from its date to the return of the Saviour.

Every one who sincerely believes the testimony which God gave to Jesus of Nazareth, saying, "*This is my Son, the beloved, in whom I delight,*" or, in other words, believes what the evangelists and apostles have testified concerning him, from his conception to his coronation in heaven as Lord of all, and who is willing to obey him in everything, they regard as a proper subject of baptism, and no one else. They consider immersion into the name of the Father, Son, and Holy Spirit, after repentance and a public, sincere, and intelligent confession of faith in Jesus, as necessary to admission into the privileges of the kingdom of the Messiah, and as a solemn pledge, on the part of heaven, of the actual remission of all past sins,

and of adoption into the family of God. The Holy Spirit is promised to those who believe and obey the Saviour. No one is taught to expect the reception of the heavenly Monitor and Comforter, as a resident in his heart, till he obeys the gospel.

Thus, while they proclaim faith and repentance, or faith and a change of heart, as preparatory to immersion, remission of sins, and the Holy Spirit, they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience addressed after the Holy Spirit was bestowed, "Be immersed, every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit." They teach sinners that God commands *all men*, everywhere, to reform, or to turn to him; that the Holy Spirit strives with them, so to do, by the writings of the apostles and prophets; that God beseeches them to be reconciled, through Jesus Christ; and that it is the duty of all men to believe the gospel, and turn to God.

These immersed believers are congregated into societies, according to their propinquity to each other, and taught to meet every first day of the week, in honor and commemoration of the resurrection of Jesus, and to partake of the emblems commemorative of his death, to read and hear the Living Oracles, to teach and admonish one another, to unite in all prayer and praise, to contribute to the necessities of saints, and to perfect holiness in the fear of the Lord.

Every congregation chooses its own overseers and deacons, of whom each church has a plurality, who preside over and administer the affairs of the congregations; and every church, either from itself or in coöperation with others, sends out, as opportunity offers, one or more evangelists, or proclaimers of the Word, to preach the gospel and to immerse those who believe, to gather congregations and to extend the knowledge of salvation where it is necessary, as far as their means allow. But every church regards these evangelists or missionaries as its servants, and therefore they have no control over any of them; each congregation being subject alone to the presidency of elders or bishops of its own appointment, amongst whom there is perfect equality. But such congre-

gations as may be planted by him are under his entire control until, after due instruction and probation, it may be deemed expedient to ordain elders and deacons for each congregation out of its own materials.

Although every congregation is entirely independent of all others in the management of its own internal affairs, yet it is frequently expedient, and sometimes necessary, for many to coöperate as one body.

As it respects practical Christianity, the Disciples enjoin an entire conformity to the divine will, in heart as well as life. The fruit of the Spirit they believe to consist "in all goodness, righteousness, and truth." They think that the standard of piety and morality cannot be elevated too highly, and that the personal holiness of the professed followers of Christ, is the great object to be accomplished by the institutions of the gospel. They regard these as means of salvation, *only* as they prove to be means of renovation; knowing that "nothing avails in Christ Jesus but a new creature," and that "without holiness no one shall see the Lord."

They are the more careful, therefore, to maintain the ancient simplicity and purity of these institutions, which are thus divinely adapted to the accomplishment of an object so greatly to be desired. Perseverance in all the work of faith, labor of love, and patience of hope, is inculcated by all the disciples, as essential to admission into the heavenly kingdom.

Such being the faith and practice of the Disciples of Christ, their rapid increase in number may be attributed to the fact, that they have kept steadily before the community the claims of that common Christianity in which most parties are agreed. This agreement includes every prominent feature of the Reformation, without exception. However parties may differ about their creeds, all agree with the Disciples in receiving the Bible. However various the views of different sects in scholastic theology, all pretty much agree with Disciples in justification by faith, and in the necessity of repentance and reformation of life. However the former may contend with each other about sprinkling and pouring, as modes of baptism, all agree with the Disciples, and with each other, that immersion at least, is undisputed baptism, and the

only mode in which there is universal agreement. Nay, even in regard to the *object* of this institution, the different confessions of faith are almost entirely agreed, stating, in their respective articles upon baptism, that it is, (to adopt the words of the Westminster Confession,) "The sign and seal of regeneration, of remission of sins, and of giving up to God to walk in newness of life." The same sentimental agreement may be predicated of weekly communion, the observance of the Lord's supper, &c. and most happily of the great design of the observance of religion, the promotion of holiness and righteousness of life.

Thus, having for their object to unite all Christians together in the common faith, without regard to difference of opinion; and in the full enjoyment of the common salvation, without respect to sectarian distinctions; the Disciples labor in joyful hope to aid in bringing about that happy period when all shall be united "by the unity of the spirit and the bond of peace, in one body and one spirit—in one hope of their calling—one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all."

Such are the prominent outlines of the faith and practices of those who claim to be Bible Christians or Disciples of Christ, of the primitive stamp; but, (adhering to the Bible alone,) no society among them would agree to make the preceding items either a confession of faith or a standard of practice, but for the information of those who wish an acquaintance with them, and are willing to give at any time, a reason for their faith, hope, and practice.

It must be admitted by every candid mind, however strong its bias may be in favor of any particular party, that if there be such a thing as true religion in the world, the foregoing principles will inevitably develop it. And it may be safely affirmed of the opponents of these principles, that "our rock is stronger than their rock—they themselves being judges." By adopting the great cardinal rule of "holding fast the faithful word—speaking as the Oracles of God," we preach the gospel with apostolic infallibility; for we *must* be right, and *cannot* be wrong; and—what is a matter of unspeakable importance, though so generally disregarded—run

no hazard of incurring the curse denounced against those who "preach another gospel!" (Gal. i. 6-8.) Having no "church judicatories" to usurp the prerogative of King Messiah, and legislate for his church, nor permitting any sacrilegious union between Church and State, the door is effectually closed against the demoralizing influence of a very large class of evils.

By thus "following the Apostles, even as they followed Christ, and keeping the ordinances as they were delivered unto us" — a fact, by the by, upon which the validity of positive ordinances entirely depends — we oppose an insuperable barrier not only to the speculations of philosophy, but to the still more seductive influences of a Judaizing spirit — that blighting bane of Christianity.

IS THE CHURCH OF ENGLAND A BRANCH OF THE APOSTOLIC CHURCH?

(As Reported to the Nonconformist.)

THE parish of St. Pancras having just been favored with a public meeting and warm discussion concerning the conduct of its Vicar, the Rev. T. Dale, in refusing the sacrament to the Rev. T. Atkins, and appealed to by the latter gentleman for funds to enable him to manifest his love to the very reverend vicar by sustaining an action at law, the public were invited to a lecture by Mr. D. King, to be delivered on Wednesday, August 16, in Euston Hall, No. 8 George-street, Hampstead-road, the lecturer undertaking to answer and illustrate the following questions, inviting the clergy of the parish to address the meeting—"Is the Church of England the true apostolic church, or a part thereof?—or, is it a condemnable sect, a branch of the Apostacy, destined to destruction?"

The hall having been well filled with a respectable and evidently anxious company, the Chairman introduced the Lecturer, who stated his intention to prove the English church to be not only a destructive sect, but to have been through all periods of its history, without the slightest right to appropriate the Christian name, or to claim association with the apostolic church. After a series of arguments, each clear and distinct, and (judging from considerable manifestations of applause) deemed powerfully conclusive, the Apostolic Church and the Church of England were in some five particulars placed in contrast:—

1st. *Headship*—God's anointed King, and the throne of the spiritual Israel, all authority committed to Jesus; and, in contradistinction, Henry the Eighth, George the Fourth, or Queen Victoria.

2. *The Legislature*—the Apostles, exalted to twelve legislative thrones or seats, fixing *once for all time* and congregations the ordinances, laws, order, and discipline of Messiah's rock-founded church, and in all official acts guided by the unerring Spirit; and on the other hand, the British Parliament, composed mainly of unconverted men, and in part of Romanists and Infidels, and to have, as soon as convenient, a mixture of the Jewish element: this unbelieving, unchristian body, really the legislature of the "national church," by which its revenues are regulated, its articles or forms controlled, and the Apostles dethroned.

3. *Members*.—In the one church, the regenerated only, changed in spirit by a living faith; and in the other the unbelieving and unsanctified, said to have been regenerated by a few drops of water from the fingers of a man-made priest, and retains not only without evidence of a change of heart, but in the face of full evidence to the contrary.

4. *The financial law*.—The free-will offerings of the church, presented by the saved on the first day of the week, without authority even for *asking* support from the world; and in contrast, church rates, the public sale of the poor man's bed, or the tradesman's plate or Bible, the forced collection of church imposts, and staining of the green-sward with the blood of those who resist.

5. *Priestism*.—The Redeemer's church, with every Christian a priest, the whole church God's priesthood or clergy; and the law-made priest, exclusively privileged to administer ordinances, to regenerate without faith, or with faith by

proxy the unconscious babe, and to commit baptized drunkards and infidels to the grave, in the sure and certain hope of a resurrection to life eternal.

Lastly. *Persecution.*—The Apostolic Church entreating men to be reconciled to God, and failing in the effort, leaving them to the Judge of all the earth, and that, too, under the form of injunction and principles which are for ever incompatible with violence and compulsion; and the Church of England persecuting from the beginning, driving to prison, exile, and death, all bold enough to claim a right to follow the Lord more perfectly—manifesting the same spirit now, when able, but in most cases showing only the will and nature unchanged, with the power broken or removed by the working of public opinion and strength.

A vote of thanks for "the able, eloquent, and temperate lecture," was proposed and carried by acclamation, and the clergy invited to address the meeting, but failing to appear, and it being announced that the Rev. T. Atkins was too unwell to present himself, a second lecture from Mr. King was called for by the meeting generally, which was announced for Wednesday, August 23, in the same hall, at half-past seven. Two gentlemen obtained the attention of the audience, but failing in *any measure* to defend the Established Church, notice of their remarks is not requisite. It is understood that before the next lecture, further invitation will be given to the local clergy, and in the event of it being required in place of the lecture, Mr. King will then discuss the question at issue.

THE BISHOPS AND THE PRAYER BOOK.

WE extract the following outline of alterations proposed in the Book of Common Prayer, by the bishops and others appointed by the Crown to revise the book of 1689, from the *Times* newspaper of August 11. The document has been laid before the House of Commons.

"The alterations suggested by the commissioners were no less than 598 in number. Many, though decidedly improvements and quite unobjectionable, were merely of a verbal nature. One of the most notable of the changes proposed was to add (on the great festivals) after the Ten Commandments, a recital of the eight beatitudes, with a suitable response from the people. So far as the alterations suggested affected doctrine, the key to them will be found in a desire to conciliate objectors, and prevent the spread of dissent. The word 'priest' was to be altered to 'minister'—the apocrypha was to be disused—those who scrupled kneeling at the sacrament, were to be allowed to receive it in a pew in some posture of reverence: in baptism the sign of the cross was not to be made if the parties thought it sinful, the parents might upon occasion be the sponsors, and the words 'by baptism regenerate' were displaced by the single word 'regene-

rated.' The most curious part of the publication is the diary kept by Dr. Williams, afterwards Bishop of Chichester, one of the commissioners, who every night, after he went home from their several meetings, wrote an account of the day's proceedings in a familiar, chatty style. The discussions seem to have been conducted in an orderly way, though perhaps not without vehemence, for on the 24th of October we have an entry in the diary—'Here Dr. Tenison reproving Dr. Beveridge, he took so ill that he was leaving, but Dr. T. asked his pardon.' The office of baptism seems to have been much debated. At one meeting it was asserted 'that it was hard to find an instance of a child baptized before St Cyprian's time.' The following conclusion may be thought a little vague:—'About dipping, ——— said it was the custom to dip in England; Bishop of St. Asaph said it was so still in some parts of Wales—putting in the head, and letting it run over the body. Ordered that both be inserted.' The examination of the Prayer-book version of the Psalms was committed to the Rev. Mr. Kidder, one of the London clergy: 'he showed that the first half was faulty, the latter much better, and from thence he collected that the translator by that time he had gone through the first half grew weary of his work, and rather chose to translate

it anew than patch it up as before.' A subject at this moment under consideration was discussed by the commissioners, but they came to no decision upon it:—'There was a debate about shortning the service. Bishop of Sarum moved that on Sundays the Epistle and Gospel shou'd go for the lessons; but it was answer'd that that would be offensive, and, besides, it would not be so proper and beneficial to the people as to read the Scriptures in course. It was answer'd this might be in the afternoon. It was proposed by others that rather they would abridge it, by ending the Litany at the Lord's Prayer (the latter part seeming now but a botch, and chiefly respecting times of persecution) and after that read the Commandments and so conclude.' This last proposition deserves consideration. The following distinction seems a little subtle:—'Made some alterations and amendments in the Athanasian Creed: it was suggested that they were the articles, and not the terms in which those articles were expressed that were assented to.' The commissioners went right through the book, and then reviewed their proceedings, and Bishop Williams' diary ends—'Proceeded to review the rest of the offices, and finished. There

was remaining the form of subscription (which the Bishop of Sarum proposed before there was a quorum, but it was forgot) and excommunication was spoken of, but it was too late. Rose up *sine die*. And thus this assembly concluded, after above six weeks' continuance and 18 sessions, besides about six sub-committees there and elsewhere.'"

So reads the account of these proceedings for the amendment of the Book of Common Prayer. The prayer book most acceptable in the sight of God, is a broken and contrite heart, produced by the obtaining of correct knowledge of the one living and true God and of Jesus Christ, whom to know is life eternal. The aspirations of such a heart are most acceptable to the Heavenly Father. A written form of prayer is productive, too frequently, of a form of godliness without the power; and for persons to adopt as their own on all occasions, and from year to year, the language expressed in such forms, appears to us solemn mockery, without any sanction whatever from the teachings of the Saviour and his Apostles.

REPORT OF THE GENERAL MEETING,

HELD AT WREXHAM ON AUGUST 1, 2, AND 3, 1854.

THE Annual Meeting of Delegates fixed to be held this year at Wrexham, was duly convened on Tuesday evening, the 1st of August, in the new meeting room occupied by the brethren in Bank-street. Several old friends, whose names are "familiar as household words" to the readers of the *Harbinger*, were present during the important sittings of the convention. Brother Wallis appeared early, though suffering from impaired health; Brother Davis was present during the whole of the business sittings. Owing to unavoidable circumstances, however, the brethren had not the benefit of Brother Tener's presence and counsel until near the close of their deliberations.

According to the published arrangements, the meeting on Tuesday evening was commenced at seven o'clock, and was devoted to prayer and short addresses, Brother W. Bayley, of Wrex-

ham, presiding. Brother King recounted various interesting reminiscences of his tour in Scotland, which, in addition to other addresses and exercises of a most lively and refreshing kind, formed a sweet prelude to the many scenes of mutual joy that followed.

The brethren assembled in the Music Hall, on Wednesday morning, at half-past eight o'clock. Brother Coop, of Wigan, was called to the chair, and Brother Tickle to act as Secretary. The resolutions of the Wrexham Committee for conducting the business being read, it was resolved,

1. That Resolution No. 2 of the Wrexham Committee be set aside, and the following substituted, on the ground that a proposition contained in a letter could only justly be entitled to the same consideration as the proposition of a delegate, viz.—"That a proposition contained in a letter from a church, shall be se-

conded before being entitled to discussion by the meeting."

The letters from the various congregations were taken in alphabetical order, and read to the meeting. The following is the list taken down by the Secretary, as the letters were read:—

Churches.	Baptized.	Members.
Aberdeen	3	18
Ashton-under-Lyne	2	20
Anstruther	...	6
Auchtermuchty	1	33
Banbury	1	23
Banff	4	43
Bedlington	...	14
Birkenhead	...	7
Bolton	...	12
Buckingham	...	22
Bulwell	3	54
Castelwellan	9	15
Carlton	...	13
Criccieth	2	62
Cefn Mawr	...	14
Chester	1	30
Cholderton	2	24
Crossgates	3	48
Cox Lane	1	28
Dornock	...	5
Dumfries	...	22
Dungannon	...	16
Dundee	9	70
Edinburgh	...	70
Ellesmere	...	5
Frazerburgh	2	8
Glasgow	2	71
Grangemouth	...	31
Hammersmith	2	17
Huddersfield	6	61
Hull	1	11
Kirkaldy	...	32
Leigh	4	14
Leicester	1	9
Lincoln	...	8
Liverpool	...	15
Llanfair	3	36
Lough	...	7
Llanidloes	7	30
Loughborough	2	36
Maidstone	...	12
Camden Town	5	50
Pimlico	...	12
Berean Temperance Hall	5	23
Merthyr Tydvil	1	39
Moree (Dungannon)	8	47
Newburgh	...	6
New Pitsligo	...	10
Newthorpe	...	11
Nottingham	12	157
Percy Main	...	13
Perth	...	11
Pitldown	3	221
Rhoslanerchrugog	8	45
Saughall and Mollington	2	29
Shrewsbury	...	42

Sanquhar	4	29
Sheffield	3	4
Stockport	...	9
Sunderland	...	13
Turriff	...	12
Wardington	...	6
Wakefield	3	20
Wigan	12	59
Welshpool	...	10
Whitehaven	4	14
Wrexham	5	39

Ten or twelve churches, some of which are considerable in numbers, forwarded no letter to the meeting. The members of the church formerly assembling at Alva have emigrated, or been removed by death, except one brother.

Some of the letters contained a few propositions, which were afterwards submitted by the Chairman, but fell to the ground for want of seconding. Some of them were entirely foreign to the objects of the meeting, and others of too local a character for its cognizance.

Brother Wallis being desired by the Chairman to read the Annual Report of the General Evangelical Committee, presented the following

REPORT & STATEMENT OF FUNDS.

Through having no permanent evangelist in the field, and in consequence of several churches supporting district evangelists, but little has been remitted to this fund during the last year, viz. £11 10s. Soon as this office, now vacant, is filled, the church in Nottingham considers that a sum of not less than £20 from them may be depended upon for the first year; and did but the churches in circumstances to afford a promised sum, inform the delegates and the committee the amount of their first year's donation, something definite would be known by which to regulate the expenditure: information which every judicious person will see to be most desirable, before undertaking the support of a general evangelist. As, however, no brother eligible for the office, offers himself to the churches, the committee will dispose of the small balance in hand as the delegates may deem proper.

1853.	RECEIPTS.	£	s.	d.
July 1. Balance in hand	...	43	11	7
Sept. 11. Brethren, Birkenhead	...	1	0	0
1854.				
Jan. 22. Brother Douglas	...	0	10	0
Mar. 19. Brother Ellis	...	0	5	0
July 13. Brethren, Shotts	...	2	0	0
— Brethren, Whitehaven	...	2	0	0
— Brethren, Wigan	...	2	15	0
July 21. Brethren, Dungannon	...	3	0	0
July 31. Balance of Interest	...	1	4	1
		56	5	8

EXPENDITURE.				
1853.	July	Incidental expenses, Wigan	1	4 0
	Oct. 29.	To Brother Hill	...	2 10 6
	Dec. 2.	To deputation to Ireland	..	4 10 0
	Ang. 19.			
	Dec. 16.	To Brother Sinclair, the		
	1854.	last year	...	24 0 0
	Mar. 20.	To Post Orders	...	0 0 6
	June 4.			
	July 31.	To balance forward	...	24 0 8
			56	5 8

It was resolved,

2. That the Report be received and adopted ; that the thanks of this meeting be presented to the brethren forming the committee at Nottingham, and that they be respectfully requested to continue their services for another year.

The subject of evangelization was then entered into at great length, and elicited a large share of discussion. Plans for an extensive general organization were proposed, which contemplated the partition of the United Kingdom into districts, to be placed under a general board of management, &c. ; but it was very forcibly remarked by Brother King and others, that the country had already made considerable progress in dividing *itself* into districts, over which the meeting was incompetent to exercise any control. Ultimately the discussion resulted in the following resolution :—

3. That in the opinion of this meeting, it has been shown that local district evangelization has worked the most successfully, and that the churches be recommended to extend and consolidate their operations on this plan of labor.

It was remarked, in the course of this discussion, that it is the prerogative of the churches alone to choose the local evangelists. With this the committee in Nottingham have nothing to do, all that is required of them being to render pecuniary aid when needed, and the funds will permit. Regarding the appointment and support of a general evangelist, the brethren were referred to the resolution passed at the meeting held at Edinburgh in 1842, which clearly defines the position of the committee at Nottingham. The resolution reads as follows :—

That whenever it is deemed expedient in the committee to call forth another general evangelist, the secretary shall write to the evangelist already in the field, asking his or their judgment in what church they believe a suitable brother might be found, and having re-

ceived this information, the secretary shall then ask the judgment of the church where the brother resides, and also the testimony of the churches in the neighborhood, or where he may have been in the habit of preaching the gospel, and upon finding the testimony of these sufficiently satisfactory, the brother thus appointed shall be requested to give himself up as an evangelist of the churches (*Christian Messenger*, vol. vi. page 284.)

At the conclusion of this discussion, which brought out much fraternal interchange of thought on this important and interesting subject, the following resolutions were submitted and adopted unanimously :—

4. That the letters received from the various churches be given to Brother Wallis, for the purpose of making extracts for insertion in the *British Millennial Harbinger*, according to his own discretion.

5. That this meeting acknowledges with deep thankfulness, the indications of prosperity apparent in many parts of the country, and would humbly supplicate the Author of salvation, that His continued blessing may rest on the efforts of his people to spread the pure knowledge of his name in the world.

6. That in the opinion of the brethren, the annual meetings have been productive of much good, and they hereby fix the next annual meeting to be held in Manchester, on the first week in August, 1855, commencing on the Tuesday evening.

Assuming no legislative functions, and abstaining altogether from any interference with the internal government of the churches represented, it was the subject of general inquiry what it was that had given to these annual assemblages of the brethren such a decidedly permanent character, the idea of their discontinuance finding no place. Every year, as the mere business duties of the conference become more and more matters of bare routine, the conference itself manifestly increases in vitality and power, and its continued existence becomes more and more to be regarded in the light of a positive necessity. The reason was rejoicingly discovered to be in the self-revealing power of the truth, unfettered, as it stands in relation to this movement by the clogging hand of human legislation. All felt the ground widening around them into a large place, and stretching with grand prospects into the future. All felt, too, how sweet and how pleasant it was for brethren to meet together in unity, and

would have found in this alone a sufficient reason for meeting again, though the prospect of rejoicing together in the future triumphs of the gospel had been less cheering.

T. COOP, Chairman.

G. Y. TICKLE, Secretary.

EXTRACTS FROM LETTERS.

BANBURY.—Another year has passed away since your last meeting. The general statistics will show to some extent, what has been done during that time; but the most important question for consideration is, what can be done during the ensuing year to advance the interests of the Redeemer's kingdom? We trust this question will receive its due consideration. We have an important work before us, to build up each other on our most holy faith. This requires all the talents we possess, and our constant prayer is, that we may become more efficient workmen, and that each of us may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. But there is a more extensive field of labor opened by our Lord and Master: He has commanded his servants to go into all the world, and preach the gospel to every creature. Sinners must be converted and added to the churches, that they may exhibit the glorious principles of our holy religion, and preach the gospel to others when we have entered into the heavenly mansions, and are resting from our labors. We want men whose minds are well stored with biblical knowledge, and who possess those mental and physical energies that will enable them to preach publicly, and from house to house; testifying to all repentance towards God, and faith towards our Lord Jesus Christ. To such as will give themselves wholly to the work, the churches must render the assistance which they require. Hitherto our evangelical labors have been very limited, and our knowledge of the labors of those in the field still more so. If we had more frequent communications from them through the *Harbinger*, the brethren would feel greater interest in the work, and their contributions would be more liberal. We should know where they are laboring, and be acquainted with the difficulties and success which attend their labors. We forward these suggestions for your consideration, and commend you to God and the word of his grace, which is able to guide you into all truth.

BANFF.—We regret that none of us have it in our power to be present at your meeting at Wrexham, but you have our best wishes, and our earnest prayers that you may be guided in all your deliberations by him who cannot err. We rejoice to see by your circular that the object we have most at heart, viz.: "Evan-

gelistic Agency" is not to be overlooked, the necessity for which must be increasingly apparent. We have come under an obligation to the "Fifeshire District Association," for a certain sum towards the support of an evangelist, whom they contemplate engaging for twelve months. If they do not succeed, we will be happy to contribute to the support of any that you may appoint. We continue to live in peace and unity, and desire to become more assimilated to the character of our blessed Lord. We have had a few additions during the year by baptism and otherwise, yet an equal number having removed to other localities, we remain the same as last year. We trust your deliberations will result in active efforts for the extension of the Redeemer's kingdom in the world.

CASTLEWELLAN.—Our regret is, that in present circumstances, none of us can have the pleasure of attending the meeting. Our complaint, I suppose, might be a very general one, that little has yet been effected, when much remains to be done. This just points to the necessity there is for cordial, sincere, and active coöperation of all the true-hearted followers of Jesus; and though not having anything in particular to suggest, still we wish you God speed in a united effort to bring sinners to the feet of Jesus, that those that are ready to perish may be saved and sanctified, and built up in righteousness and true holiness, and so made meet for the eternal inheritance in a glorified state.—The little congregation near Castlewellan has continued more than three years sorely disheartened at times, for without are fightings, and within are fears; yet we have been helped and refreshed at times by visits and correspondence with our brethren at Moree. Brother Godson is laboring there just now and at Dungannon, and we expect him to be with us soon. We are promised the use of the Methodist chapel while he is with us. We hope he will be instrumental in bringing some to repentance and to the acknowledgment of the truth. Our desire is that in all your deliberations you may be of one heart and one mind, striving together for the spread of the gospel.

CEFN MAWR RUABON.—The brethren here are continuing steadfast in their obedience to the laws and institutions of Jesus, and are realizing the peace and joy which flow from such obedience. We hold three meetings on every Lord's-day, and one on the Monday evening. The attendance at each is increasing. We rejoice to know of the intended engagement of evangelists, and will do all we can to support them.

COX-LANE.—The little flock here, though in peace and harmony with each other, are still desirous that the truth in its simplicity should

be made known in their neighborhood, and are willing to contribute of their substance what they are able, towards supporting an acceptable evangelist, to labor amongst them in word and doctrine, as times and opportunities shall offer. If we have truth, let us exhibit it to others, that they may be saved, come to a knowledge of the truth, and live, for it is mighty above all things, and will ultimately prevail.—May love, joy, and peace prevail during your sittings, and may your deliberations tend to edify the disciples, and redound to the glory of Him who loved the church, and gave himself for it, and who will ultimately present it before his Father's face in love, without spot or wrinkle, not having any such thing. Unto him be all the glory, now and for ever.

DUNDEE.—It is with pleasure we inform you that we are all living in harmony and peace. In the course of last and present year we were favored with visits from Brethren W. Godson and D. King, under the auspices of the Fife District Association, whose indefatigable exertions in the cause of truth have been productive of much good in this quarter; and we only regret that their labors were not continued longer amongst us. The harvest is truly great, but the laborers are few, and we pray the Lord of the harvest to send forth competent laborers to sow the good seed of the kingdom, and bring down the strongholds of the enemy. It is our bounden duty to do all in our power to obtain faithful men, who are able to teach others, and thus be the means of bringing many to obey the gospel.—We are at present connected with the Fife District Association, and are now using our best efforts to obtain the services of an efficient evangelist for the next year, to labor under the Association. Were all the churches formed into districts, and each had its evangelist, who can tell what grand results would be accomplished? We, therefore, pray that all your deliberations may be guided by the wisdom which comes from above, and though we are absent in body we are with you in spirit, and earnestly hope that the measures which may be adopted by the meeting, will be carried out into *practical operation* for the benefit of the church and the world.—We are very desirous that the next Annual Meeting be held in Scotland, and would recommend that the Meeting appoint it to be held in Dundee.

DUNGANNON.—Since we gave notice of our organization in this place in October last, nothing has transpired worthy of bringing before you. We have had no additions during this period, nor are our hopes in this direction very promising, unaided as we stand by the services of a suitable evangelist, whose labors we would coöperate to sustain to the extent of our abilities. We are sorry our position and calling in society deny us the pleasure of being present at your Annual Meeting; we are with you, however, in the cause of evangelical labors, as we

are convinced that if ever we are to realize our desires in the cause of evangelical truth in these countries, it will be through the instrumentality of the efficient evangelist.

FRASERBURGH.—We are glad to hear that Brother King is likely to be proclaiming in Scotland, and will be happy to aid as formerly, for finding comfortable lodgings and helping him on his way. This we cheerfully intend continuing when he or any evangelist comes our way. Trusting the God of wisdom will direct your ways for that which is best fitted for glory to God and good to man.

GRANGEMOUTH.—Let all who are able and willing labor for the good of souls. Be united in love, and let nothing be said or done through strife or vain glory. Redeem time—and may your plans of usefulness be abundantly blessed for the enlightening and saving of sinners, and for the promoting of union among the disciples of the Lord Jesus Christ.

KIRKALDY.—We cordially approve of your meeting, and have read with great interest the business that is to be brought before you. We have to say that, as a church, we are living together in peace and love, endeavoring to build up one another in our most holy faith; nevertheless, the circumstances by which we are surrounded render our condition not altogether such as we could desire. We allude to our proximity to two Baptist churches, the members of which take every opportunity of saying, that there is no reason why we should not be united with them, while at the same time they refuse to unite with us upon the *divine basis* presented in the Christian Scriptures. Considerable numbers of our brethren have united with them, in order, as they said, to promote Christian union, and bring them to the scriptural standard; but, as yet, all their efforts have failed, and they have just sunk down into Scotch Baptists.—We were greatly benefitted by the labors of Brother D. King, of London, amongst us a short time since, and we consider the great need to be efficient men to bring distinctly before the minds of our fellows the glorious gospel as it was given by the ambassadors of Jesus; therefore, we pray that the hearts of all the Lord's people may be stirred up to this great and good work, in a manner worthy of the Divine philanthropy which gave us such a wondrous scheme, capable of doing all that is necessary for us, both in time and in eternity; and also worthy of us who have been delivered from the traditions and commandments of men, and enjoy all the felicities of the great salvation. At the same time we would desire to say, that the evangelist ought to be a man *sound in the faith*, as well as able to convince the gainsayers.—Although poor, and few in number, we are willing to do what we can to sustain properly qualified men in making known God's salvation to our fellows.

LLANFAIR.—The brethren here are walking in peace and comfort, though the cause of truth is not making much progress. Our regular meetings on the first day of the week continue to be well attended by the brethren, there being seldom more than two or three absent. We believe that we all live in daily thankfulness to our heavenly Father, for having called us out of sectarian darkness into the true simplicity of Christian light. Let us never forget the degrading and galling yoke of clerical domination under which many of us were once placed, and under which many of our fellow-countrymen still groan; and let us carefully guard against the introduction of that deceitful and pestilential system amongst ourselves. Our desire is, that all Christians should be united on the one foundation, keeping all the ordinances of our blessed King, and so presenting an unbroken front of love, joy, and peace, before which the adversary of our holy religion must fall. Let us endeavor to the utmost to send laborers into the field of the world, to gather the sons and the daughters of Adam into the fold of Christ. We most heartily approve of the object of the meeting to be held at Wrexham, which we believe will adopt such measures as may be most beneficial in promoting the spread of true and pure Christianity.

LLANIDLOES.—As this is the first time of being represented as one with you, it may be expedient to briefly state our faith and order. We believe that "In the beginning was the Word, and the Word was with God, and the Word was God," and that "the Word was made flesh," who is consequently called "Emmanuel, which being interpreted is God with us"—"God manifested in the flesh." Hence we have "one God, and one Lord Jesus Christ." Such being the wonderful character and dignity of our Lord, we regard him as necessarily claiming an absolute and unconditional submission to his sovereignty and guidance. In obedience to Jesus, "who was delivered for our offences and was raised for our justification," we have been buried with him in baptism, wherein also we are risen with him through the faith of the operation of God.—On the first day of the week we assemble in the name of Jesus, in order to continue "steadfastly in the apostle's doctrine, and fellowship, and in breaking of bread, and in prayers." When we meet on the Lord's-day we take the Law, Psalms, Prophets, and the New Testament into our hands, and teach alternately one another in the things pertaining to the kingdom of God's dear Son. Afterwards we attend to the fellowship. We make *but one collection*, and that stately on the Lord's-day. We consider what we are able to give, *then* we present our gifts to the Lord and make distribution of the sum collected to every man as he hath need. (See 1 Cor. xvi. 2; 2 Cor. ix. 7; Acts iv. 35.) We by far prefer devoting our contributions to

the spread of the gospel than to our personal interest and comfort: but sickness and great poverty are so general among us, that we can now do but little towards the evangelizing of the world; for we must remember that "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." After the fellowship we attend to the "breaking of bread," that our Lord's death may be shown forth to our moral benefit until he come. O what ineffable blessings the weekly celebration of this delightful ordinance communicates to our precious souls! It effects a *constant* examination of our Christian character, and keeps us *continually* "Locking unto Jesus, the author and finisher of our faith," whereby we are made "partakers of the divine nature." After the breaking of bread we devote ourselves to prayers. We have so far practised the above order in the afternoon. In the morning we conduct a school principally for the instruction of the young. In the evening we address the unconverted, and in our other meetings also, but not in the common form and length of sermons, but briefly and to the point.—We sustain a *plurality* of elders or overseers in our church, for we believe it to be of divine arrangement, and necessary to our various wants. (See Acts xv. 2-4, xx. 17-28; Phil. i. 1; Acts xiv. 23; Titus i. 5; 1 Peter v. 2-7.)—We gladly understand that your Annual Meeting does not interrupt the *divinely constituted rights* of churches, nor interfere by *creed-making* with "the faith *once delivered* unto the saints." The object of your meeting, (in our judgment) is to effect a closer acquaintance of the churches with each other, so that we might be able to justify and kindly bear one another's burdens. And also that we might by such a coöperation more ably disseminate the Old and New Testaments, and sustain evangelists. As this is the benign object of your Annual Meeting, we cordially agree with you, and "bid you God speed."

MERTHYR TIDVIL.—It was with the greatest pleasure we read your circular, announcing that the above Meeting was to take place in Wrexham, to take into consideration the condition and prospects of the churches, and the necessity and importance of sustaining the fund for increasing evangelistic agencies, &c. We hope that those important matters will be unanimously supported, so that we may have, before long, evangelistic agents throughout Wales preaching the gospel in its purity. Now, as you require us to make known our condition and our prospects, we will do so as briefly as possible. Having been troubled for a number of years with the unchristian-like manner that all things were carried on in the churches, and seeing that rules and traditions were having the precedence on the Word of God, (as was

proved when several brethren were excluded for meeting together to consider the principles of the Christian Disciples,) we separated from the churches we were members of, and formed a society of twelve in number, taking nothing whatever as the guide of our faith and behaviour but the Word of God only. This was in August last year. We met on the Lord's day and broke bread in commemoration of our Lord Jesus Christ, and have done so on every Lord's day since. We come together at nine o'clock in the morning, and at two o'clock in the afternoon, to read the Scriptures and teach the children in our school. At eleven o'clock the church meets together to break bread, according to the example of the early Christians, when two or three of the brethren address the members from some portion of the Scriptures. Thus we go on teaching, edifying, and strengthening one another in the faith. At six o'clock in the evening we meet together, when one or two of the brethren preach and exhort the ungodly to leave his ungodly ways, and believe in the Lord Jesus Christ.—We had the happiness to baptize one on the testimony of her faith not long after we separated, and have also another inquiring for fellowship amongst us through baptism. Several have joined us from time to time from the Welsh Baptist churches.—We are very comfortable, and are determined to worship God as taught in his Holy Word, to do and to keep all things, as commanded in the true and unerring guide. Some of the Baptist ministers are very much against us, continually alluding to us, and trying as much as they can to get their congregations as prejudiced as possible against us. But others are not so—they are more like Christians, and quite agree with us in all things, except supporting paid pastors.—One great obstacle to our increasing is, that the room where we assemble is in connection with a public house. We are very tired of this place, and wish we could get another. Many persons who cherish the principles and our mode of worshipping say, that the only thing that keeps them back from joining us is, because the room is in connection with the public house; so if we had a convenient room, there is no doubt but that we should have a numerous congregation, and that, in the course of a few years, we should have a flourishing church. We have commenced a fund for the purpose of building a room, but, as we are all workmen, it will be a long time before we shall have enough money to commence. We have taken a piece of land for the purpose of building, thinking that we could get money upon interest; but we have been disappointed.—We would be very glad to see some of our brethren from the North, (those who could preach in the Welsh language,) coming to Merthyr to see us; for that would be the means of removing a little of the prejudice which the ministers have been so persevering in creating against us.

NOTTINGHAM.—Brother Bayley's circular, addressed to the several churches through the *Harbinger*, we have read with peculiar interest, and to the suggestions therein made we beg to reply with freedom and candour. 1. We presume to think, that until a suitably qualified person offers himself as a permanent evangelist, the churches would be lacking motive and stimulus for making liberal contributions. Whenever an individual of this character is raised up, we should then deem it advisable that the number of churches disposed to co-operate in the work be ascertained, requesting such to quote the amount they could promise for the coming year, and which would afford a reasonable hope of what might be depended upon hereafter. Unless we commence on a good and sure foundation, nothing like stability will be secured; therefore, what may with some degree of confidence be relied on, is exceedingly desirable to be known. This information might be transmitted to the committee yet existing, or which may hereafter be appointed. The sum stipulated to be sent in quarterly proportions, the first in advance, as immediate aid will be required, soon as the individual is elected, either from our own churches or the churches in America.—2. The churches in this locality are Bulwell, Newthorp, Carlton, Loughborough, Leicester, and Stanley, who probably will send a report to the Meeting for themselves. One or two of these churches are visited every Lord's day by speaking brethren from the Nottingham church.—3. December, 1836, is the date of our formation, consisting of fourteen persons, who had been requested to withdraw from the Scotch Baptist community in this town, for maintaining baptism to be for the remission of sins. The number received from that period until now, cannot be correctly stated. Suffice it to say, those received, excluded, dismissed to other churches, removed by emigration and by death, are very, very many. Last year we numbered 145. The number added this year is 13, restored 5, excluded 4, dead 2, leaving the present total 157.—4. We have about six or seven speaking brethren—some exhort but seldom, and none of whom, at present, are sufficiently qualified to be chosen or set apart to the very responsible office, either of general or local evangelist.—With respect to thankfulness, we are enabled to say, the year now gone never to be recalled, has passed with but little interruption to peace and union, and though we cannot boast of the overflowings of love, either of ardent zeal or of abounding fruitfulness, we have enjoyed a considerable degree of quietude and comfort, and for this merciful kindness the Lord's name be praised.

RHOSLLANERCHBUGOG.—We humbly call your attention to our present circumstances in Wales, for we are convinced that the Reformation will not extend in Wales, except we

have an evangelist to labor among us. Great is the call from different parts of this country for such laborer, that the people may be truly enlightened in the religion of our Saviour, as taught by his Apostles. After receiving letters from different places praying for some of us to visit them, a number of brethren met together, and, as we find ourselves at present unable to support an evangelist, it was agreed to petition this meeting for a sum to be granted for that purpose. At the same time, we will do all we can to support the Evangelist Fund. We have a small monthly Welsh pamphlet, and many in South Wales and other places read it, who, by this means, have been brought to desire a knowledge of the whole truth. When we see the Reformation spreading on every hand, we feel it our duty to do all we are able to carry it forward, by sending out an evangelist if one can be sustained.

SANQUHAR.—We wish to coöperate with you, and pray that the cause of truth and holiness may be advanced by the meeting at Wrexham. If efficient evangelists could be procured, we are sure much good might be done. Brother Henshall, of America, we esteem highly fitted for the work, if he could be procured. We have built a small chapel of late, and therefore cannot do much for some time in the way of sending money to the Evangelist Fund. However, we shall be glad to coöperate and do what we can in the great cause of truth.

The extracts which we have presented might have been greatly enlarged, but the selection we have made will suffice as to indicating the character of the whole, which afford great encouragement for all the disciples to proceed with renewed ardor in the work in which they are engaged.

The following letter contains the substance of the address delivered by Brother Rotherham, by request, at the close of the meeting on Thursday evening. It is here reproduced in the form of a letter:—

My beloved Friend, — With much pleasure I embrace this opportunity of penning you a few lines with regard to a deeply interesting subject. I have ever been very sensitive as to making any allusion to myself, when the advocacy of divine truth has been my immediate object. Sometimes, I confess, this delicacy has prevented my serving the interests I have had at heart so efficiently as I otherwise might have done. At the same time there are occasions, undoubtedly, when we cannot so well

advocate great truths as by narrating the manner in which our own minds were brought under their influence. This thought emboldens me to send you a brief account of my past religious history, and of my present position in relation to Primitive Christianity.

You well know, that on more than one occasion, I have so far changed my sentiments as to be obliged to change my position in the religious world. In my fifteenth year I became a member of the Conference Methodist denomination, to which my beloved parents belonged. Having been a local preacher in that body for two or three years, and greatly desiring to be fully employed in preaching the gospel, I entered the ministry of the Wesleyan Methodist Association in 1850, in consequence of not being able, on examination, to approve of the despotic constitution of the parent body. After sustaining that position for nearly three years, I was induced, by circumstances which need not be related, to read the best treatise that I could obtain on either side of the celebrated controversy on Baptism. This led me to be immersed without delay, and to become connected with the Baptist denomination. Having been a Baptist for about one year and a quarter, I have recently connected myself with "the disciples of Jesus Christ," constituting "the Christian churches" of this country.

Probably this brief outline of my course may excite in your mind the fear that I am "*unstable*," "*given to change*," &c. I acknowledge that I have often suffered acutely from the consciousness that I was laying myself open to this suspicion. Yet what could be done? Truth and duty were inflexible. To stifle and betray deep convictions, appeared to me far more to be deprecated than any accusations that superficial and prejudiced minds might raise against me. A Christian brother once said to me, when we had been conversing on this very point, "My brother, we must change till we are right!" The moral daring of this sentiment startled me, but I never forgot it, and subsequent reflection has convinced me of its soundness and excellency. Besides, I have often been encouraged by discovering that each of my changes had been a step in the right direction—an *advance*, and not the mere instability of a mind *given to change*. The latter character

may be compared to a door on its hinges everlastingly swinging backwards and forwards—the former to the guest who advances from the “portico” to the “sanctum,” and from thence to the “sanctum sanctorum” of an illustrious patron’s abode. The fact is, our responsibility changes with our knowledge and opportunities, and woe to those who yield no more return when much is given, than they did when little was given.

You may desire to know a few of the details of the manner in which I have been led to embrace my present views of the Christian religion. I will try and gratify you. When stationed at Stockton-on-Tees as a preacher in the Wesleyan Methodist Association, I labored every alternate Lord’s day at Hartlepool. One Saturday evening, on my arrival at the latter place, I called on a friend, a bookseller, to ask after the welfare of himself and family. He being engaged with customers, I turned to his back counters to amuse myself with his publications. While thus occupied, I took up a couple of volumes labelled *The Millennium Harbinger*. It was a singular title! What could it mean? I glanced at the contents, and read a few minor articles. There was something about them so *racy, spirited*, and withal so *singular*, that I borrowed the magazines, and sat up by my half-penny candle during the three nights of my stay, devouring their contents.

I well recollect a series of articles on “The Bath of Regeneration,” by A. Campbell; a discourse on “*Justification by faith*,” but not *faith alone*, and other things. But what most struck me was, that the books advocated “Immersion for the remission of sins.” Astonishing! I had never heard of such a thing before! This was so strange a doctrine, so entirely subversive of the *faith alone* system, that I could not receive it. Yet I felt surprised to find what scriptures could be adduced, which *appeared* to favor it, and especially how *plausibly* my objections were answered.

But to condense. *The Harbinger* did not then convince me of the truth on this subject. It drew the sword of the Spirit from the scabbard of opinionism and prejudice in which it had hitherto been encased; and when, being comfortably settled as a Baptist at Wem, I at length came into closer contact with it, it penetrated my mind like a sharp

two-edged sword. A little while before this painful process commenced in good earnest, I well remembered being afraid of the Mormons: there was one point which I dare not debate with them—it was “baptism for the remission of sins.” At length this subject was fairly forced upon my attention, simply by reading the New Testament. There was Peter, in his reply to the Pentecostian inquirers. Could his *language be mistaken*? Did he not *mean* what he said? And then, compare the passage speaking or implying the same thing! True: *faith*, as opposed to works—the works of the law—in our justification, was in the book. But was “*faith alone*” there, either in opposition to repentance or baptism? The light increased. What was I to do? To go on resisting this doctrine, would now be stifling conviction—fighting against God! That would be *miserable* work, and ruinous. On the other hand, if I *embraced* “baptism for the remission of sins,” I must *preach* it: and would the Baptists endure that? As for the disciples in this country, I did not know where to find them, much less did I know that they had a “regular ministry.” Indeed I was pretty certain they had not. Then if the Baptists rejected me for my “heresy,” what was I to do? I could *work*, if not exactly *dig*, and to do that I was by no means *ashamed*. There was everything honorable in it. But then, could I be *happy* behind the counter? Were not all my sympathies, my predilections, my ardent aspirations, enlisted on the side of entire devotedness to the work of “publishing the sinner’s friend?” It was a *hard* struggle. At this crisis I opened my mind to a beloved Christian brother, who had been immersed from the Primitive Methodists. What did he think of such and such passages? To my astonishment, his views very nearly approximated to those which had been forcing themselves upon my mind. The conclusion was come to, that they *must* be correct. The circumstance just related was like help from heaven. The point was decided: I neither could nor would hold out any longer. My mind was made up. Let the consequences be what they might, that made no difference. I would sooner *break stones on the road*, than conceal my sentiments, or betray them. Blessed be God for bringing me through such an ordeal. Now I *know*

that it was neither ambition, nor love of change, nor covetousness, that actuated me. Gratitude fills my heart that at such a cost I have obtained an assurance of sincerity, candor, and carefulness in seeking after truth, which is to me beyond all price, but which could never have been secured by any other means. You will be gratified to learn, that the fears which have been both so painful and so profitable, are not likely to be realized; but that there is every prospect of my life still being devoted to the work which I love.

I can easily imagine that you are ready to ask, "And pray how do you like your change?" To this I will briefly reply, and then conclude.

My recent change has, thus far, afforded me much delight. Apart from the additions made directly to my happiness by an unreserved obedience to the truth, it has given great pleasure to perceive in many of my new Christian friends an intelligence in the Scriptures, a nobility of character, a self-denying zeal and courage in the spread of divine truth; and, moreover, a strength of brotherly love, with which, with a few noble exceptions, I had not before been acquainted.

The Annual Coöperative Meeting that has just been held, has afforded me a rich satisfaction. I have been present at two annual assemblies of the Wesleyan Methodist Association, and at one annual association of General Baptists, but I never before witnessed anything like this. Such *humility* in the leading brethren, and such an active brotherly affection in all, combined with an intense longing to do everything that could be done to bring all men to a knowledge of Christ, I have never seen equalled. I may be sanguine in what I thus say, but I am certain of being conscientious. This testimony, if it is of any worth, is the more heartily given, on account of the unkind, unfounded, and unjust insinuations which are everywhere thrown out against those who are content to call themselves Christians, by those who are themselves very sensitive about being unchristianized.

With longing desires for the universal diffusion of Christian truth and love, and for your own entire liberation from sectarian bondage and human traditions, I remain, your affectionate friend,

J. B. R.

The following summary of the proceedings at the various meetings is extracted from the *Wrexham Advertiser* of August 5:—

REFORM OF CHRISTENDOM.

A meeting of the delegates from the various congregations in Great Britain called the "Reformation Churches," have this week been held in Wrexham for the first time. The sittings of the Conference commenced on Tuesday evening, at the new meeting-house, Bank-street, and were adjourned to the Music Hall for convenience during the two following days.

On Wednesday evening, a public meeting was held for the purpose of promoting the objects of the society, when some very able addresses were delivered by the delegates in advocacy of the principles upon which they found their demand for Reformation. Mr. ROTHERHAM, of Wem, late minister of the Baptist church there, who has recently joined this movement, on being introduced to the meeting, paid an eloquent tribute to the earnestness and singleness of the efforts which had been put forth, in support of the cause, by those who were in the field before him. He confessed himself a learner only of the first principles of pure Christianity. He was surrounded by brethren, whose enlarged experience well entitled them to be his instructors—and, deeply as he felt his need of such tuition, he felt also a desire, as far as he knew the principles of the Reformation, to extend them to the utmost of his power. He then referred to some of the peculiar positions taken by his brethren, and their claims on the universal attention of mankind. Among other points were—the exceeding prominence given by them to the great foundation-truth of Christianity—"That Jesus is the Son of God"—the design of Christian baptism—the weekly celebration of the Lord's Supper, &c.; on all which points, he pleaded, they had apostolic teaching for their warrant, and as Christians they could take no other.

Mr. JAMES WALLIS, of Nottingham, Editor of the *British Millennial Harbinger*, then came forward, and said he had found in the book he held in his hand (the Bible), something that was very dear to every Englishman's heart—liberty! a law of liberty!—more, he had found a *perfect* law of liberty! He referred to James i. 25: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." No people ever needed the blessings of liberty more than the Jews, in the days when James wrote this epistle to his scattered brethren in the flesh. Political freedom, with its rights and privileges, he could not indeed give them, and did not care to give them. The galling yoke of bondage might be heavy and strong

around their necks, yet he could say to them, as all Christians can say to each other, "If the truth shall make you free, ye shall be free indeed." The necessity for a law of liberty implied the slavery of those for whom the law was given, and also a desire to deliver on the part of the lawgiver. A perfect law must have a perfect lawgiver—hence the truth "that Jesus is the Christ," is that on which the perfection of His work rests as the ruler over mind, as the Lord of the human conscience. The Christian system devised by him is perfect for the liberation of man from the chains of spiritual darkness and bondage, which fall and crumble into dust as the man—of whatever clime—looks narrowly into the perfect law of liberty which the system provides, and which reveals so clearly the love and compassion of its great Author, who by it still preaches deliverance to the captives, &c. The speaker illustrated and enforced these views, and the duties and obligations arising out of them, with much force of expression and clearness of purposes.

Mr. D. KING then followed in a speech which we venture to say has seldom been surpassed in this town. In many parts we were strongly reminded of some of Mr. Gough's best efforts. Mr. King took the position that Christianity could never be reformed—he said it would be the very highest presumption for them to attempt to alter or amend the Christian system in the smallest particular. They must come back to the apostolic standard point—they must restore Christianity as revealed in the New Testament, to its original antique position, as all-sufficient for the salvation of the world. This they intended to do, and this they would do by the help of God.

It would be impossible to give anything like an adequate view of all that was advanced.

On Thursday, the delegates again assembled in the Music Hall, and in the evening had a social Tea Meeting.

The yearly meeting of delegates and friends at Wrexham, of which there were a considerable number present, will be reviewed with feelings of grateful satisfaction and delight. From the commencement to the termination of the session, the proceedings were characterized by entire confidence and harmony. All seemed impressed with the fact, that at least something had

been done in a right direction, and that some ground had been gained on the false and delusive religious theories of the day. It is now generally understood, that it is not the province of a committee, or even of the delegates, to choose evangelists, whether local or general, except by authority of the churches, whose servants for the time being they are. We hope this principle will be borne in mind. The churches of one district have chosen Brother King as their servant for a specified time; and another district has engaged Brother Rotherham, on condition that, if deemed desirable, he shall be at liberty to visit any other part of the country in the course of the year, for which period the arrangement may be made. The brethren in Wales were recommended to choose an evangelist for themselves, who is able to proclaim, in the Welsh language, the wonderful love of God to the children of men, and the brethren in general, we have no doubt, will assist in sustaining their exertions in the best of all causes. The churches of other districts, it appeared, were ready to choose evangelists to labor amongst them, so soon as approved brethren present themselves. Brother Godson has given himself to the work, and, we are informed, labors at his own charge, selecting that district in which he thinks it probable he can do the most good. All will pray for his success. Some few brethren seemed surprised, and even cast down, because we do not succeed more in our efforts to attract sinners to Jesus, forgetful of the fact, that it is no easy matter to present the gospel of salvation in its purity to the minds of those who hear it, so as to produce faith, hope, and love, that terminate in humble and grateful obedience to the Lord and his institutions. It is the gospel alone, believed and obeyed, that is the power of God to salvation. Let every public speaker study rightly to divide the word of truth, to be a workman that need not be ashamed, and success, sooner or later, will assuredly result from such efforts. J. W.

THERE exists among us a fear of avowing our *moral* sentiments upon political questions, which seems to me as servile as it is unaccountable.

TIME and LABOR are worse than useless that have been occupied in laying up treasures of false knowledge, which it will one day be necessary to unlearn.

CORRESPONDENCE.

AMERICAN BIBLE UNION.

NEW YORK, June 12, 1854.

MY DEAR BROTHER,—It affords me great pleasure to introduce to your personal acquaintance and Christian courtesies, the bearer, Rev. Archibald Maclay, D.D. general agent of the American Bible Union. Brother Maclay's extended and successful labors in behalf of pure versions of the Sacred Scriptures, have given him a world-wide celebrity, and his high character for Christian benevolence and good works, has attached to him thousands of devoted friends. He visits Great Britain on behalf of the Bible Union, chiefly to obtain aid for the revision of the Scriptures in the English language, and we cherish the confident expectation that you and your fellow-disciples of the Lord Jesus will do all in your power to facilitate the object of his mission. Of your deep interest in the work, and your willingness to aid to the extent of your ability, the late liberal contribution to our funds, received through your hands and those of Elder Monro, leaves us no room to entertain a doubt. That contribution, amounting to 365 dollars, was acknowledged by me in a letter addressed to you the day on which I received it, although I perceive, by a letter from you to Dr. Cone, under date of May 19, that you had not at that date received my communication. We feel extremely grateful for what you have done, and regard it as an earnest of still greater liberality in the cause. May the God of the Bible enrich you in faith and good works, and bring all who love him in sincerity to cordial union and coöperation on the basis of his own pure and unadulterated truth.

With affectionate regards,

Your brother in Christ,

W. H. WYCKOFF,

Corresponding Secretary.

J. Wallis.

LETTER FROM AUSTRALIA.

MELBOURNE, May 28, 1854.

Dear Brother Wallis,—I am appointed to write to you to say that this day we met in this city for the first time, to attend to the apostle's doctrine, to the fellowship, to the breaking of bread, and prayers. Our place of meeting was Prahran, about two and a half miles distant, where we counted in all twenty-three members, besides some few who occasionally held fellowship with us. Our number here is subtracted from the twenty-three at Prahran, and are the following:—Brother Jones and wife, from Huddersfield; Wm. Philips and wife, from Alva; Alex. Morrison and wife, from Dundee; James Ingram, from Sanquhar, and his wife, from Edinburgh; Mrs. Watt, from Dundee, and self. Ten in all. Leaving to meet at Prahran, Brothers Pictson, Warren, Lyle, Letts, and their wives; Dickens, Rossel, Coghill, Chambers, and Horne: the last two were baptized some 6 weeks ago in Hobson's Bay; they are talented, pious, and zealous. A young woman from Scotland, at Prahran, has applied for baptism, and I expect will be added to the church there about a week hence. I am appointed to try to open a conference with a few Scotch Baptists, in order to a union. Our meeting place on Lord's-day's is in the Mechanics' Institution, at eleven a.m. and half-past two, p.m.: the forenoon for the church, and the afternoon for the proclamation of the gospel. We intend that there shall be an exchange of those who proclaim the gospel, so that we shall go from Melbourne to Prahran and from Prahran to Melbourne. I have given the names of all the brethren, being persuaded that many at home will be glad to know that those mentioned are walking in the fear of the Lord, and in hope of eternal life. "Brethren, pray for us, that the word of the Lord may have free course and be glorified" in saving souls.

Your's in hope of eternal life,

ROBERT SERVICE.

ITEMS OF NEWS.

SUNDERLAND.

Having closed my engagement in the district where I have been laboring for the last three years, and now once more returned to my home and family, I desire to send you a few

thoughts on the same. The period just closed has certainly been one of the most eventful in my life. I entered on the work at the earnest solicitations of many brethren in the district, under the deep consciousness of my own inability properly to do the work of an evangelist.

My sole desire was to contribute my share of influence to help on the work of reformation, the spread of truth, and the promotion of the divine glory. Throughout the whole period these objects have been ever before me, prosecuting them, in humble dependence on the God of all grace, for strength, wisdom, and success. I soon discovered there were difficulties to be surmounted, evils to be corrected, weak points to be strengthened, &c. My first desires and efforts were directed to the resuscitation of the church in each place, persuaded that unless a Christian society is acting up to the high standard, not only of morality but of spirituality connected with the Christian system, it could not be in a position to receive new converts, to benefit them, and elevate such mentally, morally, and spiritually. This to some extent has been accomplished in the various societies in the district, yet not to the extent we would wish, though we thank God and take courage, and pray that a higher elevation of Christian character will yet be effected. I am happy to say accessions have not been wanting. Each church in the coöperation has received additions: in all, between forty and fifty have been immersed during two years and six months; not, indeed, as the sole result of my labors, but by the united labors of the brethren. Whoever has been the instrument, we would say, to God be all the praise. The attendance of the people at all our stations has very much improved; indeed, at two or three places, most cheering within the last few months, and if followed up with energy must result in the submission of many to the authority of the Lord. The fields are whitening to the harvest, and while I cannot gather in, yet shall I rejoice if others enter into my labors and reap the fruits thereof, convinced that truth can never be spoken in vain, and that although the teachings of men with the traditions of the fathers are predominant in many places, yet we are glad to see the confidence of many in these things shaking, and a willingness prevail to hear the gospel in its native simplicity, with a growing anxiety to understand and enjoy the same. One thing is wanting in all the churches in the district over which I have often lamented, and which has not yet been supplied, viz. an efficient oversight of the flock; for want of this some of our additions have been abortive, the attendance of many is very indifferent, and the sick are neglected: indeed, many evils may be traced to this want, and I think the sooner it is supplied the better. Much good would accrue to the members individually; the young converts would be better instructed, encouraged, stimulated; in a word, all would derive advantage, the society would be kept lively, active, and devoted; those without would be attracted, and would be led to say, "we will go with you, for God is with you." Let this want be supplied, let the best qualified be selected and

placed over the body, and who are willing to give a portion of their time in this way to the Lord, and great and glorious will be the effect. My separation from the district is not the result of any disagreement with the committee or any of the churches, but arises solely from my family connections, &c. I would take this opportunity of expressing my thanks and obligations to all who have shown me much kindness, and especially on my leaving them; strong, indeed, were the tokens of sympathy and goodwill. May the Lord reward them in that day. Thus my engagement closes, but I am still willing and determined, wherever my lot may be cast, to spend and be spent in the service of Him who gave himself for me, that the Lord may be magnified in my body, whether it be by life or by death.

F. HILL.

WREXHAM.

It is with pleasure and gratitude to our heavenly Father that we take a retrospective view of the labors of Brother Hill in this district during the last three years. There was a manifest growing attachment to each other during the whole period, so that his parting from us was a season of sorrow; and we can truly say that he was a humble, faithful, and devoted servant of Jesus Christ, ever ready to communicate and willing to distribute, according to existing necessities. Indeed, the poor and needy, the sick and distressed among us, seem to have had the greatest share of his attention, while the more wealthy and honorable were not neglected. The brethren, anxious to present him with a token of their affection and esteem, invited him to partake of a social cup of tea with them before taking his leave of them. Accordingly, we met together on Monday evening, 7th instant, in our meeting-room. After tea, Brother Tickle, of Liverpool, was called to the chair. Two brethren then addressed the meeting; after which Brother J. J. Watkin, of Cox-lane, in a short address, presented Brother Hill with a small sum of money from the brethren, as a token of affection and esteem. Other brethren addressed the meeting, each expressing his regret to part with Brother Hill. We beg to recommend him to the brethren at large, hoping they will not allow such a devoted servant of Jesus to remain in a state of inactivity, while such a want of faithful laborers exists among the churches. Similar tokens of esteem were shown to Brother Hill by the brethren at Cox-lane. We commend him to God and to the word of his grace, knowing that his labors in this district have not been in vain in the Lord.

THOMAS PUGH.

[Any district of churches desirous of employing a local evangelist, but which cannot fully sustain the brother chosen, may fairly calcu-

late upon receiving assistance from the Evangelist Fund, at least for a time. Correspondence on this subject with the committee will be necessary before any negotiations can be entered into.—J. W.]

CAMDEN TOWN, LONDON.

The church in this place now holds its meetings in the lecture room of Gloucester House, Gloucester-street, Regent's Park, and since sending a report to the Wrexham Meeting, three have been immersed into the one ever-availing name. Brother King has given a course of lectures to good assemblies, and the church has been edified by Brother Barclay, from Jerusalem. Peace and love prevail, and it is hoped that other additions will soon be announced.

BIBLE UNION FUND—SECOND REMITTANCE.

The following subscriptions have been committed to our care for the American Bible Union Society, and have this day, August 24, been transferred to Messrs. Barclay and Co. bankers, London, agents for the Society, per credit of A. Maclay:—

By omission in last account, Cupar	0	10	0
„ Brethren at Chester & Mollington	6	10	0
„ A Brother at West Caulder ...	1	0	0
„ „ Burton-on-Trent	0	10	0
„ The Church at Paisley ...	27	10	0
„ Brother Foulds, Paisley ...	1	0	0
„ Brethren at Ashton-under-Lyne	2	4	0
„ A Brother at Criccieth, Wales	1	0	0
„ „ Salford ...	0	10	0
„ Three sums transferred from the Jerusalem Mission ...	2	0	0
„ A Sister, per Brother Turner...	0	10	0
„ A Brother C. Sheffield ...	0	5	0
„ By cash from the congregation of Disciples of Jesus, Adelaide, South Australia, per Brother T. Magarey, (received August, 1854) ...	26	11	0
	£70	0	0

Further contributions are absolutely necessary to meet the demands of the Union, in the prosecution of their great undertaking, and therefore, will still be thankfully received and transmitted by the Editor.

EVANGELISTS' FUND.

By Brethren at Auchtermuchty ...	1	3	8
„ „ Birkenhead ...	1	0	0
„ „ Merthyr Tidvil ...	0	10	0
„ „ Bedlington ...	1	5	0
„ „ Wrexham ...	2	0	0
„ „ Liverpool ...	2	0	0
„ „ Criccieth ...	3	0	0
„ A Brother, Bangor ...	0	3	0
„ A Sister, per Brother Turner...	0	9	6
„ A Friend to Local Evangelizing	3	0	0

Should there be any error or omission in the above, we shall be glad to be corrected by letter.

BROTHER BARCLAY.—We apprise our readers that Brother Barclay, with his family (consisting of wife, a kind and intelligent Christian lady, two sons and a daughter, all disciples of Jesus) are now crossing the Atlantic on their way to the United States.—On Tuesday, the 8th ultimo, we visited London to make their acquaintance, and after a very agreeable association of three days, along with several of the London brethren and sisters, we accompanied them to the ship. They sail by a Boston merchant vessel, the *Reindeer*, on board of which we bade them farewell. As they were to leave on the 12th, we may reasonably hope that by this time they are approaching their destination. Should the object of Brother Barclay's visit to the United States be realized, and the present commotions in the East be terminated, the whole family expect to return to Jerusalem in about two years, or sooner, if the Lord permit. Subscriptions for the Jerusalem Mission are suspended for the present. The small amount in hand we have, by the advice of Brother Barclay, transferred to the Bible Union Society.

OBITUARY.

SISTER DOWIE,

wife of A. Dowie, Cupar, well known among the brethren, fell asleep in Jesus, on the 24th of June last. Having united with the church at its first commencement, she continued steadfast to the end; and amid much severe suffering remained calm, patient, and resigned, and died in the full hope of a resurrection to glory and honor. She will not only be long remembered by the brethren in Cupar and those who were most familiar with her, but those who have visited Cupar, from a distance, will long remember the kindly welcome which they were always sure to receive from Sister Dowie.

J. M.

No man should withhold the expression of his indignation on occasions of public wrong-doing.

Men are ruined, too often, not by what they really want, but by what they think they do.

OCTOBER, 1854.

BACCALAUREATE ADDRESS,

DELIVERED TO THE GRADUATES OF BETHANY COLLEGE, JULY 4TH, 1854.

YOUNG GENTLEMEN,— You have now severally attained to the degree of Bachelor of Arts. This is but your initiation into the high school of self-education. The two-leaved gate of languages and sciences is now opened to you. The shelves of literature are now to you accessible, and they are richly supplied with the offerings of the greatest minds and the noblest hearts that have lived and labored to dignify and honor our common humanity. There is no limit to your progress and attainments in all that dignifies and elevates man, within the measure of your intellectual and moral powers. Labor achieves every thing within the purview of your rational aims and efforts. But you must always remember, that real goodness alone confers true and real greatness. A man may be a Hercules, a Sampson, or a Goliath of Gath, in physical stature and strength, and yet a mean and an ignoble spirit. It was said by a great poet, and it is still said of an illustrious lord and a splendid genius, that he was "the greatest, wisest, meanest of mankind." It is a possible case, whether true or false in that case. Reason and the common sense of mankind admit the possibility of such a case, whether concurring or not in such a verdict in any given instance.

Who "noble ends by noble means attains," is a noble man. And such a man you must place before you, if you desire to be noble men. If such a reputation to be desirable, and if you pursue it with a single eye, it is in your power.

Solomon, the wisest of men, has long since decided, that he that governs his own spirit, is greater than he that conquers a city. This is the first conquest, as well as the greatest conquest, that any aspirant after true fame must achieve. Hence, self-denial is just as essential to a moral hero as it is to a Christian. Indeed, every true Christian is a moral hero, and no other man can possibly achieve this eternal honor. No moral coward ever was, or ever will be, a great man. A great general, a great hero, a great orator, a great statesman, he may be—but a great man he cannot be.

But a question may be propounded by a speculative casuist, which may occur to some of you, and to which you ought to be furnished with an answer. It is this: May a true philosopher or a true Christian lawfully, or in harmony with sound evangelical ethics, propose to himself, as the goal of his aspirations, comparative or superlative greatness? It is admitted, that it is in harmony with our natural instincts and aspirations. The love of admiration is almost, if not altogether, an essential attribute of our common humanity. And admiration is necessarily based on comparative excellence. One thing is certain, that a controversy on this subject was decided by the Oracle of True Wisdom amongst his disciples, when the question, "*which of them should be greatest,*" or "*who should be greatest in the kingdom of heaven,*" was under discussion. He decided the controversy by assuring them, that he who most humbled himself, and made himself the servant of all, should be the greatest in the reign of heaven. Like an army descending an inclined plane—he that is foremost is lowest in position; but in the ascent on the other side, on the same inclination, he will be the highest of all.

The greatest moral hero did not absolutely reprobate the desire of eminence or the love of superior excellence, but corrected a mistake into which his friends had fallen, as to the attainment of ultimate superior advancement. His own case, as the Son of Man, furnishes an example worthy of all admiration and imitation. He humbled himself, and made himself of no reputation, in order to

exalt and dignify man. Therefore, says Paul, in his glorified humanity, God has highly exalted him, and given to him a position and a name above every name and rank of creatures in God's celestial universe. This is the true honor and dignity of humanity, to which every one emulous of real rank and eminence in God's supernal empire, should ardently and perseveringly aspire. This is the true honor which comes from Him that built the universe by an omnipotent fiat, and who is, and for ever must be, the eternal fountain of all true dignity and honor in the celestial and boundless realms of glory and felicity.

The folly and the frenzy of human ambition is, that it expends all its energies, employs all its faculties, and exhausts all its resources, in a low and mean aspiration after temporary honor and selfish aggrandisement. A Christian man may be both covetous and ambitious, provided only he covets the wealth of heaven, and aspires to the highest honors in the gift of Almighty God. He may do this, too, without either fleshly vanity or secular ambition. He may be generous, and even lavish, in conferring honors and dignities, emoluments and rewards, upon his fellows, who are careering with him in the race of glory, honor, and immortality. I can affirm this, too, without endorsing the equivocal apostrophe of the sublime author of the *Night Thoughts* :

" O be a man ! and thou shalt be a god ;
And half self-made—ambition how divine ! "

There is, perhaps, a poetic boldness and license in this sublime utterance. We shall not, therefore, severely censure it. Still, the love of glory, *for the sake of glory*, is not in harmony with the true genius, honor, and interest of our species, and the safety and security of the universe. The divine benevolence was pre-eminently manifested in creating the dignitaries and hierarchies of heaven. God jeopardized the peace and harmony, and even the perpetuity of the universe, as it was at first, by the liberality displayed in bestowing power, honor, and majesty on the peers of heaven. Had not the seraph that became Satan, been so endowed with angelic and seraphic majesty, rank, and grandeur, he might not for a moment have forgotten his creatureship, and absolute dependence on the sovereign will and pleasure of the benignant Father of the celestial hierarchies, and have fallen into a selfish rapture in contemplating his own splendors in reference to the peers of heaven and the God that made them. It was the pride of rank, without the spirit of gratitude, that alienated the seraph into self-worship, and allured his admiration and adoration away from God to himself. Such is, in our judgment, the only feasible solution of the oft-litigated problem of the origin of moral evil in heaven itself. It was the blaze of Satan's supernal glory upon his own optics, that extinguished his primeval admiration of Jehovah, and alienated his affections and worship from the Creator to himself. And with this, a simultaneous extinguishment of the halo of glory that adorned him converted him into Satan, and exiled him from the presence of his Creator and his God.

It is not for mortals, who dwell in houses of clay, and who have their foundation in the dust of earth, to presume to comprehend and judge the ways of Omniscience, or to discuss his moral government of his own universe. His relations to it, and its relations to him, no tenant of earth can comprehend or divine. His paths are in the oceans of earth and heaven, his footsteps are in the mighty waters, and his goings forth no angel's eye can trace. But of this we are assured, that "justice and judgment are the habitation of his throne, and mercy and truth go before his face."

Young gentlemen, you have a mission into this universe, and you have a work

to do in it. And on the honorable fulfilment of the duties of that mission, you are to rise or fall to all eternity. You have been already initiated into some of the mysteries of the outer court, and some of you have a standing in the holy place of God's earthly sanctuary. Your education and training, commenced and executed thus far, places you under obligations, not only to your parents and patrons—not only to your living teachers and instructors—but to the authors, the orators, and the poets, that have developed your minds, formed your judgments, refined your taste, cultivated your imagination, and opened to you the arcana of Nature and the treasures of the Bible—that divine charter of life and immortality to man.

The measure of God's special favors to you, compared with those vouchsafed to thousands of your species, place you under obligations to him that created you and to him that redeemed you; to your parents, friends, and benefactors; of whom, I presume to say, you have not a few. Nay, indeed, methinks I have now in my eye some of those noble men—and in my horizon abroad, I could name not a few, to whose generosity and philanthropy your Alma Mater herself views her very being. While, then, I would inculcate upon you severally, my young friends, the necessity, the value, and the importance of cultivating, to the highest degree, your faculties, and to fit yourselves not to be mere consumers, but creators of good, I would not have you to aim at excelling one another, or your contemporaries, for the sake of a selfish pre-eminence.

There is the love of excellence for the sake of excelling others, and there is the love of excellence for the sake of excellence itself. The former became the occasion of Satan's fall, and the latter was, and is, and evermore shall be, the guarantee and security of the universe. This is a superlatively important differential attribute of the love of excellence. A grave and a discreet Christian moralist, taught me at an early period of my life, that I should never desire excellence for the sake of excelling others; for, said he, "if it became a pleasure to you to excel others, it will by degrees be a pleasure to you not to see others as good as yourself." I have borne this in my memory for more than half a century, and it has been to me an idea and caveat of more value than any uninspired aphorism or precept inscribed on its tablet. I would, therefore, commend it to your most special regard, as one of the safest maxims, and a sound criterion to test your ambition and to regulate your aspirations after true excellence.

I do not think it belongs to human nature, or that it is possible to a man to love to be excelled by any one of his own species, purely for the sake of being excelled; yet I can conceive it possible for a pure and noble spirit to rejoice in being excelled by one of his own species, for the sake of the happiness of others. And, indeed, I am pleased to think that there is a very respectable class of God's noblemen who can and do rejoice in being excelled in beatifying others, by means, by talents, and by acquisitions unattainable by themselves. This, I presume to say, is not a very rare or uncommon case.

You may search for wisdom, and learning, and moral excellence, as for silver, and dig for it as for hidden treasure, that you may beautify and beatify others, while, at the same time, you equally beautify and beatify yourselves. "There is that scattereth and yet increaseth," and there is a penurious "withholding that which is meet" for others and for ourselves, "and it tendeth to poverty" and meanness. A good man and a great man, is always a man of liberal devices; and by liberal devices he shall stand before, not mean men only, but before kings. So virtually reasoned the wisest of mankind and the greatest of earth's princes.

There is a reasonable and an unreasonable selfishness. No man, no angel, can love another better than he loves himself. God, therefore, never required it from angel or from man. But it is possible that an angel, or that an unfallen man, could love another as he loved himself. We have one invincible argument for this, and one invincible argument is all that true reason can demand in any case. That argument is, that God not only enacted this law, but that he made it the standard of perfection and the guarantee of happiness. Indeed, it is with me an aphorism, that absolute perfection is absolute happiness. That neither of these can exist without the other, in any rank of intellectual and moral agents, is to me as plain and evident as the mathematical axiom, "that things that are equal to the same, are equal to one another."

The word *happiness*, however, is far from being generally understood. It is not applicable to inanimate matter, or to mere brutal natures. Rocks and forests, and brutes and worms, are insusceptible of happiness. The animated tenantry of air, and earth, and sea, are susceptible of animal pain and animal pleasure, but wholly insusceptible of happiness.

In appealing to Webster, you will find that it is used in reference to every thing sensitive. But he gives you, as all good lexicographers aim to do, the mere history of the *use* of the word. It is, like every other word of free currency, used with abundant licentiousness. Still, there is underlying it one philosophic, and only one philosophic idea, and that is, *the full enjoyment of one's own self*. This may be applied to a snail, a whale, or a mammoth.

But the question, *What is man*, as he was, as he is, and as he must hereafter be? In Eden? Out of Eden? In the flesh or out of it? In the earth or in the universe? In God or out of him? With God or without him? These are the questions preliminary to a proper definition of man's happiness. This is too large a theme for our present purpose, or for the present occasion. But we shall abbreviate it into a mere compend.

Human happiness is essence, and in fact, is the full and perfect enjoyment of the whole universe, Creator and creature. And man—mysterious, sublime, awful microcosm that he is!—man is the key-stone of creation's arch—man is the image of God—a miniature universe; worthy of God to be his Creator—worthy of Jesus Christ to be his Redeemer—worthy of the Holy Spirit to be his guest—worthy of the earth as his cradle—worthy of heaven as his goal—worthy of the universe as his everlasting patrimony.

Such are my conceptions of man, of his origin, of his nature, of his relations, and of his destiny. And, therefore, his perfection and his happiness are not only inseparable, but, in fact, *identical*. The terms are not identical, but the ideas or things represented by them are sublimely and gloriously identical. Therefore, God's law of moral government has but two precepts—one indicative of the claims of God, and one indicative of the claims of man. And these two are the foundation of law and gospel—the foundation of God's throne—the foundation of human dignity, honor, and happiness. Therefore, absolute moral purity and perfection is absolute happiness in all the realms of rational and moral or spiritual intelligences, whether called angels, men, or spirits.

God, therefore, can ask neither more nor less than is comprehended in the two precepts, on which, as nails in God's sanctuary, hang all the law and the prophets. Man can do no more for his own happiness, God can do no less for his own glory, than is embraced and called for in the two forms of *love*, indicated as the basis of the moral universe.

All heaven, all beauty, all glory, all blessedness, are comprehended, in, and

indicated by, the word LOVE—the embodiment, in letter and sound, of the moral, spiritual, and Divine attraction—the great Divine centripetal law of God's spiritual and moral universe, radiating as the sun, light, life, beauty, and immortality, on our fallen, and otherwise lost, ruined, and undone race.

Such is a mere miniature, young gentlemen, of that philosophy which you have studied here; and which, you know, in all its details and developments, covers a very large space in the mental visual of every true student, whose textbook is the Bible—whose horizon is not the mere tongues of earth, living or dead; nor the mere geography or geology of earth; nor the laws and phenomena of the heavens, the astronomies, ancient or modern; but that which extends beyond the limits of time and sense, into the Holy of Holies—into the presence chamber of the great King eternal, immortal, and invisible.

Our great dramatist has said, "All the world's a stage, and all the men and women players." This is true. The heavens above and around us, are its galleries, and they are crowded with spectators and auditors. Every human being has a part to play in the great drama of humanity. Act well your part, young gentlemen, there all the honor lies. To do this satisfactorily to yourselves, and honorably in the sight of all the spectators and auditors, is all that is required—it is all that you can do—it is all you ought to do—and in this your honor, your dignity, and your happiness consist. There is a crisis in every man's life and fortunes. There is an incident, a circumstance, or a combination of circumstances, in every man's experience, which lifts him up or lets him fall into the niche he is destined to fill. Or, as that great master of human nature has said, "There is a tide in man's affairs, which, taken at the flood, leads on to fortune." Only a few, however, have perspicacity or foresight to know that moment or that incident, at which to spread their canvas and to put to sea. Still, their fortune is decided by it; for while the lot is cast into the lap, the disposal of it is providential. Therefore, the safer and the surer course is to commit ourselves to Him that sees the end from the beginning, and to ask his counsel and guidance, and thus to follow where he leads.

But every person of mature age and reason should, if possible, decide on some profession worthy of himself and his Creator. No man should think of living to or for himself alone. Every man that does so is recreant to the divinity that stirs within him, and to humanity. Such a one is a mere drone in the hive of humanity. He riots on the intellectual or physical toils of his brother man, without paying a single debt to humanity. The man who simply says to his soul—Thou hast much goods laid up for many years, eat, drink, and be merry—is a fool in the sight of God and enlightened man, and his doom is as fully written in God's own book, as his character is therein delineated.

You must, then, young gentlemen, if you would be judged wise, honorable, and happy, choose a profession worthy of yourselves, your talents, your education, and your circumstances, and pursue it with all the energies that God has given you. There is, in fact, no enjoyment without employment, and without such employment as is harmonious with the dictates of reason, conscience, and an enlightened understanding. Money is wisely called *means*. So are talents and education *means*, and means more puissant than gold or diamonds. But be it remembered, that *means* are never *ends*. The miser, which you know in Latin indicates a *wretch*, is, emphatically, what that word represents. He hoards to be envied, and is, therefore, by every man of good sense, cordially despised. We have known some literary misers, who are intent on amassing fame. They grow pale over the midnight lamp for literary reputation, but use it for no benevolent

purpose. They morally differ in no respect from him who amasses wealth to be envied, or worshipped for it by fools or knaves. But earth's true noblemen are they, and only they, whatever be their fortune—wealth, honor, science, fame—who consecrate it all to promote the true happiness of man. These are, in the common sense of common men, and in the superior sense of superior men, regarded as earth's great men. If, as Solomon said, that man who governs his own spirit is greater than he that conquers a city, certainly he that holds in abeyance his selfish and sensual passions is a moral hero—one of heaven's own nobility.

Nothing, said an eminent philosopher, is true, great, or valuable, that will not be so regarded for more than a hundred years. By this standard the true philanthropist—the real noble man—will be held in everlasting remembrance. There is in human nature, depraved and fallen though it be, that which despises real meanness, and which honors real greatness.

But it is not fame, contemporary or posthumous, that forms either the true criterion or the true object of human aspiration. There is a present and a conscious pleasure, as well as a perennial happiness, in the remembrance of a noble and a generous deed, wholly independent of human admiration or human gratitude. If, as a poet has said—

"One self approving hour whole years outweighs
Of stupid starers and of loud huzzas;
And more true joy, Marcellus exiled feels,
Than Cæsar with a Senate at his heels:"

what springs of pleasure will, through a boundless future, arise within us, in the retrospection of a life well spent, in which "some generous deed distinguished every day!"

Young gentlemen, we must not look at our character through the short and narrow visits of time, or at its reflex influence upon our temporal destiny. We must feel and realize the solemn and sublime fact, that while man has a beginning, he never will have an end. We must regard ourselves as immortal beings. We must contemplate ourselves as predestined to occupy a position amongst the eternal tenantry of God's unmeasured universe; and that this position is to depend, more or less, on our transit through the scenes, and trials, and achievements of our passage across this narrow isthmus of time, stretching, as it does, between an eternity past and an eternity to come. Any other view of human existence here, is the most fatal delusion ever cherished by a maniac, and pregnant with consequences which no thought of man, or language of earth, can possibly exaggerate.

The callings and professions of earth are to be estimated, not at the value or honor which this present world puts upon them—not in the ratios of any or of all the temporary emoluments or rewards which they promise or achieve, during our sojourn in this transitory life. We must look through the telescope of faith beyond the brightest and the most distant star whose radiance reaches our present observatory, and reflect that the field of our future fame and destiny infinitely stretches beyond that. 'Tis then and there we take the dimensions of our eternal fortune and fame, and return from the vision to the duties, and toils, and pleasures of our present position, and sojourn in the humble vale and walks of our present being.

It is in harmony with all that we can discover of the works and ways of the great Architect, whose fiat gave birth and being to all that is great, and grand, and noble in the universe, to select means to all human insight wholly inad-

quate to the ends which he proposes. He made darkness the mother of light—He founded the earth, and poised the universe upon a simple fiat—He fabricated huge mountains and ranges of mountains by grains of sand, and filled oceans with drops of water. And in his works of judgment, as of mercy, as moral governor of the world, he delights in the same manifestations of power, by selecting the most impotent and apparently incompetent agents, to accomplish the most appalling calamities. Witness the plagues of Egypt, and the desolations of the huge empires of earth that have fallen into ruin and desolation, not often by the lightnings of heaven, and the inundations of the sea, or falling fountains; but by swarms of the meanest insects on men's bodies, and of flies, and caterpillars, and palmer worms, and canker worms, and animalculæ called rusts and mildews, terminating in famines and pestilences, and sorrows innumerable. God, as Creator, Moral Governor and Judge, seems to delight in the feebleness of certain classes of his agents, both of mercy and of judgment, that the grandeur, the excellency, and the majesty of the power, may evidently appear to be of him, and from him, and not in the instruments or agents which he employs.

This is most encouraging to the humblest agent and moral actor in the drama of life. A solitary monk shook the throne of the factitious St. Peter by his grey goose quill, and, with a few gallons of ink, enlightened the civilized world, till some quaint bard raised his song to the tune of Hercules, whose chorus was—

“Ye sons of earth, go bid Alcides know,

His club, as Luther's pen, gave no such blow.”*

Young gentlemen, you must regard yourselves as having a divine mission into this world. You were not born nor educated to sport like insects in a sunbeam—to eat and drink, to frolic and die. You were born to live—to bless and be blessed in doing good. The star of your destiny is a bright star, provided only you are led by it, and heaven-ward aim in all your aspirations. This is the true and the enduring glory and felicity of man. Set your affections, then, on things above, and not upon the things of earth, and you will rise from glory to glory, and bliss to bliss, until you shine a glorious constellation in the galaxy of heaven, while angels, on their golden lyres, shall swell the chorus of your praise.

That such may be your aim, and such your destiny, is, I assure you, the cherished desire of one, and, I may presume to say, of all that have presided over your education here during your sojourn within these walls. Carry with you, then, not merely to your homes, but through all the pilgrimage of earth, the unwavering purpose that the Bible shall be your *vade mecum*—the throne of grace your supreme court of appeal, and the heirs of immortality your friends and companions through life.

A. C.

TRAINING THE MIND.—A sound moral discipline, and a well-regulated mind, is a great attainment, and very much under the influence of habit. Every day that passes, and every step that we take, without making it the object of earnest attention, renders the acquirement more difficult and uncertain, until a period at length arrives, when no power exists in the mind capable of correcting the moral disorder which habit has fixed. Hence the happiness of life, and the immortal interests of the soul, are periled.

That house will be kept in turmoil where there is no lenity shown to failings, no meek submission to injuries, no soft answers to turn away wrath.

* The Club of Hercules.

THE CHRISTIAN MINISTRY NOT A PRIESTHOOD.—No. II.

BY T. STRATTEN.

NO PRIESTHOOD INCLUDED, EITHER IN THE INCIPIENT OR THE COMPLETE AND FINAL APOSTOLIC COMMISSION.

THAT we may not appear to rest our conclusions on general assertions, instead of a careful induction of facts, it may be desirable to examine in detail the provision made by our Saviour, in his supreme authority as the Head of the church, for the publication of his religion to the world.

This examination is the more necessary, as it will lead us to investigate the foundation of claims which have been associated with the priesthood, equally doubtful in their character and questionable in their origin.

The first step towards the appointment of a ministry for the Christian church is certainly to be found in the sending forth of the twelve, whose names and instructions are given at large by Matthew in the tenth chapter of his gospel. Their commission is contained in the seventh and eighth verses—"And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Now it will be remembered that when this commission was given, the Jewish priests were still officiating, in the order of their courses and according to the appointed ritual, in the only place where a priest could discharge the duties of his functions—the temple. To that temple the Saviour himself, that he might fulfil all righteousness, was accustomed to repair, and with his disciples, to unite in its services and festivals.

There was, then, no intrusion on the office of the priest in the commission which was given to the twelve. No ephod, breast-plate, or mitre, was provided for them (with changes of *ordinary* raiment they were not to encumber themselves)—no oil was poured upon their heads—no blood was sprinkled upon their persons or garments—the temple was not to be the scene of their ministry, but the whole land of Judea. To the altar they received no right to approach—with sacrifice or incense no authority to intermeddle. They were to preach and work miracles in confirmation of the message which they delivered.

Mark gives us a brief account of the execution of their commission—"And they went out and preached that men should repent, and they cast out many devils, and anointed with oil many that were sick, and healed them." The anointing of the *sick* with oil, though it has been adopted as a rite of the Roman Catholic church, formed no part of the ritual which was discharged by the Jewish priesthood, and was, therefore, no invasion of the office, no encroachment on the work of the priest. With what consistency it has been converted into a priestly rite in the Roman church, will be sufficiently seen when the correspondence of the cases is considered. The apostles, in the exercise of the *miraculous* powers with which they were invested, anointed with oil many that were sick, to *heal* them. And James in his general Epistle says, "Is any sick among you? Let him call for the elders of the church"—(miraculous powers being also possessed by those on whom, for their conveyance, the hands of an apostle had been laid)—"and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, *and the Lord shall raise him up.*" The Catholic priest anoints with oil, only at the moment when recovery is deemed impossible, not miraculously to restore the sick to health, but peacefully to dismiss him from the world!

If it were necessary to assign a reason why Protestants in no case anoint the sick with oil, it would be sufficient to say, that it is the same which prevents them from anointing with clay the eyes of the blind. The anointing in both cases, whether performed by the Saviour or his apostles, was a significant action, connected with the exercise of miraculous powers. The one was, no more than the other, intended to be a perpetual rite in the Christian church. When the Catholic priesthood can open the eyes of the blind, then they may introduce another rite, and anoint with clay; and when they possess an unction by which they can *heal* the sick, then we shall be glad to receive their offices and dismiss the physician.

After the twelve had been commissioned, other seventy also were appointed. But their work and instructions corresponded with what had before been given to the twelve. It was an increase of laborers on the apostolic, not the priestly model. The apostolic model itself, however, wanted yet its finishing stroke. It had been framed hitherto for Judea only: it was to be made sufficiently expansive to embrace the world.

Thus extensive was the commission made after the Saviour's resurrection—"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo! I am with you alway, even unto the end of the world."

Now, at the time when this commission was given, the Jewish priesthood was virtually abolished. The Saviour had finished the work which the sacrifices they had been accustomed to offer had prefigured. He, the "Lamb of God," had shed his own blood to take away the sin of the world. He had offered his own body once for all. When, therefore, he had given up the ghost, the veil of the temple was rent in twain from the top to the bottom. The most holy place, in which the mysterious symbols of a present Deity, the lambent flame of fire hovering over the mercy-seat between the cherubims, had been enshrined, was laid open to the public gaze. The glory was departed never more to return. Deity, there being none henceforth in the temple to propitiate, sacrifice and priest were there alike without an object and in vain. The priests might retain their names and their vestments, might slay their victims and present their smoking censors, might chant their songs and offer their intercessions as before; but there was no eye complacently to witness, no ear well pleased to listen, no voice in mercy to answer, no radiance indicative of divine favor to spread around the scene of their service, no streams of blessings to make glad the place once holy, but now desecrated and doomed to the approaching curse. God had departed, and the priesthood, in respect to the purpose for which he had appointed it, was already defunct. The lifeless body, indeed, yet remained in its vestments, like royalty in the funeral chamber; but the torch of the Roman soldier was enkindling to fire the devoted pile, and reduced both the priesthood and the temple to ashes, which the winds of heaven should scatter, and which no power on earth should be able to gather together again.

If, then, at any time the office of the priesthood were transferred to the Christian church, this surely, when the Jewish priesthood was in effect abolished, would have been the period.

If any men have been invested with its functions, the eleven, when receiving their commission, would have been the first. No rites of consecration were, however, on this occasion performed. The eleven came to Christ at the place where he had appointed to meet them, in their usual attire—the raiment commonly worn by their countrymen—and they departed in the same garb.

They received from Christ—not the vessels or implements of a worldly service, not insignia of political or ecclesiastical authority, nothing which could charm the eye or captivate the sense—they received only the breath of his lips, the words of his mouth. The words, however, were spirit and life. They could effect—what no other ritual has the power to accomplish—the illumination of the understanding, the invigoration of the heart, the transformation of the whole character. They could, and did, make the men who had been struck dumb with astonishment, who had trembled with fear, who had fled like affrighted sheep in the hour of their Master's sufferings, bold as lions in his cause, ready to go to the ends of the earth at his command, and prompt to bear their testimony for him with celestial fervor before the kings and rulers of the earth, who were leagued together against him. Those who would give proof of their call to the Christian ministry, should show it in the development of a portion of the same spirit. In this way only can they commend themselves to the confidence and regard of those who understand the nature of the Christian dispensation, and are conversant with the oracles of truth. In this way only can they

retain their influence in a world fast growing out of the state of its childhood, in which it could be amused with spectacles and toys, and thirsting for knowledge, principle, and truth. In this way only can they prove that they are moved by the Holy Ghost to serve Christ in the ministry of his gospel, and that they have a right to any of the official titles which they wear.

The religion which Jesus Christ came to introduce, and which he sent his apostles through the world to teach, was to have no affinity with what one of them designates "weak and beggarly elements." The expressive character of these terms, which Paul applies to the rites of Judaism, shows how abhorrent to his mind was a relapse of the members of the Christian church to that state of bondage to the senses, under which the Jewish church had been held. The time of reformation was come, and the meats, and drinks, and divers washings, and carnal ordinances of the law of ceremonies, were for ever to pass away. The human mind was by the religion of the gospel, to be emancipated from its shackles, and purged from its grossness and darkness. It was to come forth into light and liberty, and to enter on an endless career of moral and intellectual improvement. A new and living way of access was opened to God, who is the Father of lights, that by daily intercourse with him the soul might become assimilated to his image, and be prepared for the beatific enjoyment of his presence. The design of the religion which Christ sent his Apostles to teach, is no where more clearly unfolded, nor its spirit of elevated and expansive benevolence anywhere more fervently breathed, than in that comprehensive passage which was written by "the disciple whom Jesus loved:" "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things *write* we unto you, that your joy may be full." And, as in what they write, no reference to the existence of Levitical ceremonies in the Christian church can be found, but that in which their introduction is censured, and their continuance forbidden, we may be assured, that in what they taught to the nations of the world with the living voice, they were consistent with what they have communicated to us, and to all the generalities of mankind, in the imperishable productions of their pen. And, if what they wrote was to produce the fullness of joy, then we may also be assured, that we have in their writings the substance of all which they taught. So that we may come to the examination of the next topic suggested by the commission which they received, prepared to learn what were the things which they were commanded to teach, not from traditional fables, but from the pages of their own writings; the true and lively oracles, the word inspired by God, which, like himself, liveth and abideth for ever.

THE MILLENNIUM OF LABOR.

AN ADDRESS TO THE ILLINOIS STATE FAIR, DELIVERED OCTOBER 14, 1853.

(From the *Christian Evangelist*.)

BY PROFESSOR TURNER.

FELLOW-CITIZENS AND FELLOW-LABORERS:—My theme on this occasion is, by request, the Millennium of Labor. I can conceive no reason why your committee have conferred upon me this high honor, except that it is well known that by choice, in practice and profession, I am proud to be recognized as one of the working classes, and am now, and ever have been, however feebly, still heartily and earnestly devoted to all your industrial interests and pursuits.

But the multitude around me, and the importance and vastness of my theme, induce me now to wish that I could summon other and higher qualities than these—yea, even the highest powers of utterance and eloquence—that I might do justice to you, justice to your cause, and justice to that day that shall be ever memorable as the natal hour of our new-born industrial State Agricultural Society.

I am well aware that on such a theme you ought to have a speaker here to-day who should do both you and your cause the justice to make before you the greatest and the best speech of the nineteenth century.

But I need not say that you are equally aware that you have put the task upon one who is utterly incapable of any such results.

There is a good time coming; poets have sung of their golden era. The devout of all ages have clung to this hope, and their sages and prophets, in the hour of their darkest gloom, have ever fixed their eyes upon the future risings of this millennium dawn. God seems to have impressed the conviction of its approach upon the mind and heart of the race.

But when poetry and art, and philosophy and faith, shall greet the first risings of this long desired day, labor shall be there—labor first in the primeval paradise before the fall—first companion to the Son of God—first at the cross and first at the tomb—first and almost sole to bear the triumphs of that cross abroad. LABOR, the source and producer of all else, shall be there too, acknowledged triumphant, and crowned as the true glory and giver of all.

This millennium of labor is fast coming. I see it in its errand-boys, born from the thunder cloud, outracing the sun; in its horses and chariots of fire and of steel, that dart with lightning speed across every continent, and over every mountain height.

The enraptured and almost incredible visions of prophets and seers of old already begin to grow tame and common-place, when read along side of the existing realities of its progress and its triumphs.

I see it in the Crystal Palaces and the World's Fairs of either hemisphere, in which the pride, the prowess, the beauty, the chivalry, the glory, and even the sovereigns and monarchs of earth, congregate to bow the knee, and pay their homage to the rising greatness of this overmastering, all-conquering power.

The glitter of martial parade, the whole pomp and circumstance of antiquated glorious warfare, give way to this benign rivalry.

The doors of the great temple of Janus are suddenly closed by an arm stronger than the power of the throne. The Achilles of Homer, and the rough crusader of the middle ages, are suddenly transformed into the more justly admired artisan and ploughman of our own fortunate era.

The enmity of national warfare has passed away, and the rivalry of universal labor and skill mounts the throne, seizes the crown of honor, and the sceptre of power, and from its resplendent palaces of art, gleaming like the visions of the apocalypse in the new risen light of the good day coming, gives the law to the most civilized realms and tribes of earth.

There is a good time coming—simultaneous voices from the field, the shop, the plough, the anvil, the loom, from the heights above and the depths beneath, all herald its approach, and betoken its character, its destiny, and its triumphs.

I see it in the congregated masses of free and independent artisans and yeomen around me, assembled here under Nature's great Crystal Palace (which a few years since over-arched only the wigwag and the war dance) to take each other by the hand, exhibit the products of their toil and their skill, to plight their mutual faith and find their hearts anew by a reiteration even from this new land, of the peals of that anthem that already swells and resounds over earth and sea. Dandyism, sham and humbug, crucified—labor, merit, worth, exalted, crowned—peace on earth, good will to man, and glory to God in the highest.

And over such scenes as these we may well fancy that the most illustrious of olden time bend from the heights above with beneficent and fraternal regard.

Socrates the sculptor, the wisest of the Greeks; Cincinnatus the ploughman, the most illustrious of Romans; Washington, at once the model farmer and model chief, as well as the acknowledged father of this new hemisphere. Yea, even the tent makers and fishermen of Judea, withhold not from your work their approving sanction, while their Divine Master, the Son of God himself, whose hands here on earth were hardened with the saw and axe of the carpenter, as well as pierced by the nails of the Pharisees, has evidently crowned these varied efforts of labor with his divine blessing, and granted them a success and a power on earth which all their adversaries can neither gainsay nor resist, and against which neither the insolence of cockneyism, nor the jeers of idleness and vice, nor the gates of hell, shall ever prevail.

There is a good time coming, and that time shall be the millennium of labor. But the souls of the toiling millions, like those crying from out of the altar, still ask, how long—how long before these things shall be?

Fellow-citizens, it is now scarce a life-time since this great American Empire of democratic industrial art, was born into the community of earthly powers; and whatever may be said of its capacities, or its renown in diplomacy, in arms, in finance, or the fine arts, even its enemies will admit its superior claims in all that relates to industrial and productive power, and that there has been greater real advance made in the dignity, power, and triumph of labor in this one fraction of a century, than was made in the whole fifty centuries before it.

The fact that we have already constructed more miles of railroad at less than one-fourth the cost per mile, than all the rest of the world together, and now have nearly twice their whole length of line in progress, and more than twice their whole length of telegraph line already completed, is in itself a significant and satisfactory index of our progress in industrial skill and power.

No longer ago than February 25, 1811, the celebrated Robert Fulton wrote from New York to his brother-in-law, Chancellor Livingston, in Albany, proposing to construct a locomotive that would run at the rate of *four miles an hour*.

The Chancellor replied in substance, that he thought so great speed for such enormous bodies EXCEEDINGLY DANGEROUS AND UTTERLY IMPRACTICABLE.

Now this learned Chancellor was, *par excellence*, the prudent and practical man of his day, and his brother-in-law, Fulton, was only an insane and visionary enthusiast.

It took Fulton's letter, as the correspondence shows, thirteen days to reach its destination; while the compilers of our last census tables now seriously propose to send the mails from New York to San Francisco in four days!

Surely our ideas of progress, in some directions at least, have improved in the last forty years.

But the boy in his teens may well remember when our own State first begun to assume its industrial rank in this great confederacy of States.

Receiving in itself from the hand of the Creator the soil and productive resources of an empire, it already stood, three years ago, the THIRD in some of its productive products, and in none lower than the SIXTH in rank amid this proud confederacy of agricultural and industrial empires, and it is some question whether it does not now stand first in the Union in some of these products; but no question at all but it will in several of them before the very next census is taken.

I see but few grey heads before me—but even those few marks of wisdom and of age come from other lands. Those in their teens, with the down scarcely started upon their youthful cheeks, mark the era of the birth of a State that already stands among the first in productive power of all the States upon this vast Continent; and I think that these youthful faces of our fair sons, and our daughters still more fair, will be allowed by all our guests this day from abroad, to do good credit to their keeping at home—to the products and climate of our State in the present, and to our high hopes of intellectual and civil, as well as industrial renown in the future.

With such a data before us, we may not only believe there is a good time coming, but we may also rest assured that we possess a field for its development and advance, in rapidity of progress, centrality of position, facilities of railroad commerce and productive power, second to none in the civilized world. True, we are an inland State, but we should remember that oceans, and sickles, and stage-coaches are all out of date, quite behind the times; and even the comets will scarce deign to come round to visit us without a locomotive, or at least the semblance of one, in their trail.

The millennium of labor is coming, and when it comes it will prance with its ten thousand chariots of fire over all these prairies and plains. The West is the great green ocean of that iron commerce that is to mark its triumph, and of which our own State is to be the central point of entry and of exit.

Fellow-citizens, there is a good time coming for industrial labor and skill, and we have assigned us a noble part to play in the face of the world for its advance.

SHALL WE PLAY IT WELL? that is the only question.

It has been said that the aboriginal inhabitants who preceded us on this soil were the first men then on this Continent. They were called the "Illini," which means pre-eminently "the men," and their country "Illinois," or "the land of

the men." We have taken their name and their heritage; shall we show ourselves worthy of that name and that inheritance, and to bear down through all coming time the memorial of that once proud and noble, though now unfortunate and extinct race?

We thus call ourselves "the men," and our State "the land of the men"—shall we be such in fact? Then great will be the labor, and great the good, and great the renown, that shall result from the part we play in ushering into the world the good time coming—the millennium of labor.

What shall that part be? Our swarthy predecessors maintained their pre-eminence, because on a barbarian continent they took a high rank as barbarian men; a higher civilization came, and they perished before it. But it is our duty, and I hope our destiny too, to show ourselves worthy to hold the same high rank in the midst of the broadest freedom and the highest forms of civilization the world has ever seen; and if we fail of our duty, the advance of that same civilization will inevitably throw us in the shade, or sweep us away as it did them, in spite of our soil and our climate, our stripes and stars, or our cries and tears.

What, fellow-citizens, has made the difference between the vast concourse of freemen, with all their multiform and varied products, and the great councils of naked sachems and warriors that gathered upon these same plains not half a century since? The same sun and stars shone on them as on us—the soil, and climate, and productive powers of nature were theirs, and had been for ages; while in-bodily and muscular strength and hardihood they were greatly our superiors. Where, then, lies the difference? You have MIND, which they had not, and this is the whole of it—*mind*, MIND, the great motive power of the universe, exists and works through you as it did not through them. This alone is the steam power of the eternities. It is the high prerogative of this mind to master and enslave all matter, and reduce it to a perfect subjection to its wants and its uses. Mind is the only freeman, and matter the only slave, God ever made. That man, therefore, or that class of men, who have most mind, will most nearly approximate the condition of freedom, and those who have least, will inevitably sink to the lowest level with the slave.

It was the triumph of mind over matter that produced your products, and bore them to this fair with railroad speed, and I may add, railroad gratuity, too.

Thus much, then, this power of mind has already done for us. But all this, vast as it may seem to you, is but as a drop in the bucket compared with what that same power of mind is ready to do for you if you will but invoke its continued presence and aid, for its powers and resources are infinite and eternal.

There is one thing which you exhibit here to-day, fellow-citizens, of infinitely more value than all else, for which, strange to tell, your committee has offered no premium—it is that all-creating, all-conquering power that has produced all else here, all else worth producing on the face of the earth—the power of mind. You have this day shown your fine stock and your fine products, but your finest stock is that which now sits by your side, or glides with form erect, and with angelic loveliness and power, around your thresholds and hearthstones.

Your committee know it to be priceless, and therefore wisely set no price upon its production.

How, then, shall we bring this power of mind to bear fully upon our industrial interests?

I answer simply and briefly, in the same way it has been brought to bear upon other interests.

It has been already intimated, that for the first time in the history of our world, in the person and mission of our Saviour, labor became incarnate in the highest specimen of humanity, and seized upon the highest attributes of the human soul, the religious, and through working men bore their divine truths triumphantly through the world. Here was the first and greatest epoch of the world's advance—labor wielding the powers of faith and of God for the eternal salvation of man.

But it was reserved for this same labor, in a still later age, under the guidance of our immortal Washington, to seize hold of the powers of civil government, and bear aloft upon its huge shoulders, and with its Briarean hands, the

great interests of state, and in this second great drama of labor, was enacted the POLITICAL salvation of man.

But by the old adage, "the star of empire westward wends." And shall it not also be said that it was reserved for the laborers in this great valley of the far West, to take under their charge the last great social and moral interest and necessity of man, THE CAUSE OF LIBERAL INDUSTRIAL EDUCATION, and thus prepare the way fully for the final triumph and millennium of labor; and as in other lands and other times, this labor has already begun to wield the powers of piety and polity for man's eternal and civil salvation, shall it not here also begin to wield and control the powers of education and intellect for his INDUSTRIAL and SOCIAL salvation?

This question you are now called upon to answer. It is not enough that your illustrious predecessors have seized upon the faith, the piety, and the arts of the world. You must also take in charge the education of its coming teeming millions, or you fail at once of your duty and your destiny too. You must teach earth's millions as the great Apostle of the Gentiles directed, "How to study, to be quiet, to work with their own hands, that they may walk honestly and have need of nothing" (1 Thess. iv. 11.) For in this world of ours God has foreordained that ignorant and idle men must either be dishonest or lack many things. This is the only predestination of earth, to which we are all alike fated.

Do not imagine, fellow-citizens, that when I speak of education, I have in my heart the malice prepenance of designing to set you all, as industrial men, to jabbering Greek and Latin, or poring over the abstractions of mathematics and metaphysics, as though you and all your great interests, and the whole universe of God, were all tongue or all cones and cobwebs.

Thank Heaven, I have no such idea of industrial education, and I hope you have not.

I would have you look abroad upon the green earth, as God made it; and view at one and the same glance with a true poet's and philosopher's eye, the fields and woods you range—the soil you till—the flocks you tend—the products you raise or produce—their highest adaptations or capabilities—the latent causes of their failure or success—the best means of evolving from the productive powers of the earth, the finest products and greatest amount of human weal, with the least amount of human toil—your personal rights and highest duties to your family, your neighbors, and your country—to posterity and to God. These are themes that pertain to your business as industrial freemen—to your interest, and the interests of your race—to the development of each of you, your sons and your daughters, of that health and vigor of body—peace and serenity of mind—self-respect, and respect of the world in your vocations—so essential to your highest interests and the entire perfection of your manhood.

These are themes which shall give you that power of mind and enlargement of soul in your pursuits which moves the world, that has this day exhibited its products and its triumphs over our more savage predecessors on this same soil, and shall, at no distant future, achieve such miracles of wonder as the world has never before seen.

Fellow-citizens, for a twenty years' race, the whole world will admit that you have done well; but if you do your duty to your children, and to posterity, fifty years hence will look back upon this day, as we do now upon our swarthy predecessors, as being only in the barbarism of agriculture and art.

Wise and practical men still estimate that, from the lands we profess to cultivate, we do not obtain more than from one-half to two-thirds the crop the same labor ought to produce, while nearly one-half of that half is utterly wasted by our careless, ignorant, and slovenly modes of expending it; and still the soil is evidently deteriorating every year upon our hands, so that our posterity is in danger of the same alternative our ancestors presented to us—starvation or emigration.

In all our mechanical arts and processes the case is no better—wasted material and wasted labor meet us on every hand. In all departments of our industry, there still lie latent principles and causes, diminishing the products of our labor, and affecting our daily and vital interest, as unknown to the wisest among us as they were to the savages who preceded us. Nor have we any efficient

means of widely diffusing even the meagre items of practical skill we actually possess.

You will often find one man growing rich through a tolerable practical knowledge and skill in his profession, while his neighbor, not ten miles off, knows not a syllable of the secret of his action or his success; and though of the same profession, from sheer ignorance, would not be capable of successfully conducting his business for twenty-four hours together.

My brethren, these things ought not so to be. It is in the great body of industrial laborers, as it is in the natural body—if one member suffers loss, all suffer with it—and it is only when all are prospering together that the individual can be prosperous in the highest degree.

What then shall be our remedy for these evils?

The answer is plain. The same power that has brought us up from the barbarism in which our ancestors lived, can bear us, with equal ease, still higher aloft—and that is the power of mind—mind applied not to barbarian mythologies, and still more barbarian abstractions, mystics, and metaphysics—but mind applied to our daily avocations and pursuits.

A steam engine put under a November fog will not lift the adjacent mountains. We have a mountain of labor to lift, and we must put the engine of mind under it, and it will lift it. The locomotive, however strong, cannot trail its burden, if attached to it only by a cobweb; nor can any science, mind, knowledge, bear along the great burden of our industrial arts, if attached to them only by the gossamer threads that accidentally shoot out towards them from institutions, however excellent, founded and used for totally different purposes.

We must awake to a sense of our own need, our dignity, and our rights. We must respect ourselves and our professions, as God and nature designed that we should, and then we shall have no need to challenge the respect of mankind. We are not oppressed by our brethren of the professional classes: we are simply depressed for neglecting to do for ourselves what they have already wisely and properly done for themselves, and they now exhort us to do the same, and we must do it.

We must forge for ourselves and our posterity our own grappling irons, and secure our own professions and interests firmly to the great locomotive power of science—mind, as it careers triumphantly through the world—and then we, and all our interests and pursuits, shall move onward with it. We must do this for ourselves. Our brethren of the professional classes will do all in their power to aid us. But they have not studied science and providence so long and so vainly as not to know that, in this world's affairs at least, God helps only those who help themselves. He has given them their place of labor and duty to take care of, and in that respect they have done it. They have founded schools and universities, libraries and apparatus for the application of knowledge to their several arts, and now, with all the advantages they have derived from this foresight and wisdom fully before our eyes, they call upon us to do the same for ourselves. Shall we do it? If not, they cannot, and ought not, to do it for us.

Fellow-citizens, the moment you do this, and do it effectually, you have struck the next most needed blow for the proper dignity of your profession, the millennium of labor and the amelioration and civilization of man; and until you do this, you have done nothing, as a class, effectual for your profession, your prosperity, or your trade.

Until our fellow-laborers, the world over, arm themselves with this panoply of light and power, they cannot be otherwise than the virtual servitors of those who do; for God has ordained that knowledge is power, and those who will not take the needful steps to secure the knowledge, must live and die without the power.

I know full well the prejudices extant against book-learning and book-farming, and I know as well, too, that that prejudice has, to a vast extent, arisen from the simple fact, that ordinary modes of training do, in reality, more to unfit than to fit any man for practical industrial life; and that the books for most part put into the hands of our industrial classes, are totally unsuited to their avocations, their interests, necessities, and their wants. Demand, then, such books as you need, and demand at once the institutions indispensable to create them; and

your tastes as well as your interests will improve, and this reproach will cease. The "*esprit de corps*" and the literature of the class, as in all classes, alike are indispensable to any high order of intellect or of taste. Unfortunately, that spirit and that literature is for you to be yet created. Demand, then, the indispensable means of creating it at once.

There was never a people on the face of the globe that would work with such indomitable and almost volcanic energy as the industrial masses of the great West, in any cause that thoroughly enlists and controls the energies of their social interests and powers. All we need is to direct this spirit towards a cause worthy of it. Only make them as genial as the sunshine and the dew, and they are by nature as resistless as the cataract and the thunder storm.

They are just the men for such an occasion and such a cause.

What, then, my friends, is your idea of a farmer or a mechanic? Is it merely a mass of meat and bones, six feet by two, that can hold a plough, fat a steer, feed a pig, or drive a jack-plane, or swing a trowel? I have met men who had about that high conception of the proper dignity of their calling, and I dare say you have.

Shall I then attempt to give an outline of the true farmer and the true mechanic, such as he ought to be, and shall be, when the millennium of labor shall fully come?

It is the conception of a man who has such an intimate knowledge of all the hidden processes of nature; such a practical skill in combining all the laws and resources of the universe, meteorological, geographical, chemical and physiological, in the great art of production. Such fulness, breadth, amplitude, and power of mind, on all practical subjects of industry, morals, policy, and faith, as would cause all the school-men and professors of our day to hang their heads and blush for shame in his presence—a hard-handed, able-bodied, strong-minded, whole-souled, all-knowing, all-conquering man, worthy of himself, and of the God who made him such, (not a mere machine to hold ploughs and feed pigs.) This, and this only, is the true farmer, when the millennium of labor shall come, as much above all other professions in the natural and necessary development and vigor of his intellect, as he now is in the natural health and vigor of his body, or as farmer Adam was before the fall above that same fallen farmer now.

Whenever the time comes that the real farmer gets abroad in the world, he will exhibit a loftier character than any other living man—man fully restored from the fall—and herald a brighter day than even when his antiquated progenitor, the school-master, came.

The same in substance, too, may be said of the true mechanic. In that day all the humbuggery and the cant that now reign in the books and the schools, about these pursuits being unfavorable to the development of the very highest order of intellectual and moral power, will all vanish away—for the living man will be there to give the lie to it all; and the whole world will find out at last that intelligent labor is the friend, not the foe, of mind; and that Almighty God was not mistaken when he put the first man in the garden instead of the academy, and made his own Son a carpenter instead of a rabbi. It is our miserably low idea of agricultural and industrial art that is dwarfing, and crippling, and ruining us—and not the nature of these pursuits.

I would covet for myself and children no higher earthly distinction than the capacity, the knowledge, and science requisite to cultivate, in the best possible manner, one hundred and sixty acres of our best prairie land, and discharge thereon all the necessary duties of a free laborer. And if I had it, I should know more at this moment than all the professors and teachers, scholars, statesmen, lawyers, and divines, that have ever trod this continent, since Columbus first bowed his knee upon its Eastern sands.

But I have it not—and I see no certain causes in actual operation, adequate to secure it to me or to you, or to our children after us; and to urge you to create the means of ushering in the era of intelligence and power for your professions and for the world, is the object of my present theme.

Fellow-citizens, God made us all intellectual beings, and to do the work of intelligence and freedom, not the drudgery of ignorance and servitude. And when the millennium of labor comes, brute beasts will perform less real hard

service than we and our children do now, and brute matter enslaved by free mind—iron, steel, and steam, without weariness or disease, will become the bone and sinew of our industry, as God designed they should, instead of living flesh and living souls.

But to work this transformation, or rather complete it, we need more practical science and skill, and to get these we must apply the means and resources for creating them.

Doubtless you are aware that several conventions of farmers and merchants have been held in our own State and in other States, to secure this great end. You are also aware that the Legislature of our own State had the high honor to be the first in this great confederation of republics to invite our sister States to unite in a petition to the General Government, for an appropriation of five hundred dollars' worth of our vacant lands, for the endowment in each State in the Union of an Industrial University suited to the wants of the people.

You are also aware that the same Legislature chartered an Industrial League in this State with a capital of twenty thousand dollars, designed to secure the concentrated and organized action of all our industrial classes for the same ends.

But while our representatives and senators have thus, with almost unparalleled unanimity, manifested a disposition to do all in their power to aid us, we must bear in mind that they cannot help us unless we will also help ourselves. You must be first to move, first to resolve, petition, and act. Talk—talk at home—talk abroad—and above all, talk at the ballot box; and then, and not till then, will your representatives stand ready to execute your will.

You must do something as our friends in New York did. They reprinted our reports without honoring them even with quotation marks, and thus with our stolen thunder aroused their industrial population, and called for magnificent endowments for an Industrial University.

And while a few old grannies and old fogies in other States were whining over their usual cant about "humbuggery," and "radicalism," and "disorganization," and "visionary enthusiasm," and "impracticability," and the "mental imbecility and incapacity of our industrial classes," and the "impossibility of ever really educating them," the "necessity of castes in society," and the awful sin and danger of disturbing the existing orders and classes, New York got her funds and her university in full blast, and is now calling upon her people on the same basis, for a second munificent endowment for the same ends.

Fellow-citizens, where you are sure you are right, there is nothing in this world like "going ahead."

I have been requested by members of your committee to give some general outline of the proposed scheme for an Industrial University, such as is deemed worthy of the working-men of the West, of our own State, and our own age; but neither my time nor your patience would allow it. I must therefore beg to be excused, by only referring you to the last report of the Illinois Industrial League published by their committee, which I hope every working man will take pains to procure and read, not only for his own sake, but also for the sake of the League, of which he ought to be, if not already, an active and honorable member.

Fellow-citizens, your Agricultural and Mechanical Associations are noble and excellent institutions, but, with many others distinguished for their talents and zeal in your cause, I do not think that these alone are adequate to meet all your urgent wants.

All this beautiful and efficient enginery, with its state and county wheels, and its great national balance wheel at the capital, needs the steam power of mind, the new kindled fire of practical industrial intellect, to enable it to move with the requisite power and ease all the ponderous masses of our industrial interests, gracefully and triumphantly forward to their ultimate goal of destiny and renown.

You have indeed done well—you have done well in organizing this State Society—you have done (comparatively, at least) more than well in showing to the world that you had the self-respect to officer and thoroughly man and equip it from your own industrial ranks.

But have you done enough? Are your energies and your resources for good to yourselves—good to your most noble professions—good to your posterity—

good to your country, to man, and to God, all exhausted? Shall not the millions of free laborers that are in all coming time to throng and till the vast plains of our great Western green ocean home, rise up hereafter, and over your prairie graves pronounce your names blessed, and your very dust sacred and hallowed, for one more act of imperishable beneficence done to them and to theirs?

In your hearts, let this day be decided, and at your homes and at the polls let it be enacted, and posterity shall declare you worthy of the name you have assumed for yourselves.

THE "ONE CHURCH" AND OPEN COMMUNION.

"The other day it was stated that Dr. Leifchild had long tried to bring about a fusion of Baptists and Independents. Now we find the Chairman of a Baptist meeting (*a*) alluding with satisfaction to the modification which had lately come over the views of their differing friends, as a 'step in the direction of ultimate amalgamation.' The census returns show that there are already a considerable number of congregations, scattered throughout the country, comprising members of both denominations, and it seems that events are pointing to a more extensive union."—*Nonconformist*.

"At the commencement of a new chapel at Yarmouth, an opinion was expressed that the distinction between Baptists and Independents may be advantageously reduced to one of individual belief and practice, instead of constituting a wall of ecclesiastical separation. We have had the pleasure of hearing this sentiment more than once of late, and hope to hear it again often and early."—*Nonconformist*.

I HAVE extracted the above, deeming it worthy the attention of the readers of the *Harbinger*, a few of whom are members of "the Baptist church," and many others having been once so. The "Baptists" referred to are that portion of the *particular* Baptists who are advocates of open communion: such as unite in worship with those who belong to any or no church, and at the Lord's table with members of the Independent and some other churches. (*b*) Now if it be right for ten or one hundred persons to unite at the Lord's table, it cannot be right for them to be members of two or more churches or "denominations"—just as all who unite in praising God for the same blessings, making the same confessions, and supplicating the same favors, are bound, both by Scripture and reason, to belong to the "one body" or church, as certainly as there is only *one* church of the *one* God, who is also the *one* object of worship. Judaism had its temple—its *one* place of worship. "The New Institution" has its temple—its *one* place for worship; and that is the church, the "one body." Now if the low Calvinistic open-communion Baptists can be persuaded to unite with their brethren the Independents, we shall have one sect less. And why should they not? They differ only on the subject of baptism, and that they both call a non-essential! True, the great Head of the church and the sole Lawgiver has declared, that a man can only come into *his* church from "out of the water" (John iii. 5.) But *they* have decreed that a man may enter *their* church by means of a verbal or written statement, and say, "The temple of the Lord we are!" Events, we are told, are pointing to an extensive union—i. e. of such as agree on all matters but one, and that a "non-essential." What these events are, or why such events are required, we are *not informed*. I am surrounded by such Baptists (?) and Independents, and I recommend them to unite as soon as possible. But I find among them (and I doubt not that such is the case in many other towns, and hence the importance of taking advantage of such circumstances) those who hesitate, and those who deliberately object, to denominate that which God requires, as "non-essential."

(a) Baptist Metropolitan Chapel Building Society.

(*b*) Some of your readers may not know, and it may be interesting to all who long and plead for Christian union to remember, that there are first and seventh-day Baptists, strict and open communion Baptists, Particular and General Baptists: i. e. such as believe that the Redeemer died for some only, and the other that he died for all. Neither do the Particular Baptists only divide on the question of strict and open communion, but are divided also into high and low Calvinists.

We may expect this, and should be prepared to show, clearly so, that if we insist not on "one immersion," we cannot plead for only "one Lord," or "one faith"—that if we may unite with those of two or more baptisms, then we may do so with those of more than "one faith;" and that, while it is true that a church, or an Evangelical Alliance, may have a diversity of faith, and be led by a variety of spirits, (1 John iv. 1) and consequently have more than one Lord, it is equally true that the *one church* is guided by *one Spirit*, and acknowledges only *one Lord*. So many Baptists are, in the present day, ready to compromise or abandon their principles on the plea of promoting Christian union, that it becomes us to show, as we have opportunity, that the *one church* or "temple" has *one foundation*—that other foundation can no man lay but that which is laid, viz. that *Jesus is the Christ*. That to enter this *one church*, we must not only have this "*one faith*," for it has also "*one immersion*." It will be readily admitted that all those, and only those, who are united to the Head of the church, are united to the church—are living stones in the one "*spiritual house*." But it is not so readily admitted, that immersion into the Christ is the *one way* by which that union is effected.

How many who admit this are prepared to show it, and to reply to objections honestly made to it? An earnest inquirer whom I am laboring to teach the way of God more perfectly, very properly asked, How baptism could unite the believer to the Redeemer or to the church, since Paul says "we are the children of God by faith" (Gal. iii. 6); reminding me that all children of God must be members of the same family, and that this family is *the (one) church*. Happily this person can read the original, and readily acknowledged that the words should be rendered by, or through *the faith*. Those who were obedient to *the faith*, (Acts viii. 7) not only believed that Jesus is the Christ, but were also "*doers of the word*." They "*obeyed the gospel*," and became the children of God—were saved, or justified—not by faith alone, but by *the faith*. How and when a believer becomes a child of God, is quite clear from the text in question, Gal. iii. 26-7, which may be more correctly translated—You are *all* children of God through *the faith* of Jesus the Christ, for having all been immersed into the Christ, you have put him on. Had they been *in the Christ*, on or *by believing on him*, they could not have been *immersed into him*. This, I think, we cannot too frequently, or too forcibly insist upon, in order to extirpate the error of "*salvation by faith alone*." Does not the advocate of open communion who has been immersed into Him who is the door, attach himself to those who "*climb up by some other way*?" In laboring to confute this error, further aid may perhaps be derived by some by a re-perusal of pages 83-5 of the current volume of the *Harbinger*.

In conclusion, let us endeavour to discern the signs of the times. We are surrounded by Baptists who are unwilling to sanction the amalgamation of Baptists and Pædobaptists—of Methodists who are uneasy amidst the doings of Conference—of Episcopalians who are irritated by the pranks of Puseyism, &c. Let us hope that such will be more willing to look at the *one foundation*—to come into the *one church*, which has *one Lord, one faith, one immersion*—even the church of the *one God and Father of all*!

W. D. H.

"BORN OF POOR BUT HONEST PARENTS."—This is one of the occasional libels of the poor. Nothing but a purse-proud and money-honored intellect would be guilty of such nonsense. It would answer when the reading of the world was confined to the rich. But when the poor as well as the rich constitute a large proportion of the readers, it is a direct insult, as well as a miserable falsehood. Who does not know, that a community made up mainly of the hard sons of toil and gentle daughters of industry, is quite as honest, as virtuous, as manly, as lovely, and as noble as the scions of bloated wealth, or boasters of a noble heritage of name and blood? How would it appear to the rich, if a writer should speak of his hero as having been "*born of rich but honest parents*?" It would certainly be quite as near the point, as appears to us, as the converse.

—Anonymous.

OUR MISSION.

THE attempt to restore to the world the primitive order of things, involves something more than a revival of the *faith* of the New Testament disciples. The effort is to restore original *Christianity*, and this is something more than to have a correct view of its theory and practice. While correct views are essential to a full, and rational, and spiritual enjoyment of what God has so graciously given us in his holy Word, yet this is not all; nay, it is not the *vital* part. While a correct theory leads us to a lucid intellectual appreciation of the beauty and grandeur of the scheme, and of our relations to, and dependence on God, as our Creator, Redeemer, and bountiful Benefactor; still, something more is requisite to place us in a proper relation to God—to place us in a state of union and communion with him, as the Source and Author of our *spiritual* life. If we fail in this effort for a restoration of Original Christianity—to revive primitive *life, devotion, and zeal*—it is problematical whether or not we may do more than heighten our own condemnation, and that of the world also, by increasing our light, and knowledge, and opportunities. The enlightenment of the mind must be followed by a corresponding vitality of the heart. It must be known, and must not be forgotten, that Christianity is more than intellectual enlightenment; that the conviction of the mind is but the means to the great end, object, and design of the mission of the Messiah—the regeneration of the *entire* man—the renewing of the life and character to an assimilation of the great type and model presented to us in the life of the Son of God. And this assimilation is, itself, but a means to the grand and ultimate conception of God in the introduction of the remedial system—namely, *the restoration of man to the society of God in the heavens*. This being the grand and ultimate object of the remedial plan, all its provisions are subordinate to, and in harmony with, this design. In all our efforts in teaching and preaching, this design must be kept continually before the mind; and any one who builds upon any other foundation, or with reference to any other design, is building upon the “baseless fabric of a vision.” Christianity having for its object, first and last, the improvement and

sanctification of the *life* of man, with a special reference to the glories and honors which shall be revealed to him as his own hereafter, it is evident that if this purpose be not kept in view, both of the teacher and taught, the very object, to which all that God has said and done is antecedent, is ignored.

In view, then, of these general and fundamental truths, it becomes us to look around and see if these principles are carried out; and to this end, it is necessary that all who are interested in these great matters, first inform themselves more fully than heretofore (for we must *grow* in knowledge) as to what Christianity *is*, that they may be able, not only to teach others, and know when others are teaching and walking according to the gospel, but also that they may perfect themselves in the divine life.

In our effort to restore primitive faith and measures, we seem, in some instances, to have overlooked, for the time being, when assailed and pressed on all sides by the incumbents of an effete and perverted Protestantism, the necessity of insisting upon all things our Lord has commanded, and impressing upon all minds that conversion is but the *first* step in the divine life. The light breaking so suddenly and vividly into darkness so profound, the minds of men were charmed, and seized with avidity upon the cardinal points in the proclamation of the gospel; and in their zeal to bring back the world from a corrupted gospel to the purity of original Christianity, they left too much to the awakened mind and conscience of the converts, and presumed too much on their ardor for the completion of the begun work. While this zeal burned brightly in the hearts of the early converts, just as in the days of the Apostles, all were elevated and aroused to the study of the Scriptures. This was natural to that state of excitement; and it was soon discovered by those who opposed the proposed “restoration of the ancient order of things,” that all its adherents were well versed in the knowledge of the Scriptures. And during these times, the life corresponded with their profession; and, consequently, the cause progressed against all opposition, single or combined. Herein are we taught a lesson, that no opposition can

withstand the onward course of pure Christianity, where its principles are illustrated in the faith and life of its adherents. The lesson had been taught us eighteen centuries ago, but the world had practically forgotten it.

But now the battle is won, the enemies forts are all silenced, and we have now more time to return to the cultivation of our own fields and vineyards—to subdue the briars and thorns, the weeds and the thistles, that may have sprung up in our own hearts—to turn the weapons of our warfare against our own hearts, and conquer “the world, the flesh, and Satan,” as sometimes dominant in our natures. And if we are as successful in *this* warfare as in the others, the world will again see Jesus Christ walking the earth in the persons of his saints—will again hear the jubilee of ransomed souls reverberating over every hill and along every vale; and a brighter and more glorious day—the millennial year—will bless the world with its light, and joy, and peace, and happiness. When *this* warfare is begun in earnest and prosecuted to a successful issue, then will Original Christianity once more appear among men, revived in faith and life—then will every phase of religious apostacy and corruption be driven from the earth, and “righteousness, and peace, and joy in the Holy Spirit” pervade and fill every heart, and unite every soul, and mankind realize the mighty truth—“Thou in me, I in thee, and THEY IN US.”

The realization of this object should be, and indeed, is, the sole purpose and intention of the present Reformation; the realization of the desire of Jesus Christ in his ever-memorable prayer to his Father in behalf of those who should believe on him upon the principles there laid down. This I understand to be the whole gist of this effort; for this done, all that God or man desires is accomplished. All else is false, deceptive, and useless; all else burlesque and nonsense, futile and contemptible. It is this alone that can make man a fit associate of God and angels—this *union* alone that will preserve him from eternal ruin—He the only Ark in which we may safely ride the billows of life and death.

It is to the honor of the present Reformation, that it was the first to develop—in clearer terms than had ever

been done before—the primitive age, and to present in a bold relief to the world the grand and sublime truth, that *the faith of the gospel is a faith in the personality of the Lord Jesus Christ, and that a union to him is the very life of the gospel*; that He, and not doctrines, is the centre around whom all parts of the system revolve; that *faith in him, and obedience to all he has commanded*, is the sum and substance of the whole scheme. And this central and absorbing truth, which has lain so long entangled under the rubbish of ages, and smothered by the speculation of men—this effort to return to the primitive gospel, and to the Bible as our only source of religious knowledge, has most fully developed and demonstrated its transparency upon almost every page of the Sacred Volume.

The gospel, then, simplified and isolated from the traditions and speculations of men, and freed from the rubbish which the apostacy had thrown upon it, demonstrates its own adaptability to the exigencies of mankind—to the learned and unlearned—to the rich and the poor. And it may not be travelling too far out of my way to observe, that it is a fact worthy of remark, that, in this attempt to return, not only to the faith and life of the primitive age, but also to a *pure speech*—(an absolute essential in the great work)—an almost cotemporary effort was made by the distinguished leader in the movement, to give to the world a purer version of the Word of God in our own improved tongue. This fact has an intimacy and bearing upon this great cause, which but few may now see. The stand-point of another day will determine its relevancy and importance.

The Word of God, pure and unadulterated, can accomplish as much now as it did in the apostolic day, for the conversion and sanctification of the spirit; and the way is distinctly clear before us, in our effort to bring man to that state of conversion and sanctification which it is his privilege and honor to enjoy.

Correct generalizations enable us “rightly to divide the word of truth,” and adapt its instructions to the different conditions or states of man, converting the sinner, and building up the saint. Our theory upon these subjects is rational and scriptural; and it only remains for us to devote as much attention now to the “perfecting of the

saints," as we have heretofore to the conversion of sinners, in order that the whole purpose of our effort may be developed, and perfected, and realized.

I know very well, and so teach, that conversion but ends the sinner's life and state, and introduces or begins the Christian's; that, from that time forth, he is to feed upon the "bread of life," until he grows to the fullness of the stature of a perfect man in Christ Jesus, and to go on to the perfection and sanctification of the *Christian life*, which is absolutely an essential prerequisite to his eternal happiness in the heavens. This truth it is necessary to have constantly impressed upon the mind, and that, without this living character, our conversion will avail us nothing in the great day of reckoning. It must be confessed, and also corrected, that a vague impression exists on the minds of some, who have not grown so rapidly in knowledge as the Scriptures and their necessities require, that the great object was secured in their conversion, and that nothing more was to be done. Such persons need yet to be taught the very rudiments of Christianity—principles that lie upon the very surface, cognizable to all who will open their eyes.

It is a truth so very clear that it scarcely requires repetition, that the work of *sanctification* commences with our spiritual birth—the sanctification of our Christian life with the beginning of that life. As in nature, so in grace, we enter into life by a birth, and the growth and development of the man and Christian commence there. These truths being so self-evident to the independent thinker and careful student of the Bible, the apprehension and comprehension of all their harmonies are

facile in the extreme; and no question can arise, involving either the conversion of the sinner or the sanctification and perfection of the saints, but what is capable of a ready and easy solution.

To come back to our starting point—our effort to restore pure Christianity to the world again, in faith and life—I may affirm, that a development of its principles in the life is necessary to the realization of this object; and that to this end especially should the efforts of all be now directed. Our mission, in one sense, is two-fold, and recognizes the existence of two classes—the converted and the unconverted; and while many are devoting themselves almost exclusively to the latter, those whose circumstances and situation in life prevent them from cultivating this field, should turn their attention to the building up of the saints—to the developing of the principles of Christ in the life of his disciples. Nor should the evangelist forget that it is his imperative duty, while proclaiming the glad tidings and conditions of pardon, also to teach them to progress in the divine life, into which they have just been born, and "to give all diligence to make their calling and election sure." The work of the evangelist is a small work, compared with that of the pastor. *His* task is difficult, his duties arduous, and his labor hard. The time is long—he has enlisted for life; and who can know if he will be crowned at last? But the exigencies of the times, the necessities of the age, and the indifference, and lukewarmness, and apathy, of professing Christians, the torpor of Christian life—all these require and demand the labor. The purposes of his mission demand it, and to this let us now direct our attention.

H. C.

CHURCH MEMBERSHIP.

HAVING BEEN IMMERSED, UPON WHAT CONDITIONS MAY I CONTINUE IN FELLOWSHIP WITH THE CHURCH OF GOD?

In answering the inquiry often presented in words nearly as above, it may be observed that the laxity of churches renders it necessary to give prominence to the conditions upon which a continuation of membership depends. Attention to the laws and ordinances of God, would be a short and accurate answer; but as ordinances are only means

to an end, and not the end itself, we require reminding that disciples have to show forth the praises of him who has called them out of darkness into his marvellous light—who in times past were not a people, but are now the people of God; to whom the Apostle says, "Let this mind be in you which was in Christ Jesus: who, being in the form

of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. ii. 5-8.) They are addressed, not as soldiers who have gained the victory, but as those who are called to "put on the whole armour of God," to "be able to stand in the evil day, and having done all to stand—to have their loins girt about with truth—their breasts with righteousness—their feet shod with the preparation of the gospel of peace—to take the shield of faith, the helmet of salvation, and the sword of the Spirit, praying without ceasing, and watching with all perseverance."

The *mind, spirit, or disposition* of Christ dwelling in each, is the condition of continued communion with the church: "For, if any man have not the Spirit of Christ, he is none of his. And if Christ *be* in you, the body indeed is dead, with respect to sin; but the Spirit is life with respect to righteousness. For, if the Spirit of Him, who raised up Jesus from the dead, dwell in you, He who raised up Christ from the dead, will make even your mortal bodies alive, through his Spirit which dwells in you. Well, then, brethren, we are not debtors to the flesh, to live according to the flesh. Wherefore, if you live according to the flesh, you shall die; but if through the Spirit, you put to death the deeds of the body, you shall live. Because, as many as are led by the Spirit of God, these are the sons of God" (Rom. viii. 10-14.) Continued association with the church *certainly* depends upon *life*, not upon baptism, not upon an ordinary amount of morality, not upon the absence of *great* sins—drunkenness, lying, fornication, and others, all of which exclude until repented of, but upon *life*. They have "great and precious promises, that by these they might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Some may say "*life*." What is it? Who is to judge of its existence? Can man read the heart? Where is the standard? What definition have you? When the spirit is alive "in respect to righteousness," there are present three manifestations—not *one* of them can be

absent; and where life is not, they cannot be present.

The Christian system at its introduction, was rich in miraculous evidence, yet the time *was* to come, and *has* come, when these manifestations, peculiar to the first days of the church, should pass away, and there should remain "FAITH, HOPE, and LOVE"—these three, *and they are life*. The new life consists of *faith, hope, and love*. For some this will not be enough. Who is to judge of their existence? will still be the question. *Faith* is a conviction, *hope* a state of mind, and *love* a condition of the affections—all are *internal*, and who can judge? Each of these three has marked manifestations, and can no more exist without its developments, than fire without heat, or God without love. Of FAITH, Paul writing to the Romans says, "I thank God that your faith is spoken of throughout all the world." And to the Colossians, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love *which ye have to all the saints*, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard of it, and knew the grace of God in truth" (Col. i. 3-6.) Coming still closer to individual manifestation, another of the Lord's Apostles asks, "What *doth* it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth* it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, 'Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works'" (James ii. 14-18.)

HOPE is not possessed of manifesting power less dull. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. v. 1-5.) Here hope stands as one of the causes of "glorying in tribulation"—patience and confidence—and to crown it, John writes, "Whoso has this *hope* purifies himself even as *he* (Jesus) is pure."

The manifestations of LOVE are every where known. Consecration to the Lord, to his truth, and to his brethren;

and where these are not, profession is proved false, and the professor as sounding brass and a tinkling cymbal. Where there is indifference to the advance of truth, disregard for the ordinances of the kingdom, neglect of assembling with the brethren, carelessness in relation to the salvation of sinners, and *these characteristic*, there is not life. Every branch in him that bringeth not forth fruit, should be taken away, and idlers should be separated; healthy and strict discipline should be enforced against all *careless and ungodly* professors.

D. KING.

A VISIT TO ELDER A. CAMPBELL, AT BETHANY.

I DOUBT not, Mr. Editor, your readers are pleased to hear of any addition to the number of those who have adopted, as far as possible, Primitive Christianity, calling themselves simply the disciples of the Lord Jesus Christ. I have, therefore, penned a brief account of the reasons which induced me to leave the Church of England, (with which I had been connected from my youth,) and the colony (South Australia) where I had spent the last fifteen years of my life, and journey to America and my native country, England.

I can here only briefly detail my reasons for leaving the Church of England; in fact, as I know your pages have so frequently recorded the history of the progress of truth in persons who have, from a love of the truth, separated themselves from those churches to which they belonged, and united themselves with the Disciples, I intend this article more as the narrative of a visit to your venerable brother, Elder A. Campbell, at Bethany, of whom I am sure your readers will be pleased to hear any recent tidings. But a few words first as to what led me to pay him this visit.

The subject and claims of religion first seriously occupied my thoughts after I had been for some time engaged in the work of Sunday school teacher. Scripture lessons formed the principal part of the teaching in that school, and my library being scantily supplied with notes and commentaries on the Scriptures, I generally took the Book itself, and studied the lessons from it. In

this way I endeavored to obtain a plain and simple meaning of the doctrines and precepts it contained. Sometimes I would, when I could get a chance, take a peep into some commentaries, just to see whether their authors threw any great light upon what sometimes appeared to me obscure passages. I found that these great doctors not only differed upon obscure passages of the Word, but upon what appeared to me to be very plain ones. I, therefore, kept pretty closely to my former plan. Sometimes I endeavored to institute a comparison between the teaching and practice of the church to which I belonged, and the teaching and practice of the church in the days of the apostles. These comparisons never proved satisfactory, and at times gave me considerable uneasiness. Although on looking round at other churches, I observed some which appeared more like the primitive model than my own, they did not appear near enough to justify a removal on my part. Things went on in this way for years. I was sufficiently engaged in my business through the week, and on the Lord's day in the Sunday school, not to have much time for reflection and investigation. The minister with whom I was connected was one who, I am sure, had the work of the Lord at heart; and finding I was willing to work, he would not have me idle, nor any of his congregation who were willing and able to labor. He devised a plan for supplying some districts in the colony, where there were neither church nor minister, with a re-

gular religious service on the Lord's-day, to be conducted by laymen acting in conjunction with him. In order to carry this plan into execution, he obtained the sanction of the bishop of the diocese, who issued licenses to the persons selected for this work. I happened to be one of those persons, and was accordingly licensed. One of the clauses of the license compelled subscription to the Thirty-nine Articles and the Book of Common Prayer. It is now rather an enigma to me how I could, with my mind constituted as it had been so entirely upon Bible principles, have thus conformed to what so often appeared to me at variance with those principles; but the plea of expediency, and the force of example, had, I know, great weight in the matter.

I was now fast bound, but the chains were doomed soon to be broken, and an entire, though for many reasons a painful separation, to be the result. A friend of mine in Australia lent me Brother Campbell's Debate with Dr. Rice, in which the principles of the Reformation are set forth throughout. This I read a part of, and laid aside for a time; but it was not forgotten, for I found in it, and in works I afterwards read, what I had conceived, from my Bible studies, to be the principles and practice of the primitive church. The same friend afterwards lent me Brother W. Scott's excellent little work on the "Union of Christians on Christian Principles," and some numbers of your *Harbinger*. These works brought much of the former one I had read to my recollection, and my mind was now ill at ease. After giving the cause of my uneasiness the most serious consideration, I determined thoroughly to investigate the matter, and, if possible, set my mind at rest. To effect this, and also to recruit my health at the same time, I resolved on taking a voyage to England and America. The length of the passage, I considered, would afford me ample time for investigation, and a visit to America an opportunity for observing the principles of the Reformation practically and fully carried out.

Accordingly, I left Adelaide on the 28th of April, 1854, calling at Melbourne and Sydney; finally leaving Australia on the 11th of May, and arriving at New York on the 10th of July, having called at Tahiti and Panama *en route*. A detailed account of the passage, with a

short account of Australia and the places touched at, I purpose publishing in a separate form, of which due notice will be given.

There is a church of the Disciples at New York, which I attended the first Lord's-day I was there, and heard Dr. Sheppard deliver an exhortation, the subject of which was man's responsibility and accountability, and the difference between the words nature and habit, so frequently, he said, translated in the Scriptures in the former sense when it should be in the latter. The Dr. is at present engaged in the new translation of the Scriptures.

The next Lord's-day I spent in Toronto, Upper Canada. There are a few brethren in this city, but I did not meet with any of them. The churches in Toronto are numerous, and appeared to be well attended on the Lord's-day. Meeting here with a zealous and warm-hearted Sunday school teacher, connected with the Free Church of Scotland, I accompanied him to his place of worship. The church, which is named after Knox, is a beautiful edifice, capable of accommodating about 1200 persons. In the afternoon I attended the Sunday school connected with this church, and addressed the children, as I did also the children of a mission school in the morning.

I arrived at Cincinnati on the following Saturday, where I was introduced to Elder B. Franklin, Dr. Irvin, and other brethren. The Disciples have four meeting-houses in this city. The buildings are neat, and capable of accommodating nearly 2000 persons in the whole. I attended one of them next day, and heard an exhortation from Brother B. Franklin, which, on the whole, was an interesting and instructive discourse. The Disciples have in this city a book store, for the sale of Christian works and publications setting forth the principles of the Reformation.

I left Cincinnati on Monday, and arrived at Wheeling on Tuesday morning. I waited till two for a conveyance to Wellsburg; here I engaged a buggy to take me to Bethany. A ride of about six or seven miles through a romantic and picturesque hilly country, brought me to the pretty village of Bethany, just as the shades of evening were hiding some of its lovely landscapes from view. I left my portmanteau in

the village, and walked through a grove of trees, which, I was told, would lead me to Elder A. Campbell's residence. I found his house pleasantly situated in a garden and shrubbery by the roadside. He came to the door himself, and invited me in. I soon told him the object of my visit, which was to unite myself with the church of Disciples, having investigated and satisfied myself that the principles upon which their church was founded were more scriptural than any other I had met with, and its practice more primitive and apostolic.

Elder A. Campbell had been described to me on the road to Wellsburg as a venerable, amiable, and affable old gentleman. I found him truly such. He is now beginning to feel the weight of years, the last 40 of which have been so well-spent in his Master's service. He has, in his long journeys, been much exposed to the weather; and the last one or two have told seriously upon his constitution. He has for some time been closely engaged in the new translation. To enable him to pursue his sacred work with as little interruption as possible, Mrs. C. thoughtfully put up a notice at the stile leading to his study, requesting persons to call at the house first. After I had taken some refreshment, he invited me to sit beside him, and without any ceremony began a theme which he delights to dwell upon—that of Christianity. Its foundation, he said, is facts, and not theory; its design, the conversion of the world; and its great moving principles, faith and obedience. He gave a brief sketch of the introduction of Christianity into the world, the events which preceded its introduction, and its glorious commencement on the day of Pentecost, after Christ, the Anointed, had been received into heaven as the King of glory, and taken his seat at the right hand of God. This theme was interrupted by the ringing of the bell for family worship. The hour of worship in this family, morning and evening, is a delightful one; some repeat passages of Scripture, others hymns, upon each of which the good old man has a few words of explanation, or a brief practical commentary. Then follow his own reading and remarks thereupon, concluding with prayer, which latter duty he sometimes requested me to engage in. Occasionally, Mrs. Campbell led the singing of a

hymn, but she was suffering from an indisposition during my stay, and was not always able to do so.

On Wednesday evening I attended the weekly meeting at the chapel. After singing a hymn, and reading a portion of the Word, two or three brethren engaged in prayer and delivered short exhortations. The attendance was small, nearly all the students being absent during the vacation.

The first Lord's-day I was at Bethany, I was desirous of being immersed; I signified my wish to the Elder on Saturday. After some remarks from him on the importance of this ordinance, and the great blessings attaching to a proper reception of it, he promised, God willing, to attend to it on the morrow. Accordingly next morning, at his request, I accompanied him to a place in the creek used for baptism. We went both down into the water, as did Philip and the Eunuch of old. After putting the usual questions to me, he immersed me into the name of the Father, Son, and Holy Spirit. After we had changed our raiment, we walked together to the house of prayer. This is a plain but commodious brick building, the first one we came to in the village, situated on the bank of a creek. Having arrived too soon for the hour of meeting, the Elder proposed to sit on the bank awhile; here he began one of his favorite themes, admiring the beauties of nature and extolling the goodness of God. He has a never-failing treasury of things new and old, of psalms and hymns, explanations and illustrations of passages of Scripture, of the choicest description; and which he uses to interest and instruct those who may chance to be in his company. Any one who has been in his company, or who has known him for any length of time, will, I am sure, bear testimony to the following assertion, that his humility is as great as his learning is profound. The hour for commencing worship having arrived, he went inside, and conducted the service in the same simple and fervent manner as in the bosom of his family. Never did I attend a more delightful religious meeting: his prayers were solemn and impressive, as one who well knew the great and glorious Being he addressed. He did not take any text for his discourse, the subject of it being Christianity. He spoke of the wisdom and benevolence of its Author and

Founder, and the blessings a right reception of it confers upon the human family; and briefly showed what constituted a Christian, his duty here, and the glory that awaited him hereafter. He said he looked with delight upon those before him, as so many beings with whom he would spend eternity; and concluded with a brief exhortation to grow in the divine life. He spoke as a friend, without any attempt at eloquence; but it was the eloquence of a heart full of gratitude and joy, and was listened to throughout with the greatest attention and interest. At the conclusion of his discourse, he gave the usual invitation to any persons present, if any there were who had not confessed Christ, to come forward and do so. As he uncovered the table, he told the disciples that there was a great feast for them of the Lord's providing—not a feast for the body, but a spiritual feast—a wonderful provision in its import. How dear, he said, were the last words of a friend; and what greater friend had any one than he who said, "Do this in remembrance of me?" He then gave thanks for the loaf, and afterwards for the cup. Before breaking the loaf, he had introduced me to the brethren, and appointed a meeting in the afternoon for me to speak on the subject of Sunday Schools. He knew that I was interested in these valuable institutions, but I was not quite prepared for such a task as he had given me; however, in the afternoon, he walked up with me to the chapel, and I did my best. In the evening Brother le Mar conducted the service. He is a talented but humble-minded evangelist. He was to leave in two or three days for Augusta, in Georgia, the field of his labors in the gospel for a time.

During the ensuing and previous week, I accepted the invitations of some of the brethren to visit them, which I did, and experienced from all I visited great kindness and hospitality. Bethany is naturally a lovely spot, but the class of persons generally to be met with there, add much to its loveliness:—they appear to have partaken largely of the amiable character of the patriarch who dwells in the midst of them. While there I visited the college and boarding-house. These buildings are situated on a high hill overlooking the village, which render them both healthy and pleasant. I also visited the printing

office and book store. It is singular to reflect that from this quiet village, shut in on almost every side by high hills, are issued forth and sent into almost all parts of America and the world, thousands of pages annually, which have produced no little excitement and embarrassment in the Christian world. The sectarians, finding the principles of the Reformation opposed to their principles and practice, and having been beaten in every controversy, now endeavor to keep the matter as quiet as possible; but the voice of truth will be heard, notwithstanding all the prejudice and preconceived ideas of men. From this village, too, have gone forth hundreds of soldiers of the cross, to proclaim the glad tidings of the gospel, and to contend for the faith once delivered to the saints. These, armed with the sword of the Spirit, have fought many a good fight against superstition and error.

On the second Wednesday evening I attended the weekly meeting. Dr. Campbell conducted the service on this occasion. He is much younger than his brother Alexander. He is a physician of the soul as well as of the body, and is an able exponent and defender of the truth. He is, with Dr. Richardson, (one of the Professors of Bethany College) joint editor of the *Millennial Harbinger*, and some of his articles have probably appeared in your publication.

Before leaving Bethany, I visited the little cemetery in which several of the Campbell family have been interred. Its white marble monument, I was told, cover among others, the remains of six fair daughters of Elder A. Campbell, who were victims of consumption. Mrs. C. who spent much of her time with them during their illness, and who is still suffering somewhat from family affliction, informed me that they all died in the faith. The somewhat recent death of the aged Father Campbell—who, Mrs. C. informed me, was beloved by all who knew him, and was in himself almost two generations, having reached within a few days his 91st year; and also the not far distant death of a young and promising boy—have both added to that "light affliction," which, I believe though felt keenly, she regards, in the language of Scripture, as being but for a moment, and not worthy to be compared with the "far more exceeding and eternal weight of

glory." I would here mention a singular circumstance connected with the death of the latter, who was drowned whilst bathing. He had commenced a scrap-book, and the last piece cut out for it, but not fastened, was the following verse :—

"Hope, then, mother, hope in sadness,
Cheer thy drooping spirits up;
Sorrow soon will change to gladness,
Cheer up, mother, cheer thee up."

The cemetery is situated upon a small plateau, far up one of the high hills, and sheltered by a few trees.

The second Lord's-day I was at Bethany, the Elder took me with him in a buggy to a place called the Dutch Fork, about 7 or 8 miles from Bethany. This was one of his earliest preaching stations; but from his numerous engagements, he had not been there for two or three years. Our road at first was along the banks of a creek at the foot of hills, the sides of which were occasionally covered with Indian corn and forest trees. After proceeding four or five miles we began to ascend the ranges; the clouds, which had threatened rain at starting, now cleared away, the sun shone brightly forth, and the view of the surrounding country became more extended and beautiful. Here were mountains and streams of water—valleys, woodlands, corn-fields and meadows—intermixed as far as the eye could reach. The scene which Nature presented was indeed a lovely one, but a more beautiful and pleasing sight I afterwards found was in store for me. As we drew near to the place of meeting, we observed numbers going in that direction, some walking, but the greater number riding on horseback and in almost every kind of vehicle. Coming to a creek, I was not a little surprised to see what pains the Elder took for his horse to drink, practically illustrating the proverb, that "a good man is merciful to his beast." As we passed round the side of a hill, a busy scene was presented to me; the Elder had doubtless witnessed many such, but it was one quite new to me. Nevertheless I believe he participated in my pleasurable emotions.

Along the entrance to a shaded glen, horses were fastened to rails, and vehicles of various kinds covered the ground for a considerable distance. Here we halted, and added ours to the number.

It was understood that Elder A. Campbell would be present, and this no doubt induced a larger attendance than ordinary. At the further end of the glen stood the meeting-house, which, not being large enough for the congregation, was not used on the present occasion; the seats, however, had been brought out, and placed under the shade of some sycamore trees. These seats were appropriated to the females, while planks of timber and the banks of grass served for seats for the males. Brother Myers, reported to me as a zealous evangelist, commenced the service by giving out a hymn or two, which were well sung; one of them, a hymn of invitation, "Come ye sinners, poor and needy," to a lively tune, called "Rousseau's Dream." He next engaged in prayer. Elder A. Campbell then read the first chapter of Hebrews. He said the object he had in addressing his hearers from that passage, was to point out to them the great Author of their salvation, the nature of that salvation, and the danger of neglecting it. In the course of his address he gave several familiar illustrations, well suited to the understanding of his audience, who were for the most part engaged in agricultural pursuits, of the wisdom of the husbandman and others in their temporal affairs, and compared this wisdom with the folly of many who neglected their salvation. His discourse was a long one, but was listened to throughout by this rural congregation with much attention. At its conclusion, a hymn was sung, and the disciples arranged themselves as conveniently as possible for commemorating their Lord's death, which was done by the largest number of those present. Brother Myers gave notice that there would be another meeting at 5 p.m.; and two on the morrow, one at 11 a.m. the other at 5 p.m. The above meeting lasted nearly three hours; the horses and vehicles were again in requisition, and began to move off the ground. There were probably between 200 and 300 present. The Elder told me he had often seen more than 1000 assemble in this manner, and that the scene often reminded him of the words, "The chariots of Israel and the horsemen thereof." Brother Grey, who lived near, invited us to dine with him, which we did, and took a short rest previous to returning home. We did not return the

same way that we came, a better road having been pointed out by some of the brethren. We found it much better than the one we passed along in the morning, and the scenery quite as beautiful and picturesque. Everything was tranquil: the declining sun shone brightly, and there was not a breeze to move the leaves or the tall stalks of Indian corn. The cultivated and uncultivated parts of the country seemed alike hushed in one of Nature's sweetest repose. We arrived at Bethany just in time to escape a heavy shower of rain which suddenly arose and passed over. The Elder was somewhat fatigued with the journey, and no wonder, having driven over about 15 miles of rough and hilly country, and delivered a long address in the open air.

As the Elder was so closely engaged in the translation, I had not the pleasure of his company for any length of time, but I had frequent opportunities of conversing with him. On one of these occasions, speaking of his early labors, he called to mind an anecdote which, he said, had long escaped his memory. It was briefly as follows:—When the brethren held their first meeting, the house not being ready, they met in the open air, beneath the shade of a sturdy oak; the Elder remarked, he said, at the time, that the mighty tree they saw sprung from an acorn, and that he felt assured that the prin-

ciples they were united upon were destined to take root and flourish as that tree, and though their beginning was small, yet in the latter end they would be very great. This prediction, I think, bids fair to be verified, the brethren at present numbering about 300,000.

The Elder is of a most cheerful disposition, and he is as welcome a visitor to the young as he is to the aged, contributing not a little to the happiness of both. He can turn almost everything he hears and sees to some good account.

I left Bethany on Monday, August 14, not without some regret. I shall long remember with grateful feelings the kindness I experienced during my stay there. On my way to New York I visited the cities of Washington, Baltimore, and Philadelphia. At the latter place I called on Elder J. Challen, who kindly invited me to make his house my home during my stay in the city, which I did. I arrived there on Saturday, August 19, and next day attended the Sunday school and church. In the former I addressed the children, and in the latter I heard two good exhortations from Elder Challen. I left on Tuesday for New York. Several of the brethren in America, hearing of my intended visit to you, desired to be affectionately remembered to you or any brethren I might meet with in England. H. HUSSEY.

Elder J. Wallis.

CONFORMITY TO THE WORLD.

“Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God.”

THE Apostle desired the Christians at Rome to avoid a conformity to the world, and to be transformed by the renewing of their minds. Judging from appearances, both amongst the different bodies of professing Christians and that portion calling themselves Reformers, a person certainly would be led to imagine the nonconformity practiced among Christians consisted entirely of exercises of the *mind*, independent of any outward actions of the person. If we enter their places of worship, after taking into consideration the different grades in society, we shall find but little, if any difference, between their appearance and that of a similar number of persons who do not make any pretensions to Christianity.

There will be the same profusion of ringlets, gold watches, rings, and gay dresses of various descriptions worn by the male and female portions of the congregation; and if we examine a little more closely into the matter, I fear we should find an equal number of individuals in debt, and in far too many instances without the means or even the prospect of liquidating those debts.

Fellow Christians, these things ought not to be; and while they continue to exist amongst us, I am satisfied we may make efforts to send out evangelists to preach the gospel, and call upon sinners to believe and be baptized, but so long as this conformity to the practices of the world continues, we shall make

little progress in numbers or in Christian principles. Consistency of conduct must prevail amongst Christians. It is certainly not in accordance with that simplicity and meekness of character which they are at all times called on to manifest, to see them decorated with any *useless* ornaments. Perhaps the amount expended by each individual may be small, but if all these trivial sums were put together, they would be found more than sufficient to support an evangelist, or to relieve the parish books of several names whose continuance in them I must ever contend, is a disgrace to us as Christians, calling ourselves also Reformers.

There is another subject which, I am glad to see, is occupying some space in the *Harbinger*, that of the propriety of abstaining from the use of intoxicating drinks. I think it is a subject demanding the attention of the brethren, and one in which, in many instances, there is too much conformity to the world. Many of our brethren may contend that the amount expended in these liquors is so small, that it is not worth mentioning. But, independently of the cost, I must say, that I doubt much the propriety of Christians partaking of any article so baneful in its effects as alcohol. We are called upon to "avoid the ap-

pearance of evil," and, whether we eat or drink, to do all to the glory of God (1 Cor. x. 31.) Now can intoxicating drinks be partaken of, excepting as medicine, in any manner calculated to promote the glory of God? It is greatly to be doubted, whilst we are often painfully reminded that its use is the cause of many Christians bringing a reproach on the name of Christ.

I may mention another practice of conformity to the world, which appears to be gaining ground amongst us, viz. that of giving high-sounding titles to our brethren—*Esquires*, for instance. It is not surprising that our American brethren should be rather prone to the employment of such terms, as it is well known to those who have crossed the Atlantic to be one of their peculiarities. While they have discarded what may be termed the titles of the nobility, to use the language of one of their eminent men, when speaking on the subject, "we are all Honorables, we are all Esquires." But as such is not the case in this country, let us avoid the use of these terms, as well as every useless conformity to the customs of the world, that we may be transformed by the renewing of our minds, and prove what is that good, and acceptable, and perfect will of God.

W. S. S.

REDEMPTION, FORGIVENESS, AND SANCTIFICATION.

THE great and glorious subject, the blood of Jesus Christ for our redemption, the grace and mercy of God in the forgiveness of all past sins, and the sanctifying influence of such glorious grace in order to our purification, are themes so interesting and profitable, that we may perhaps be excused in endeavouring to present these topics to the attention of the reader in the connection in which the Holy Spirit seems to have placed them, in order that we may so understand and embrace them, as that our minds may be comforted, and our energy and zeal stimulated. Thus shall we become more fully the followers of them who through faith and patience inherit the promises.

With respect to the first of these subjects, it is necessary to observe that we needed redemption, not only because we were pursuing a sinful course, but because we were in a *state of sin*—that is, as connected with the first Adam,

who is the figure of Him who was to come, and in whom, by the fall, all were cut off from God, and became spiritually dead, realizing the language of Paul, that the wages of sin is death. Man, then, in his natural state, has no medium of approach to God; and no one could become that medium without descending to the depth of our ruin, and sustaining all its consequences. Our state was one of ruin, for we were sold under sin. Jesus evidently had this state in view when he said, "My flesh that I will give for the life of the world" (John vi. 51) implying, that by the one offering of himself, he should redeem man, and open up a medium wherein God could be just and the justifier of the ungodly. "Being justified freely by his grace, through the redemption that is in Christ Jesus" (Rom. iii. 24.) Herein is set forth the glorious result of the one offering of himself in our place, in that he hath obtained eternal redemp-

tion for us, and is become the author of eternal salvation to all them that obey him. Who, but our glorious Redeemer, possessed the power to lay down his life and to take it up again? The lives of all emanating from the first Adam are forfeited in him; but the Son of God was holy, harmless, undefiled, and separated from sinners, and therefore fitted to be the Mediator between God and man. Redemption, then, is the effect of the great love of God to man in the gift of his Son, that through the Mediator might flow to the human family the forgiveness of all past sins. This is the cardinal truth expressed by Paul, when writing to the Colossians, "In whom we have redemption through his blood, even the forgiveness of sins" (i. 14.)

We notice, secondly, that all forgiveness of sin is uniformly set forth as the act of free unmerited grace. In the promises of the New Covenant this gracious announcement reads, "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more" (Heb. viii. 12.) Jesus taught his Apostles to pray to God for forgiveness. The tenor of his doctrine is, "If ye, from the heart, do not forgive one another, neither will my Father forgive you." Paul leads us to the contemplation of the medium through which forgiveness flows, the redemption that is in his blood; and in the second chapter of the Epistle to the Colossians, recognizes that in baptism we are buried with Christ, and risen with him through faith in the operation of God who hath raised him from the dead: "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." To this effect John wrote to the "young children," because their sins were forgiven them for his namesake. In Romans iii. 25, Paul sets forth these soul-cheering principles, "Whom God hath set forth a propitiation through faith in his blood, to declare his justification for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his justification, that he might be just and the justifier of him that believeth in Jesus." Observe, the mercy-seat, or propitiatory under the Law, was the place where the highpriest sprinkled the lid of the ark, and God communicated his forgiveness of sins. Christ is now the mercy-seat

or meeting-place where God, in his appointed way, meets the sinner; and in the act of baptism God has promised to meet the repentant sinner, and forgive all his past sins. By the expression, "through faith in his blood," is implied evidently the redemption he effected for us by the shedding of his blood, and the acknowledgment by the penitent of the justice of God in the sentence passed against sin in the first Adam, "Dying thou shalt die;" and also the grace bestowed in Jesus dying for us. As Jesus our head has actually died for, or on account of sin, we herein become one with him.

The term justification implies the effect of pardon or remission. A sinner can be pardoned, but justified only, however pure his life may be, by union with Jesus, the second Adam, who is the Lord from heaven. Justification, therefore, is the accounting as righteousness our acts of obedience performed in union with Jesus. From this it is clear that the bath of regeneration is God's appointed medium for the remission of sins.

In touching upon the third part of our subject, the sanctifying influence of this glorious grace, we observe that pardon, or remission of sins—which, as we have seen, is an act of divine clemency—releases the believer from the guilt and fear of future punishment, and induces in him a spirit of forgiveness towards others. John, addressing those who had received the remission of sins, says, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin" (1st Epistle); and again, "If he laid down his life for us, we ought to lay down our lives for the brethren." These two passages are of the same import, exhibiting the influence which grace bestowed on us is intended to produce in our lives, and to uproot within us every habit of sin. In accordance with the exhortation of the Apostle, Ephesians v. 1-2, we are to be "imitators of God, as dear children; and walk in love, as Christ also loved us, and gave himself for us, an offering and a sacrifice of a sweet smelling savor." In these and other testimonies of inspiration, are embodied the influence which this grace ought to exercise upon our actions. We are to put off the old man with his deeds, and put on the new man. The intelligent reader

will thus perceive that the cleansing, purifying, sanctifying, and mortifying influences on the mind of the obedient disciple, are designed to flow from a due sense of the love of God in the gift of his Son, and the love of Jesus in giving himself for us. Well may we mingle our voices in the song of the redeemed, "Unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God, to him be glory for ever and ever."

The influence of this grace ought to be ever present to the mind of the regenerate, producing a deep abhorrence of sin, and a love of holiness. Who is he that overcometh the world, but he who believeth that Jesus is the Christ? May we all, as the children of God, be actuated by the principles of union and love, anticipating the enjoyment of each other's society in the New Jerusalem.

J. BLACK.

THE MARRIAGE RELATION.

BROTHER EMMONS has certainly placed the brethren and sisters under deep and lasting obligations by his very excellent address on the subject above named, and which was published in the *Harbinger* for July. I, for my part, felt peculiarly gratified to find such a full flow of biblical strength and purity thrown around this very important subject. The anecdote given by Elder Knapp, and referred to by Brother Emmons, is quite a commentary on the portions of Holy Writ which treat on the marriage relation, and in those days of Rev. Miss this and Dr. Miss that, comes upon us with refreshing influence, telling us in language by far more emphatic and potent, the true position and rights of woman, than any convention which hath ever met on either side of the Atlantic wave, to agitate these questions.

Here in Scotland, this question is beginning to assume a little of the American phase. Our city was lately placarded by the freethinkers, offering to prove that the Bible was woman's worst friend. That they succeeded in doing so to any reflecting mind, I am not aware; but if the question is to be discussed, or forced upon us by them, shall we shrink from the contest? Shall we confess by our silence, that we cannot defend the teachings of Him who knoweth the end from the beginning? and, consequently, knew best who should exercise the highest authority in the family institution? Certainly not; but let us prepare to defend the true, the ennobling, the heaven-appointed position of those whose natural constitution and tendencies teach them to cling to us for help.

Let me remind the young in the congregations of the duties they owe to God, to Christ, and to themselves, with

reference to the subject noted at the top of this paper.

1. The duties they owe to God and to Christ. See 2 Corinthians vi. 16, vii. 39. These several passages appear to teach clearly the way of God and his anointed in this matter; and by a reference to Deuteronomy vii. 3-4, we find that ever since a clear and defined distinction was made by Heaven of a peculiar people, so long has existed the propriety of marrying only in the Lord. The 6th chapter of Genesis sets before us the procuring cause of the almost universal destruction of our race by

"The shoreless ocean which tumbled round our globe;"

and yet, alas! although such cases of awful moment are narrated for instruction, the professing churches of God have woefully neglected their duty to God on this most important question.

2. The duty of the unmarried to themselves as to this topic. The passages I have already called attention to equally point out the duty of each to himself, as well as inculcate our duty to God, and I would now try to enforce them on your attention.

The marriage relation was first given us for our benefit, and still so is it intended by God, if we would but use it as he directs. If we would follow his plan of seeking a helpmate, seldom, if ever, would we rue the procedure; but the customs of society keep us so much in subjection, and so thwart the wishes of our Heavenly Father, that a class of persons have arisen amongst us who can ill be recognized as of the Christian society, but whom the lax nature of the discipline too prevalent in the church have permitted to enter its precincts. Little fitted, indeed, they are

from the early training they have received, either to make good wives or husbands—to make others happy, or to be made so by those whom fortune may cast in their way. From such a class how much, or rather, how little, can we expect—possessing, as many of them do, narrow and contracted views of the Christian institution? How little able are they to fill the important place of husband or wife? How ill fitted to train up the young in the nurture and admonition of the Lord? How ill adapted to soothe the ruffled spirit of their companion, when his or her soul hath been deeply moved by trial or suffering, whether of a relative or personal nature?

I will leave these questions for the reader to answer, so far as he or she is able. I, for my part, am inclined to think, with the Apostle Paul, that the women (the sisters) should adorn themselves in modest apparel, with shamefacedness and sobriety; not with plait-

ed hair, or gold, or pearls, or costly array; but (as becometh women professing godliness) with good works.

Where these directions are followed, there may we expect to find the mothers in Israel who will train up the young to be ornaments to the church of Christ. 'Tis by such that the homes of the poorest saints would be cheered and comforted, fitted to be the training schools for the great and the good. Ten thousand such as these, and a new and better life blood could not fail to be circulated in the body of Christ (the church), which would altogether revolutionize our nation, and give us a peace at once enviable and Christian as a people. Again, then, beloved brethren and sisters, let me call upon you to see to this great duty ere it is too late. Marry only in the Lord, if you regard your own welfare, or value the stability of the church. An opposite course has been the cause of a throwing off of Christianity altogether.

APOSTOLIC PREACHING.

ONE of the main objections urged against the preaching of the Disciples of Christ is, "They are water preachers." Will those of our friends who make such an objection, consider and receive the following apology?

1. No person can preach and teach the nations as Christ commanded the apostles to teach them, without preaching baptism (Matt. xxviii. 19.) Now, did the apostles baptize the nations without teaching them the doctrine of baptism? If so, it was the baptism of ignorance, and not baptism into the name of the Father, of the Son, and of the Holy Spirit. Baptism, as it stands in the commission of the Lord Jesus, is an elementary item of Christian doctrine; and until taught the meaning of that item, no one can become a disciple of Christ. Pædobaptists may make disciples without such teaching, but the Apostles did not.

2. It is impossible to preach the gospel as Christ commanded the apostles, without preaching baptism in order to salvation (Mark xvi. 15-16.) "He that believeth and is baptized, shall be saved," is a part of the gospel to be preached and obeyed in order to salvation. He who preaches the gospel without preaching baptism for salva-

tion, preaches without a promise; and he who believes the gospel without believing in baptism for salvation, believes without a promise. The gospel apart from personal application, is no gospel; and the gospel in its application is, "He that believeth and is baptised, shall be saved." We cannot, therefore, preach the gospel without preaching baptism; and we cannot believe the gospel without believing baptism.

3. We have no authority for preaching *repentance*, as did the apostles, without preaching baptism for the remission of sins (Acts ii. 38.) Repentance in the abstract, is not the repentance preached by the apostles. It is association that gives to it its importance. Baptism into the name of Christ for the remission of sins, is one of its interesting associations. Faith and repentance united are perfected in baptism, as Abraham's faith was perfected in the offering up of his son Isaac.

4. We cannot preach Christ as Philip preached him to the Samaritans and to the Eunuch, without preaching baptism (Acts viii.) To preach Jesus Christ to sinners, leaving out baptism, is to preach him indefinitely, and to leave the sinner in doubt; but when Christ is preached in connection with

baptism, we place the sinner in a condition to be baptized, and to go on his way rejoicing. When we so preach Christ, and speak of the things concerning the kingdom of God and the name of Jesus, then the people are prepared to believe and to be baptized, "both men and women."

5. We cannot tell the people words whereby they can be saved, as Peter did the Gentiles, without preaching baptism (Acts x.) The vision of an angel and the baptism of the Spirit, did not release Peter from the necessity of commanding the Gentiles to be baptized, nor secure to them salvation without obedience to his words. Now, if neither angels nor tongues prevented Peter from preaching baptism in his discourse to the Gentiles, why should we be blamed for preaching baptism to those who neither see angels nor speak with tongues?

6. We cannot speak the word of the Lord as Paul spoke it to Lydia and the gaoler, without preaching baptism (Acts xvi.) Baptism was a part of the word of the Lord, which they believed and obeyed; and so important was it in the salvation of the gaoler and his family, that it was attended to the "same hour of the night." How unlike the preachers of this age, whose discourses present no similar doctrine to the people!

7. We cannot tell a believing, penitent sinner what to do in order to the

washing away of his sins, as did Christ and Ananias, without preaching baptism (Acts xviii. 6.) Saul, though the subject of three miracles—the vision of Christ, the vision of Ananias, and the restoration of his sight—was nevertheless to obey the command of Christ by Ananias, which was, "Arise and be baptised, and wash away thy sins, calling on the name of the Lord."

Christ and Paul, Luke and Ananias, stand before us in the Sacred Record, commanding us to go and do likewise; for the gospel is "the power of God to the salvatoin of every one who believes it." Shall we not do as commanded? Shall we suffer ourselves to be frightened out of the path which right duty, and our senses teach us to be the true one, by the sectarian cry of "Water! water?" Certainly not. We would say to all our brethren, What think you of these things? If you cannot preach the gospel, repentance, or Christ—if you cannot tell the words of salvation, nor direct the sinner what to do for the washing away of his sins, as did Christ, the apostles, and evangelists, without preaching baptism, what course will you pursue? Will you preach as Heaven commands, or will you preach "another gospel?" Before you determine upon this question, ponder the awful sentence, "If we, or an angel from heaven, preach any other gospel, let him be accursed!"

A DISCIPLE.

LITERARY NOTICE.

A BOOK FOR THE TIMES.—"Short Arguments about the Millennium; or Plain Proofs for Plain Christians—that the coming of Christ will not be pre-millennial—that his reign on earth will not be personal: A Book for the Times, by Benjamin Charles Young." 3s.

Such is the title of this *Book for the Times*, the contents of which are divided into nineteen short chapters. We have read it with considerable interest. The arrangement is judicious, and the style easy, lucid, and convincing. There is nothing dogmatical or offensive in the arguments put forward in its pages. The *pro* and *con.* of this much litigated subject are presented and examined with simplicity of language and candor of judgment; and, at the same time, with considerable critical acumen and

point. The author does not believe in what is called "the personal reign of Christ on earth" during the millennial period of the church. We recommend the volume to the serious examination of all who feel interested in the subject, and should be glad to see the publication of a cheaper edition for the working classes of the Christian community. A contemporary observes:—

"We exceedingly rejoice in its appearance. Mr. Young has taken up the subject with a really masterly grasp—acutely detecting and exposing the errors and weak points of his antagonists—reasoning fairly and convincingly—investigating the Scriptures on which they rely, and on which he relies in controverting their positions, with much critical ability and spiritual discernment—and writing with the simplicity and point which thoroughly adapt his book to 'plain Christians;' while it is thoughtful, and careful, and comprehensive enough, to gain the hearing, the respect, and the hearty approval of the most cultivated and studious."

CORRESPONDENCE.

CORRESPONDENCE ON THE DESIGN
OF CHRISTIAN BAPTISM.

LETTER NO. II.*

Dawley, Wellington, Salop,
June 15, 1854.

My dear Brother,—I was very sorry that you were not able to be with us at Bridgenorth last week, and still more grieved when I ascertained the cause which kept you away. I can sympathise with you in the anxieties which your late inquiries must have occasioned, because I well know what it is to be racked by the terrors of doubt, perplexity, and unbelief. Your letter, so far as I could learn from hearing it read, does not state whether you have embraced all the distinctive views of the Campbellite Baptists, though I suppose from your expressed determination to cast in your lot with them, that this is the case. Will you permit me to urge you to pause, and reconsider the step you are about to take? Is it not possible that the great Adversary has much to do with the perplexities into which you have been brought? This has been the case in other instances. The late Harrington Evans, as perhaps you are aware, at one time held most erroneous views of the person and work of the Holy Spirit. He was brought to see and lament his error.

I am a very babe in the knowledge of divine things, but the Lord who condescends sometimes to use the weakest instrumentality, may make me useful to you, if it seem good to you to make me more fully acquainted with your sentiments, in order that I may try to show wherein they are unscriptural.

I will come to Wem to see you in this matter, or meet you at Shrewsbury, or welcome you here if you will come to me. Just make any arrangement, or no arrangement, as it pleases you.

O, brother, it is a good thing for the heart to be established with grace! An experimental acquaintance with the truth is the real source of the knowledge and steadfast maintenance of the truth. The Devil has many ways of getting the advantages over us. If the lusts of the flesh do not attract us sufficiently, he will assail us with speculative difficulties.

May grace be given to you and me to be faithful in all things to our Lord and Master. Wherein we err may we be set right. Let me hear from you soon, and believe me, with every desire for your comfort and usefulness,

Your's sincerely,

HENRY LAWRENCE.

Rev. Mr. Rotherham, Wem.

NO. III.

Wem, Salop, June 19th, 1854.

My dear Brother,—I am sincerely obliged to you for the kind interest you have expressed in my welfare. My letter only referred to one topic, viz. the *design of immersion*. This it was which forced itself upon me as evidently taught in the Christian Scriptures, and which has induced me to avow the determination I have expressed. With regard to the distinctive views of "the disciples of our Lord Jesus Christ," whom you are pleased to denominate "the Campbellite Baptists"—a name which, with all others of human device and sectarian spirit, they unanimously repudiate—I need only remark, that by casting in my lot with these brethren, I bind myself over to *no man's opinions*. One of their favorite mottoes in the attempt they are making to restore the Ancient Gospel to the world, and the original order to the church, is, "Unity of *faith*, instead of *opinion*." With this I heartily concur. Let me assure you, dear brother, that my mind has not been "racked by the terrors of doubt, perplexity, and unbelief," with reference to any "speculative difficulties" in my "late inquiries." If my mind has been racked at all, it has been through a too great reluctance to yield to the obvious import of plain passages in the inspired volume. As I briefly alluded to these in my letter, and may presume that you are well acquainted with their *locale* in the sacred volume, I need not particularize them here. But pardon me if I ask you to consider whether they do not legitimately lead a little further than Baptists generally are willing to follow?

You suggest that the great Adversary may have been concerned in the course I have taken. He may: but I think it has been rather as an "*obstructive*" in the way of a teachable submission and a prompt obedience, than otherwise. You will perceive my difficulty in attributing my advance of sentiments to "the father of lies," so long as I regard it as neither more nor less than a conformation to the teachings of the word of *truth*. First show me that I am wrong, and then it may not require much effort to convince me that the Devil has been my prompter and guide.

May I ask whether you have written me *officially*, as I have not yet received any acknowledgment of, or reply to my letter, unless your note be intended as such?

It is not convenient for me to come over to Dawley just now; nor could I encourage you to be at the expense and trouble of visiting Wem. Perhaps I may shortly be in Shrewsbury, when I shall be pleased to be with you, though I do not think that any change on my part would result.

* For Letter No. I. which originated the correspondence, see the *Harbinger* for July, page 324.

Believe me, with every sentiment of respect and gratitude for your kind epistle, your's very truly,
JOSEPH B. ROTHERHAM.

To the Rev. H. Lawrence.

NO. IV.

Dawley, Wellington, Salop,
June 20, 1854.

My dear Brother,—I am happy to find that, as I expected, you have received in good part the expostulations which I ventured to address to you, on your recent change of opinion.

I have no doubt whatever that you think you are following the leadings of God's Word and Spirit in the course you are now taking; but, as far as I understand your present views, I cannot help concluding that you are not in this matter led by the spirit of truth. I would speak in all humility and gentleness, because I know that if I possess any spiritual discernment, it is the gift of the Holy Ghost; and that if my poor words are of use to you, it will be because the same Spirit condescends to employ them for his own gracious end.

I am not writing on behalf of the Association. Mr. Crumpton is the Secretary. As he has not performed the task allotted to him, perhaps he will excuse me if I tell you, that the ministers and messengers passed a resolution expressive of sympathy with you in your anxieties as to the way of truth, and requesting you to resign your connection with the Association, since your sentiments in relation to a most important part of divine truth are no longer in accordance with theirs. This is the substance of their resolution. Mr. C. will give you the precise words.*

Your letter, it is true, only refers to the design of immersion, but as you spoke of your determination to cast in your lot with a certain religious body, I infer that you accept the bulk of sentiments by which they are distinguished. Will you, then, oblige me by stating what views are held by the body in question and by you, as to the personality, divinity, and work of the Holy Spirit? If this will take too much of your time, will you kindly tell me where I can obtain authoritative information? As far as I can understand what you now believe, it appears that you think a degree of efficacy is in the Scriptures ascribed to baptism, which is not commonly allowed. I am quite at a loss to know what parts of the Word of God afford any real support to this opinion. As repentance and faith are required *previous* to baptism, and as genuine repentance is unto life, and genuine faith unites the sinner to

Christ, I must conclude that so far the Scripture does not teach that there is that extraordinary efficacy in baptism which you appear to contend for. I know it is said that "he that believeth and is baptized shall be saved;" but in order to elicit your view from this passage, you must, *without authority*, lay a special stress upon the words, "and is baptized," and interpret the words just quoted apart from the words which immediately follow. He that *believes* and is baptized, will certainly be saved. It remains to be shown, that baptism there presented is of *equal* importance with faith. The concluding words of our Lord convince me that he intended to teach that faith is the grand link between him and poor sinners. He does not afterwards say, "He that believeth not, and *he that is not* baptized, shall be damned." But the unyielding laws of language and thought require this addition, or some others of equal force, if the whole is to be regarded as teaching that baptism possesses a special saving form.

I think you quote for this support of your views 1 Pet. iii. 21. Now whatever may be the full meaning of that passage, it is plain (to me, at least) that Peter is not teaching that the rite of baptism is saving. He expressly guards against any such conclusion. This passage, and every other which may be thought to ascribe a saving influence to baptism, or any outward performance or inward grace, must be interpreted in accordance with the analogy of faith. I find that there is only one *meritorious* ground of salvation, viz. the expiatory death of the Son of God, or the whole of his obedience, of which his death was the climax. By the work of Christ *for us*, and the work of the Spirit *in us*, we obtain a title and a fitness for heaven. It is again and again laid down as a principle to guide all our inquiries, that it is not of works, and that by the deeds of the law no flesh shall be justified. Keeping this great principle in mind, we shall know how to interpret those expressions which ascribe salvation to the word (1 Pet. i. 23-5, &c.)—the minister or any disciple (1 Tim. iv. 16, 1 Cor. vii. 16, &c.)—to faith (Luke vii. 30, Eph. ii. 5) to hope (1 Rom. viii. 24)—to perseverance in the good ways of the Lord (Mat. x. 22, 1 Tim. iv. 16)—or to obedience, generally manifested in submitting to Christian ordinances (1 Peter iii. 21)—or the cultivation of Christian virtues (1 Tim. vi. 18-19, 1 Tim. ii. 15)—domestic duties generally, as the proper sphere of a godly woman. These various expressions indicate the instrumental cause or condition, *sine qua non* of our salvation; or the visible expression of inward faith by which the sinner is united to Christ.

I am not sure what you mean by "unity of faith" instead of unity of opinion." How is the term faith to be understood in this sentence? Does it—system of truth believe? Then I suppose it is the same thing as "unity of opin-

* On application Mr. C. forwarded the following resolution:—"That a reply be sent to Brother Rotherham's letter, expressing sympathy with him in the exercises of his mind, and requesting that as the sentiments he avows in his letter are contrary to the constitution of the Association, he be requested to withdraw."

ion." Does it mean the act of believing? Then what is meant by "unity of faith?" In this sense saints may have fellowship with devils, for both "believe." But if it be neither the thing believed, nor the act of believing, what can the term signify? Does it—a certain state of *feeling*, in opposition to doctrinal sentiments? If so, we are landed on the old error (forgive the word) of supposing that correct feelings may exist apart from correct sentiments. Do men admit this sentiment in other departments of thought and action? No, never! Who would trust to a pilot who directed a ship upon *no particular* principles? Religion in its most comprehensive sense includes (in my humble opinion) *right thinking, right feeling, and right acting*. I hope it will appear that I have mistaken your meaning.

Excuse my troubling you with so long an epistle. With best wishes for your health and peace, believe me, your sincere friend,

HENRY LAWRENCE.

NO. V.

Wem, Salop, June 22nd, 1854.

My dear Brother,—I am very much pleased with your second communication, as to its spirit and intention, as also I was with your first. I shall look back upon our little correspondence with pleasure, even though it may fail to convince you that I am right. Am sorry that, through the press of various matters requiring my attention, it is impossible for me to reply to your's in detail, as it would give me much pleasure to do. Please, therefore, accept a few discursive remarks on your salient points.

Accept my thanks for your information respecting the resolution which the Annual Meeting came to on my communication.

You seem anxious to have my views on the personality, divinity, and office or work of the Holy Spirit, and also those of the disciples generally.

With regard to the former, I assure you that my views on the personality and divinity of the Holy Spirit remain entirely unchanged; and, although you might find me cautious on some speculative queries, yet I think you would pronounce me as *sound* as you could desire. I suspect we might differ a little on the *work* of the Spirit. Probably you may entertain sentiments respecting an *abstract, naked influence* of the Spirit, to which I could not subscribe, (though I would be far from excommunicating you on that account) as perhaps you may feel some difficulty, at first, at any rate, to agree with me that we have *no evidence* in the Word of God, that the Divine Spirit operates upon the heart of man in illumination and conversion, except by and through His Word. As to the *necessity* of his work, in order to conversion and salvation, we are perfectly agreed, I presume.

With respect to the general views of the brethren with whom I have cast my lot, I feel some difficulty in giving you a very definite answer, simply because they are conscientiously opposed to *creedification*. I cannot, therefore, say more than this—that as far as I have any acquaintance with them, they defer with the utmost docility—(or, if that should seem too strong) with a sincere and profound submission to all that is taught in the Word of God. In what is *quite plain* they enjoy great harmony of sentiment—in what is obscure or doubtful, each one judges for himself, but gives his brother full liberty to differ from him. Surely, brother, you do not suppose that the blessed Redeemer intended that his people should be united on the foundation of an *exact harmony in metaphysical speculation*. But of this presently. The nearest approach that I can make to satisfy you in your request, is to refer, under protest, to the views entertained by Mr. A. Campbell on this matter. I protest, and every disciple would protest, against calling Mr. C. or any man *master*, or adopting his views, as such, as ours. Still I will say that, having read several authors on the work of the Spirit, I don't know of one who seems to me to be so clear, scriptural, and consistent as Mr. C. The tract enclosed is but a summary of an argument which he has elaborated in his new work on Baptism,* which, allow me to say, in my humble opinion, every *Baptist* minister should possess, if possible. I fear the compendious treatment of the subject in the tract will hardly convey a fair impression of the argument, as constituting one chapter in the above work. I read the latter, some six months ago, with much delight, and I think with great edification. Nevertheless should anything lead me to take a different view of the subject, I do feel at perfect liberty to entertain it "*as a disciple*."

But now on the subject of Baptism, you will expect a few remarks. You make a capital mistake when you suppose that we wish to lay a special emphasis on the phrase, "*and is baptized*." Certainly not. We only desire a *due stress* to be laid upon it. *And without dispute there it stands, "associated with faith as an antecedent to salvation."* By no means would we *dare* to add to the Word of God, and say, "He that believeth not, and is not baptized, shall be damned." We just press the matter as far as the Scriptures press it, and *there* we leave it. As to the laws of language requiring this addition, if baptism is in any way *connected* with salvation, did it never occur to you, dear brother, that in the nature of the case, there could be no need to add, "*and is not baptized*"—for, (1) faith being a prerequisite for baptism, it is, as it appears to me, taken for granted by the Saviour, that if a man has not faith, he of *course* will not be baptized: if

* Christian Baptism. its Antecedents and Consequents, by A. C. pp. 444. Hall, Virtue, and Co.

he disbelieve the joyful news, why there is an end of it—he has nothing more to do with it! But it was unnecessary to make this addition, (2) because, if a man *believes not*, he may be *baptized as many times as he will, he cannot be saved*. We do not make baptism of equal importance with faith: we only ascribe to it all that the Spirit of inspiration has done.

You certainly surprise me when you say of 1 Peter iii. 21, that “it does not appear to you that Peter is teaching that the rite of baptism is saving,” when he has said in words as plain as possible, “*Baptism DOETH also now save us.*” I know well that you fly off immediately to his parenthetical clause—shall I say, in hopes of hiding yourself in a mist of obscurity, from a light which shines only too clearly? But it is of no use for you to do that, unless you can show—not that Peter *qualifies*, but that he *contradicts* the foregoing UNMISTAKABLE assertion. If he had said first that *baptism DOETH save us*, and then that *baptism doth NOT save us*—why then we could only turn away and say, “*that conveys no idea!*” But, in truth, the parenthesis in question militates nothing against the previous assertion. When duly translated, it just confirms it. It guards us from supposing that the mere external act can do any good; but then Christian baptism is more than a mere external act—it is not proper and scriptural without suitable internal dispositions. I will appeal to your candour whether the following, from the New Version, is not a fair and faithful rendering of the original:—“The antitype, immersion, does also now save us, (not the putting away of the filth of the flesh, but the seeking of a good conscience toward God) by the resurrection of Jesus Christ.”

Notwithstanding the doubt, &c. of the learned critics as to *eperolema*, I am perfectly satisfied that the editor is right when he says:—“*Answer* cannot be the meaning of a word naturally descended from a verb more than fifty times rendered to ask, to desire, to beseech, in the Common Version.”

I am sorry you did not turn to, or comment on, Acts ii. 38, as that is the passage which I found most difficult to get over, and as, besides, it seems to me beautifully to explain the above two passages—*i. e.* in what sense baptism saves us; and how in it there is the seeking of a good conscience toward God. The critique of Dr. Carson (and others) on Acts ii. 38, appears to me to be an elaborate perversion (no doubt unintentionally) of this interesting scripture. Baptism is prescribed to believing penitent persons “for the remission of sins.” Now a *sin-remitted conscience is a good conscience*; and thus “baptism saves” (not because we therein wash away “the filth of the flesh,” but because we therein “seek” for “the remission of sins” by faith in the blood of Christ.) In this way baptism is to the believer a *divine pledge* and assurance of his acceptance. Having

believed and been immersed, *he is consciously saved*, and “*goes on his way rejoicing.*”

We are at one as to the only meritorious cause of human salvation. At one, also, I presume, as to the only originating or moving cause, viz. the grace of God. It seems we only differ as to the instrumental causes. You plead for faith and repentance—I plead for faith, repentance, and baptism. Nay, though now and then you seem to be pleading for the modern dogma of “faith alone,” you soon break from the unscriptural fetter, and refer to a great many other things as “indicating the instrumental sense or condition, *sine qua non* of our salvation.” We cannot use stronger language. For you of course do not suppose that we attach any merit to baptism, more than you attach to repentance and faith. I confess I used to have and hold a sentiment about *faith alone* that ill-harmonised with other things plainly contained in the Word of God. A Christian brother once said to me, “I suppose you are aware, the term ‘faith alone,’ as the instrument of our justification, is not once to be found in the New Testament.” Subsequent reflection has convinced me of the pertinency of the remark. *Faith* is often mentioned in that connection; and *faith*, as opposed to *works*, especially by Paul. But I think a due attention to his design, and to other passages, will show that he always spoke of the grace of God as opposed to human merit, and *faith*, in opposition to “the works of the law”—never in opposition to the works of the gospel. “Faith,” and “the obedience of faith” are not in opposition to each other; indeed, if not synonymous, they are convertible in many instances. Romans, 3rd, 4th, and 5th chapters, read in close connection with Romans, 6th chapter, satisfy me, that when reprobating works and extolling faith, Paul never dreamed of insisting upon faith to the exclusion of that evangelical obedience which results from it. Still, when speaking of the present salvation of the gospel, we do not feel warranted to insist upon any other special act of obedience, than submission to baptism, as leading to its enjoyment. When speaking of final salvation, we urge obedience in general, and, as you say, “perseverance in the good ways of the Lord.” Really, brother, I am tempted to say, that here I am quite as orthodox as yourself; if not, indeed, a little more so.

It was my intention to have made a few remarks on *faith and opinion*—but time fails. You certainly have mistaken me. *Faith rests on testimony—opinion on the reasoning of our own mind*. Your first supposition comes the nearest to my meaning by *unity of faith*. If you had left out “*system*,” you would have met my idea. God’s truth is not presented in a systematic form in his word. It is just when men begin to systematize, that they begin to introduce their private opinions. Now I can heartily subscribe to all God’s truth, but it is

very uncertain whether I can subscribe to your "system of truth"—for what is that but your opinions? Now what the brethren plead for is "unity of faith," without regard to differences of *opinion*. The little pamphlet which I send you simultaneously with this, may make up my deficiency on this topic. Hoping to hear from you again, believe me, your's affectionately,
JAS. B. ROTHERHAM.

NO. VI.

Dawley, Wellington, June 24, 1854.

My dear Brother, — I am very glad to find that you receive the remarks which I have ventured to make on your change of views in good part. I trust we shall be able to conduct this discussion in the fear of God, and in humble dependence on the teaching of the Holy Spirit. I am happy to find that you agree with me in regard to the personality and divinity of the Holy Spirit. I have no doubt whatever that the grand instrument employed by the Holy Spirit, in the illumination and conversion of sinners, is the *truth* presented in the written Word, and imparted by preaching, conversation, &c. I can see no scriptural authority for the statement, that the Spirit "is always present with the word." For the same reason I reject your statement, that there is *no naked, abstract influence* of the Spirit. I do not care to enter into the *theory* of the Holy Spirit's operations: John iii. 8 deters me. Certainly I could not enter upon the theory of his blessed work so far as to deny that He ever works in the way you describe. Acts xvi. 14 looks very much like a direct operation upon the heart preparatory to an understanding of the Scriptures. Luke xxiv. 32 compared with the 45th of the same chapter, seem to show that it is right to speak of the heart being opened to the Scriptures, and of the Scriptures being opened to the heart. Moreover, what becomes of deceased infants on your supposition? Again, it is true the work of illumination, conversion, &c. may not be *completed* but by the use of the instrumentality of the word; but it hardly follows that *no* effect is produced upon the heart *without* the word.

I am sorry to find that by "unity of faith instead of unity of *opinion*," you express a sentiment which appears to me false and pernicious in the highest degree. You will excuse my speaking thus strongly. The sentiment to which I now refer has engaged my attention many a time, and occasions me no little distress. Happy is it for the brethren you name, if they possess a large measure of docility, and bow with profound submission to all that is taught in the Word of God. This is admirable as a preliminary step, but the question still remains, what are those great facts and doctrines in holding which you realize "unity of faith?" In the sense in which you use the words, I

suppose all professed disciples of Christ repudiate *opinion*. You say that "in what is *quite* plain, the brethren enjoy great harmony of sentiment—in the obscure and doubtful, each one judges for himself." But the question still remains, what are the facts and doctrines which, in your judgment and others, are *quite plain*? Is it not plainly taught that the truths of the gospel are always obscure to the carnal mind, and plain to those who are divinely taught? (1 Cor. ii. 14, indeed the whole of the chapter; also 2 Cor. iv. 4-6.) Of course I do not expect exact harmony amongst the people of God in regard to metaphysical speculations. I have nothing whatever to do with such matters. But I do expect harmony among Christian followers in regard to all the leading truths of divine revelation, such as the guilt and depravity of man — the divinity of Christ — the inspiration of the Scriptures—the substitutionary sufferings of the Son of God—the readiness and ability of Christ to save all that come—the justification of a sinner by faith only—the divinity and personality of the Holy Ghost, and the necessity of his gracious operations for the illumination, renewal, and consolation of sinners—the necessity of holiness, as an evidence of our union with Christ — together with the certainty of Christ's second coming to judge the world, to receive his people to everlasting blessedness, and award everlasting destruction to his enemies. You will see from this full statement, that I do not feel those objections to statements of doctrine (called creeds or confessions of faith) which you entertain. If the creed is written to show what we regard as the teaching of God's word, where is the objection to it? Is it not then "a confession" before man of the truth with which the Word and Spirit of God have made us acquainted, and therefore to be commended? Your *example* at any rate does not tend to confirm those who put their light under a bushel. Again, a creed, like any other book written by a godly man, may, under God, lead some one or other into a clearer view of some part of divine truth—an end which, I suppose, is sought by the writer of the tract you have sent me, and with your entire approval. I have only lately become acquainted with the Westminster Confession, and yet with some small limitation, I can take it up and present it as a statement of the truths which I regard as embodied in the gospel. You do the same thing when you give me Campbell's tracts as a statement of your own views of the Spirit's work.

You feel a difficulty in giving a decided answer as to the views entertained by "the disciples." My dear brother, pause and ask yourself whether the primitive churches would have felt this difficulty, if asked to state what they had been taught — what they meant by the truth as in Jesus — and what was the form of sound words which they had been taught? Pardon me, but this is the old device—

"For modes of faith let senseless bigots fight,
He can't be wrong whose life is in the right."

To my apprehension, you still lay undue stress on "and is baptized." I suppose you will admit that there are three classes of persons to be considered—

1. Those who believe and are baptized.
2. Those who do not believe.
3. Those who believe and are not baptized.

Now your method of interpretation shows what will become of the first and second, but not of the third of these classes. If the tract teaches that baptism is *essential* to salvation, then it teaches that those who believe *only* will be lost. To my mind, the Saviour must have added—"Or is not baptized," if he had intended to teach that baptism is an essential of salvation. Again, if baptism be essential to salvation, Paul's answer to the jailer's question is not *complete*, and instead of comforting, it tends to perplex and distress all who like him say, "What must I do to be saved?" When you say, "We do not make baptism of equal importance with faith—we only ascribe to it all that the Spirit of inspiration has done," you remind me of a worthy minister who, in a controversy on justification, said very coolly, with an unconscious *petitio principii*, "For my views, see Paul's Epistles to the Romans and Galatians." My brother, the question in hand is, *What* importance does the Spirit of inspiration ascribe to baptism?

If I fly off to Peter's explanatory (rather than *qualifying*) clause, I am glad to find that I have good company. You do the same, and with good reason. I have no objection either to Campbell's translation, or your own explanation of the passage. Christian baptism is certainly more than the mere external act. It is not, as you say, proper and scriptural without suitable internal dispositions. But the question still returns, how is the word "save" to be understood here? Man is said to "save himself," the minister is said to "save his hearers," the husband is said to "save his wife," the Word is said to "save our souls." In other places salvation is ascribed to faith.

All these passages are harmonised with the great Scripture doctrine, that salvation is of grace, by observing that the truth is the great instrument by which souls are enlightened, convinced, and saved. A man saves himself when he believes the truth. A minister saves his people when he is employed by the Spirit in bringing home the truth to the heart (1 i. 5.) Faith saves the soul by apprehending the truth—or, in other words, Christ, who is the substance of the truth. Baptism saves the soul, inasmuch as when a *believer* submits to receive those great gospel truths which are expressed in the outward rite—viz.: the death, resurrection, and ascension of Christ; the cordial belief of these truths constituting those internal dispositions, or inquiry after God, without which the external rite is a mere

putting away of the filth of the flesh. The same remarks will apply to the Lord's supper. The grand thing is not the sign itself, but the cordial reception of the truths conveyed in the sign. If it be said that baptism saves as an act of obedience, I reply, that the obedience of the Christian disciple is necessary to salvation only in this sense—it is indispensable as a proof that we are already united to Christ, and, therefore, saved. It cannot be said to be necessary as a basis of salvation, without subverting the whole gospel.

These remarks bear, I think, upon Acts ii. 38. Acts iii. 19 shows (to me) how ii. 38 is to be understood. "Be converted," is there substituted for "be baptized," showing that the internal disposition is the grand thing required. If baptism is an essential, then Acts iii. 19 is not a *complete* direction as to the way of obtaining the forgiveness of sins.

I cannot subscribe to your remark, that baptism is to the believer a *divine pledge* and assurance of his acceptance, that having believed and been immersed, he is *consciously saved*. Just as in any other act of faith and obedience, the believer may hope that in his baptism the smile of his Saviour will be upon him, and that he will go on his way rejoicing. But I am not aware of any proof from Scripture or experience that such is the case in every instance. I am sure that my experience does not bear out your statement. Am I therefore to conclude that I was not a *believer* when I was baptized, and that I am still unsaved? If I take you as my spiritual guide, this is the inevitable conclusion.

I hope I shall not see reason to conclude that we are *not* at one in regard to the *meritorious* cause of salvation. Forgive me if I say, that you appear to be drawing nigh to the advocacy of another gospel, *which is not another*. I not only hold, but glory in the dogma, (as you call it) of justification by faith alone. The phrase may not be in the Scripture, but the thing is there. You did not reject the phrase until you had rejected the thing. Observe, the question is, In what way is a sinner justified before God?—*not*, In what way may we *know* that we are justified?

Compare Deut. vi. 13 with Matt. iv. 10, and Luke iv. 8— and Mark iii. 8 with Matt. xii. 4, and you will see that "only" may be clearly implied when it is not expressed. It is so (*meo judicio*) when it is said that a man is justified by faith. My proofs are Acts xiii. 38-39, Acts xvi 31, Eph. ii. 8, and the whole of Rom. iv. Does not the Apostle show, in the case of Abraham, that it is by faith, and not by works of *any sort*, (2nd verse,) that a man is justified, and that faith justifies not as a good work, (for that would overturn all his argument,) but as a laying hold of, and appropriating the righteousness of Christ. I do not know what you mean by "works of the gospel" (an unscriptural phrase, by the way), but

I am sure of this, that the Apostle sets aside *all* works when showing how a sinner is justified before God. By works of the law, you mean, I suppose, either the ceremonial law or the moral. If the former, you are mistaken in supposing that the Apostle is showing that they only are useless in the matter of justification. Rom. ii. 20-29, vii. 7-8, &c. show plainly that it is the moral law that the Apostle says cannot give life. What, then, do you mean by "works of the gospel?" Are we under a different law now from that which is usually called the moral law? Is not the law of God which our Saviour himself expounded perfect? Does it not include *all duty*? If so, "works of the gospel," whatever they are, are included in works of the law, and are utterly useless in the matter of justification. Besides, if you will turn to your Greek Testament you will find that *nomos* appears to be used often purposely without the article, "works of law" and "law" being general terms to show that works of every kind must be set aside when we ask, "How can man be justified with God?"

I have not time to make any observations on the tracts you have kindly sent. Forgive my strong language, but I must say they appear to me rotten to the very core. You have not yet, as far as I can understand, imbibed all the sentiments they contain. God grant that you never may.

Pray, pray, brother, with all your heart, that God may keep you from the paths of the destroyer. If you think me in as much danger as I think you, use the same language and I will readily forgive it.

I remain, your's truly,

HENRY LAWRENCE.

Mr. J. B. Rotherham, Wem.

NO. VII.

Mollington, near Chester, July 4, 1854.

My dear Brother, — It affords me sincere pleasure to express my conviction that you are actuated by a real and Christian regard for my welfare, and for the maintenance and extension of divine truth, in your communications to me. I do feel much indebted to you for your disinterested kindness. At the same time I cannot conceal that your last was not (to my mind) characterized by all that fairness and candor which I confidently expected to meet with in you. The sequel may show whether I have any reason for expressing such a regret.

Our discussion, at present, embraces three principal topics: — the work of the Spirit; unity of faith; and the design of immersion. I cannot avoid the impression that our correspondence is progressing to a less advantage than might have been secured, had we confined ourselves to some one of these subjects at once. As it is, I will endeavor to reply to yours according to the above arrangement.

With respect then to the *work of the Spirit* :

while it gives me great pleasure to find you admitting that "the truth is the grand instrument employed by the Holy Spirit in the illumination and conversion of sinners," I have to complain that you have not done me justice. The statement, that the Spirit "is always present with the word," whether true or false, has not been made by me. Neither have I said that there is "no naked abstract influence of the Spirit." All I said was this: — Probably you may entertain *sentiments respecting an abstract naked influence* of the Spirit, to which I could not subscribe, &c. Again: I did not take the *positive* by saying, "The Spirit of God *does* not operate upon the heart of man in illumination and conversion except by and through his word;" but simply the *negative*, "*we have no evidence*" of it. A thing may be true, although we have no evidence of its truth. It is important that you should do me justice even in such matters as these. For you must remember that you have manifested a great *solicitude* to obtain my views on this subject; evidently under the impression, that I am sadly *erroneous* in my views. You are welcome to my sentiments on any religious subject that you may please to *specify*, only please not to *misrepresent* them. If you do not enter into the theory of the Holy Spirit's work, certainly I do not, notwithstanding that I cannot consider John iii. 8, as forbidding us to *learn* whatever the Scriptures *teach*.

Yet, strangely enough, though you *cannot* enter into the theory of the Holy Spirit's blessed work, at the same time Acts xvi. 14, looks *very much like* leading you into the theory of a *direct preparatory* operation upon the heart! And Luke xxiv. 32, compared with the 45th of the same chapter, "*seems to show*" — what? The same thing? Oh, no! Nothing about that! Only that "it is right to speak of the heart being opened to the Scriptures, and of the Scriptures being opened to the heart." Well: this certainly is *conclusive*! And would it not have been equally so, if you had added — "these two verses, compared, '*seem to show*' that as it was by *talking to them* that Jesus opened the Scriptures to their hearts, so it was by *talking to them*, that he opened their hearts to the Scriptures?" My dear brother, I cannot but admire your *modesty* on this subject. Assuredly if you never dogmatize more than this, on any *theory* of the Holy Spirit's blessed work, we shall not find in it any bone of contention; much less any reason for ex-communication! As we have no *information* respecting God's dealings with dying infants, I presume we had better *say* nothing about them. The distinction between the *beginning* and the *completion* of the work of illumination and conversion is of your making. It is not for me to prove the *negative*, "that no effect is produced upon the heart without the word," but for you to prove the *positive*, "that some effect is produced upon the heart without the

word." As it is possible that this would impose upon you a difficult task, I will consent that you shall defer it until we have come to a satisfactory conclusion on the *design of immersion*.

We next come to the subject of *Christian union*. Here permit me to say, that if you had pointed out *wherein* my sentiment on "unity of faith instead of unity of opinion" is "false and pernicious in the highest degree," you would have conferred upon me a very great favor. "False and pernicious sentiments," it is my anxiety, prayer, and study, to obtain deliverance from. But certainly your judgment, "*ex cathedra*," fails to point one out here. Happy would it be, if all the professed disciples of Christ *did* repudiate the practice of imposing their *opinions* upon their brethren. Then one brother would not be requested by other brethren to withdraw from their fellowship, simply because his sentiments are not in accordance with theirs! No such request would be presented, unless it could be plainly shown that the party had imbibed sentiments seriously discordant with the plain teaching of the Inspired Volume. As it respects *creeds*, I will simply remark, that if you cannot receive the Westminster Confession without "some limitation," what reason can you have for complaining of any brother on account of his making a *larger* limitation? Again: if you take the liberty to object to some small part of the *Westminster divines*, why may not I object to some small part of the creed of *Brother Lawrence*? What I object to is the making of any abstract, systematic creed, a *bond of union* in the Christian church. No more surely is this done, than it becomes a *bond of contention*. I am perfectly willing to make my own confession or statement of religious knowledge to any one whom I may have reason to believe will be benefited thereby. But that any *fallible* tribunal should have the authority to *demand* of me a concise, systematic creed, and thus to judge me as either orthodox or heterodox on the ground of it—and to reject or receive me accordingly, I deny. Ecclesiastical history shows that such an authority cannot be vested in any erring mortal, or number of them, without engendering strifes and divisions!

Begging your pardon, my good brother, I did not send you Campbell's tract as a statement of my *own* views of the work of the Spirit. I said for *myself*, on that matter, all that was thought necessary. But you seemed to be morbidly suspicious of the *brethren* with whom I am connecting myself; and I hoped to convince you, by what I sent and referred you to, that you had no reason for betraying such fears. It gives me sorrow to find you raising such an *unwarranted alarm* about me not being able to give you *authoritative definite* information respecting the views of "the disciples of Christ," on the work of the Spirit. Did I not

say—"simply because they are conscientiously opposed to *creedification*?" Why then do you ask me to *pass*, as though, in approaching brethren who prefer the Christian Scriptures as their standard of faith and knowledge, to any human compendium, I were drawing nigh to an *awful gulf* of error and apostasy? I believe the primitive Christians would *not* have felt any difficulty in referring the inquirer to their standard of doctrine, to what they had been taught. But to my mind it is the strangest thing that the rage for sectarianism, which characterizes our day, can produce, to imagine that they would have turned to any thing else than "Paul's Epistle to the Romans," or "Paul's Epistle to the Galatians," as the case might be. Can you bring yourself to believe that their "form of sound words" would have been any other than a divinely authorized, because divinely inspired form? Indeed, my dear brother, we may rely upon it, that the simple-minded followers of the Lamb had not learned in that unsophisticated age of the church, the mysterious art of extracting from the rough ore of infallible communications, the quintessence of truth by heating them in the crucibles of fallible judgment, whether individual or synodical. The sentiment embodied in the lines you quote, we *abhor*! You must pardon me if I say, that nothing but an almost entire unacquaintance with "the Christian churches" could lead any one of moral honesty to impute to them such a sentiment. I have now read some hundreds of pages published by them, and I do not remember ever once to have met with any thing like such an idea.

We at length come to *baptism*, once more. As regards the passage under consideration, in the first instance, I cheerfully grant that my method of interpretation only shows what will become of the 1st and 2nd classes. With this thought I am much gratified: because it shows clearly, that, so far, I have not transcended scriptural limits. In my humble opinion, dear brother, Christ did not legislate for that anomalous class of modern creation, viz.: those who *believe*, but are *not baptized*. I am very certain that He in His infinite wisdom intended that every one who believed *should be* baptized. No instance, after the establishment of the kingdom of heaven by the descent of the Spirit on Pentecost; or, if you please, after this commission was given, is recorded of one solitary believer who was not baptized. Then if we turn to the developments of the doctrine of baptism which we find in the Epistles, we shall not find any intimation of the present condition, or final state of an *unbaptized believer*! When, therefore, you ask me to say what will become these individuals, do you not require of me to speak without my books—to pronounce upon *unasked* questions? But, indeed, I have never yet said that baptism is *essential* to salvation. This is another specimen of your, no doubt, inadvertent unfairness. Nor

would I think of making such an assertion, with reference to *salvation*, as you seem to understand it, that is as necessarily the counterpart of *destruction*. No one, I presume, believes more firmly in the eternity of future punishment, than myself; yet I am not at all satisfied that the Saviour here makes any allusion whatever to the eternal states of men, whether believers or unbelievers. It must be needless for me to remind you that *katakrisis* does not at all necessarily mean *damn*, in the present popular sense of the word; nor that out of 19 instances of its occurrence in the New Testament, it is only twice translated *damn* in the Common Version; and that in one of these two cases the rendering is universally admitted to be much too harsh and strong. It may, however, be news to you that the New Version to which we have before directed our attention, renders it *condemned* in this instance. But if you will consider the circumstances and design of the speaker, and recur to such similar passages as John iii. 18, and others, you will, I doubt not, concede that there is more reason for rendering it *condemned* than *damned*. Thus regarded, the Saviour directly speaks of the present consequences only, of receiving or rejecting the gospel. Thus viewed, the passage speaks immediately of no other salvation than the *present* salvation of the gospel. And then, it will not follow that, because the unbaptized believer cannot *scripturally* enjoy present salvation, he cannot in any case enjoy eternal salvation. With this understanding of our Lord's meaning, even were I to say, which I have not, that baptism is essential to salvation, it would by no means follow that he that believes and is not baptized, must be *lost*! But this position, which might so easily be perverted, I am not desirous of adopting. It is quite sufficient for me to reiterate what I have already urged upon your attention, "That Christ has, in his commission to his Apostles, associated baptism with faith as an antecedent to salvation." It is rather singular that you should put the question—"what importance does the Spirit of Inspiration ascribe to baptism?" when my letter to the Association, called the attention of the brethren to that very point. It reminded them of some six or seven important things, as ascribed by the Holy Spirit to baptism. And in it I expressed my conviction that there is no reason why we should not understand these scriptural statements in *their obvious grammatical and contextual sense*. It can hardly be the thing, therefore, for you to raise a dust, as though I desired to evade the question!

It is a pleasing relief to find that you agree with the explanation given of 1 Peter iii. 21, and that you fully consent to the proposition, that immersion "is not proper and scriptural without suitable internal dispositions." This is good: and if borne in mind will aid, materially, in coming to a satisfactory conclusion. "But," say you, "the question still returns

how is the word *save* to be understood here?" And then you advert to the well-known fact, that man is said to save himself; the minister to save himself, &c. I wonder, dear brother, that you do not perceive that these various statements respecting the causes, agents, and instruments of salvation, leave the nature of the salvation in question quite untouched. Let us suppose that a man has fallen into a well. His cries for help are heard. The neighbors are collected to his rescue. A strong cross bar, being fastened to the end of the chain or rope, is quickly let down; the poor sufferer bestrides himself across the bar, holds fast to the rope, the neighbors turn the crank, and the man is saved. In the newspapers, an account of the accident appears. The writer, developing the matter to some length, chances to say, in one place—"The neighbors saved him;" in another, "the rope saved him;" in another, "the bar saved him;" and in another, "the man's faith saved him;" or one more, "that the expression of his faith, in the act of bestriding the bar, and laying hold of the rope saved him." Several readers of the narrative get into a friendly debate about the various things that are said to have saved the man from his danger. They are agreed that the kindness and interposition of the neighbors—the rope—the letting down of the rope—and the laying hold of the rope—all concurred in saving the sufferer. But one says, "This is all true; but don't you see, it is also stated that the bar saved him?" For this the last named speaker is informed by his companions, that he has so far aberrated from their ideas of truth, and so far offended against the laws of their debating club, that his company is no longer desired. After they have "cast him out," to make him quite content with his new position, one sends word to him "why you make the bar of equal importance with the rope!" Another declares—"I cannot help fearing that you attach some merit to his getting across the bar: not that I attach any to his laying hold of the rope!" The poor heretic pleads hard that he is right. He sees and urges that, whatever they may say about it, the man's bestriding the bar is "by the narrator associated with his laying hold of the rope as an antecedent to deliverance;" and that it is expressly stated that "the bar did save him." At length one of the *literati* sends the said errorist a long epistle in which, not being able to get over the plain statement as above, he says: "It is true the bar saved him, but the question still remains, in what sense are we to understand the word 'save'?" Then comes a long dissertation upon—not the meaning of the term *save*—but the several means and agencies concurring in the sufferer's salvation! Would not an impartial person say—"What has this to do with the meaning of the word *save*?" The meaning of the term is one and the same, whether the man is said to save himself—or his neighbors

to save him—or the *rope* to save him—or the *bar* to save him. The means are various, but the end is one. Salvation means as much deliverance from the well in the one case, as the other—whether attributed to the *neighbors*, the *rope*, or the *bar*! Just in a similar way, salvation from *sin* is the same, whether it be effected by God—by Jesus—by the Holy Spirit—by the Word—by the minister—by faith—or by *baptism*! The *means* may be moving, meritorious, or instrumental; but the *end* is one, and is secured by all the means combined. Each one may not be equal in importance to the rest; but each is required in its place!

Did time permit, we might elaborate a more pertinent distinction. There are three distinct salvations spoken of in God's Word, viz.: 1st, The salvation of the body from temporal ills and dangers. 2nd, The salvation of the soul in this life from the guilt and power of sin. 3rd, The salvation of body and soul at the resurrection. We regard baptism as connected only with the second salvation, immediately; and then only as one *instrumental* cause. All your efforts to introduce *only* after faith appear to me abortive. *A may be is a may not be*. And so long as the man supposed might appropriately be said to have been saved by *favor* and not by *merit*, by *faith* and not by *works*, while "*faith*" is not at all intended to exclude the act and expression of faith in bestriding the bar; so long as by *faith* the walls of Jericho fell, and not by *works*; while yet *faith*, as opposed to *works*, does not at all exclude the simple act and evidence of faith in compassing Jericho's walls seven days: so long must I believe that, though the sinner is justified by faith and not by works, yet *faith*, as opposed to *works*, does not *exclude*, but *implies*, the act, expression, and evidence of faith, in *immersion*; and so long also must I regard your arguments to the contrary, as taking for granted the very thing that they should prove.

Such being the case you have not, as it still seems to me, anything to bear against Acts ii. 38. Strange you should think to parry this passage by Acts iii. 19. Might I not as well explain the latter by the former? I can discover no incompleteness in Acts iii. 19, when I remember that the inhabitants of Jerusalem had just seen 3000 become converted, *i. e.* *turn to God*, by faith and repentance, *in the action of immersion*! If I had not once been in the same condemnation, I should greatly marvel that you should imagine that Paul and Silas said no more to the *jailer*, than is contained in the 31st verse of Acts 16, with the 32nd verse staring you in the face.

Having defended only one half of my Scripture quotations, as to be understood "in their grammatical and contextual sense," I feel satisfied that it remains unshaken that *baptism with faith* leads to salvation, because it is *in order to* "the remis-

sion of sins," and because, in it, the believer "*seeks*" for "a good conscience towards God." If in reply to this, you will confine yourself to the *design of immersion*, it will greatly simplify our discussion. As this is the only point alluded to in my letter to the Association, you will, I cannot doubt, concede the reasonableness of this request. When you shall have pointed out wherein my views are, in this matter, *so unscriptural* as to unfit me for communion with the Ministers of the Shropshire Baptist Association, then will I renew the subject of the Holy Spirit's works; or of Christian union, creeds, &c.; or any other you may name, on which you may desire my sentiments, or may think they are erroneous; or, indeed, any subject we may mutually agree it would be profitable to discuss.

Again sincerely thanking you for your sustained regard for my welfare, and praying that we may both understand, enjoy, and teach all truths, believe me, your's very truly in Christian bonds,

JOSEPH B. ROTHERHAM.

Mr. H. Lawrence, Dawley.

NO. VIII.

Dawley, Wellington, Salop,
July 11, 1854.

My dear Friend,—It is my impression that our correspondence has proceeded far enough. I am grieved to find that you have, to so great an extent, given up those views of divine truth which, permit me to say, are the basis of all my comfort in time and all my hopes for eternity. I have sought to show a kind and brotherly feeling by endeavoring to bear a testimony for the truth, and must now leave the matter in the hands of the good Spirit of God, whose it is to lead us into all truth.

Wishing you all temporal and spiritual good in Christ, believe me, your sincere friend,

HENRY LAWRENCE.

Mr. J. B. Rotherham.

NO. IX.

Mollington, near Chester, July 13, 1854.

My dear Brother,—I am very sorry that you do not think good to carry on our discussion any further. The breaking it off at this point does appear to me, abrupt and unfortunate. I have been much pleased with many of your general views of divine truth; and, certainly, not a little gratified with several candid and important admissions which you have made; bearing, as it appears to me, directly upon the point at issue. Had we pursued our friendly debate a little further, who can tell but we might have arrived at some mutually satisfactory conclusion, with respect to the important question—What is the *design* of Christian baptism?

Reviewing the whole case as it now stands, and it seems must remain, I cannot avoid inferring, that you have found it more difficult than you at first imagined it would be, to *show* by plain Scripture and sound logic, that my views of divine truth are *so erroneous and dangerous* as to warrant the Shropshire Baptist Association in taking the step they have, respecting my letter. If indeed it be so, that your hopes and comforts rest upon *your views* of these matters which have been in discussion between us, then I cannot regret that I am not building upon such a foundation. But suffer me to add that I can do nothing but wonder how you can suppose that *I have departed from the only "foundation laid in Zion."* Thank God, it is still the language of my heart, respecting the Redeemer—*"He is all my salvation, and all my desire."* For ever blessed be His name, that I never felt so calm and joyous a confidence of being upon this foundation *alone*, as at the present time! Oh! brother, there is no comfort sweeter than that which arises from following the Lord *fully, whithersoever he may lead us.* I would not, it is true, use such strong language respecting you as you have respecting me, but I do fear that having adopted some human "*system of truth*," (like "*the Westminster Confession, with some small limitation*") you are standing greatly in your own light, as regards *full, constant, holy enjoyment*; and much in the way of the union of the Redeemer's followers. Sincerely praying for the welfare of both yourself and the ministers and members of the Shropshire Baptist Association, believe me, your greatly obliged friend and brother in the Lord,

JOSEPH B. ROTHERHAM.

Mr. H. Lawrence, Dawley.

CAUTION AGAINST SECTARIAN PRACTICES.

To the Editor of the *Millennial Harbinger*.

THE paper on "Church Edification," No. II. which appeared in your excellent *Harbinger* for March last, pleases me uncommonly well. From several papers which have of late been given in your periodical, I have thought that I have learnt the unwelcome fact, that the churches of the Reformation in America—at least in some instances, and with the sanction and encouragement of men connected with them, whose names cannot be mentioned but with the highest respect—are gradually re-adopting measures for raising a ministry which, in years gone by, those justly distinguished leaders of the Reformation condemned with the utmost degree of severity, as every way unadapted to secure the desired end, and above all, as being without the warranty of New Testament precept and example.

You may think it rather strange, dear Sir, that a person connected with churches which practice the plan of forming a ministry by means of collegiate training, should make complaints on this head; but let me assure you that I do so less because of its inconsistency with professions and practices exhibited in commencing their reforming career, than because I desire and pray that the churches may be kept free from the mal-practices of the various religious denominations, towards which, in this and many other important matters, they have heretofore professed to stand in a relation of entire antagonism.

My objection to the alleged practice, I need not say, that you will construe to arise from any under estimate of the value of an accomplished education to persons in general, or from supposing it to be without special advantage to religious teachers, evangelical and pastoral, in particular. No! would that I possessed one-half of the literary and scientific attainments acquired by many of the denominational ministers while at college. I doubt not that I should be a far more successful Bible student than I am at present, and might probably command much greater public teaching ability than, with my present amount of general learning, I can dare to claim.

My objection to college education for the ministry, is not an objection to the general or biblical learning—supposing the latter to be genuine—there imparted and obtained. It may rather be stated as follows:—Ministers, in the times of the apostles, were selected by the churches from among themselves; or, in the case of evangelists, by the apostles on the recommendation of the brethren—as was Timothy: and they were so selected on account of suitable qualifications for their respective offices and several posts of duty at the time when the selection was made; so that they had at once to commence their labors. Their fitness was well known by their fellow-members, having been manifested and matured by the then prevalent practice of mutual exhortation in the church.

We have no grounds at all, that I can perceive, for opining that the persons so chosen belonged exclusively to the better educated classes of Jewish or Gentile converts, any more than we have for supposing that none belonging to those classes were comprehended as "*fruits unto Christ*" of labors in the gospel. Some of all classes were converted. Some of all classes so converted gave proofs of qualifications for ministerial offices. This, I suppose, will be allowed to be indisputable—at least, by all church reformers with whom most of the readers of the *Harbinger* would care to fraternize. What, then, renders it necessary now that a course of college training be undergone, avowedly to qualify a class of persons who are not qualified without it, and concerning whom it is altogether a matter of doubt

whether they will become qualified with it? Or in case of acknowledged qualification, why interpose a lengthened term of academical study, involving the resignation of a person's secular calling, and a corresponding loss, *pro tempore*, of his services for Christ to the church of his membership, and to the world "lying in wickedness" around that church? In the one case, is it designed, out of the aggregate of persons so trained, to secure for the benefit of the churches such of their number as shall, at the close of their educational course, be found in possession of the requisite abilities? If so, these can be distributed among the churches only by adopting the stipendiary plan, which will involve the consequent disadvantage of compelling recourse to the repudiated one teacher practice: for of the churches which can furnish adequate means for supporting one minister, it will very rarely be found that any can support more than one; while that numerous class of churches which are too poor to provide the maintenance of a minister, must lie at the mercy of three evils, namely:—they must either remain without public teaching, or have it provided for them at the expense—involving, in some measure, the evil of extraneous control—of churches possessed of more of this world's goods than themselves; or they must form engagements with persons who, having passed through a collegiate routine, continue scarcely less incompetent for ministerial duties at its close, than they were at its commencement. I make this last statement quite unsarcastically, and because it is a well known fact, that a considerable proportion of dissenting students—not to mention those of our English state-church—leave college to settle as Christian teachers, only to experience what it is to live on a starveling income, to produce a feeling of dissatisfaction in their hearers, and to cause spiritual desolation in the communities over which they preside. These men may be far from being destitute of either piety or learning. They may be capable of filling almost any sphere of secular usefulness, and might adorn the gospel in some less prominent sphere in the church; but having been ill-advised, they have mistaken their calling in giving themselves wholly to the work of church teaching. I trust, for their own sakes and for the sake of

the churches, Mr. Campbell and his friends in America, will be very careful to avoid doing any thing calculated to throw as a burden on the cause of Primitive Christianity a class of such educated incompetency.

The churches of the Reformation have heretofore encouraged the practice of mutual exhortation, in pleasing contra-distinction to the still prevalent, but effete and monopolizing custom of teaching and exhorting by proxy, through one individual; but if they now intend to look for a supply of ministers to colleges and institutions, how can it be expected that that primeval practice will be able to maintain its ground? For it will only be natural, after the churches have learnt to sanction the college training plan as admissible and right, that they should prefer as ministers, persons especially educated to be such; and that, consequently, mutual edification should be allowed to fall into desuetude, as a then needless practice, and less adapted than the other to advance their spiritual interests.

These remarks, dear Sir, have proceeded on the assumption that Mr. C.'s education plans are nearly identical with those pursued by the dissenting bodies in this country. If they are substantially different, and aim rather at raising the standard of education among the brethren of the Reformation generally, to insure by that means, that the ministry shall be educated too, many who sympathize with the reform movement as well as myself, will be glad to hear that such is the case. But I must say that, as one anxious for the purity and efficiency of the churches, and convinced that the *modus operandi* of the Reformation brethren has, hitherto, been in the main according to the instructions of the Book of Statutes, I have felt somewhat concerned lest justly revered men of God should be mistaking their way in this matter.

Please, dear Sir, kindly to excuse my troubling you with this communication. That the Head of the church would grant abundant blessing to his Zion, and that all grace may be multiplied to yourself as a Christian, a teacher, and an editor, is the prayer of your's respectfully and affectionately,
JABEZ WALL.

ITEMS OF NEWS.

OUR VISIT TO RHYL.

In the month of August last we had the pleasure of visiting the increasing and somewhat popular village of Rhyll, North Wales, about thirty miles below Chester, where we enjoyed, with a portion of our family, the advantages of

relaxation and sea-bathing. On Lord's day, the 6th of August, we were invited by the minister of the Congregational chapel, to preach in the meeting-house newly erected by that body of Christians for the accommodation of visitors. No church, at present, has been organized in the village, and the congregation,

therefore, was composed of persons belonging to various denominations of Christians. In accepting the invitation we of course expected perfect liberty to preach what we believed to be the truth. We selected as the foundation of our discourse Matthew xvi. 13-20, the verses appearing to be divided into three topics. First, the various opinions entertained by the disciples and the people concerning Jesus, in his person, teaching, miracles, and associates. "Whom do men say that I the Son of Man am? And whom do you say that I am?" This portion of our remarks disposed of, we proceeded to inquire, secondly, what is comprehended in the confession of Peter, "*Thou art the Christ, the Son of the living God,*" noticing his name, character, offices, and relationship to God and man, with the reconciliation he had made for man's redemption from ignorance, sin, guilt, and death. Thirdly, what is necessary on the part of the sinner, in order that he may be made the partaker of all this fulness of love and compassion manifested on his behalf. The Apostle Peter was entrusted with the keys of the kingdom of heaven—he was to open the treasures of forgiving love to Jew and Gentile. By referring to the 2nd chapter of Acts, we learnt that they preached Jesus as the resurrection and the life, and that by his name the forgiveness of sins, the enlightening and sanctifying power of the Holy Spirit, and the hope of eternal life, were to be obtained. On the part of the sinner faith, repentance, and baptism, and an entire consecration to the Lord, were demanded by the first heralds of the cross. In the ardor of the mind, and forgetful, for the moment, of the position we occupied, the passage referred to in support of our argument was repeated thus—"Repent, or reform, and be immersed every one of you into the name of Jesus, for the remission of sins." At the conclusion of this passage, a gentleman—a visitor, as we learnt afterwards—rose and charged us with reading the Scriptures falsely, stated that they were Congregationalists, and proposed that we be requested to leave the pulpit. Another gentleman, also a visitor, seconded the proposal, asserting that such doctrine should not be allowed to be uttered in a Congregational chapel! A third gentleman rose to support the two former, and then we proceeded to reply. The term *immersion*

was offensive to those who had interrupted the speaker, but in this respect we were supported by authorities to whom even they must pay deference, for Doddridge, Henry, Watts, Scott, Wesley and a host of commentators, all conceded the point that immersion was the original mode of baptizing; whilst the Apostle Peter settled the matter that it was for the remission of sins. We went on to show, that baptism was so understood by all the disciples of Jesus, when the Christian system was first propounded to the world. At this part of our reply, the three gentlemen already referred to, with about twenty others, left the chapel. After a few words further illustrative of the truth, we concluded our remarks, and the congregation dispersed.

We cannot dismiss this subject without observing, that so far as we know, nearly all the Congregational ministers of Great Britain admit that immersion, administered to an adult or an infant, is valid baptism. So, also, in their view, is sprinkling or pouring. Now why show hostility to what is admitted to be acceptable in the sight of God? The Scriptures recognize but *one* baptism, but these parties allow the validity of *three* modes of baptism. There is one general rule by which, without any knowledge of the original, we may satisfactorily arrive at the true mode of baptism. Let any inquirer insert in those passages of the New Testament which speak of baptism, the terms *sprinkle* or *pour*, and in no instance will he make common sense. We intended to have held another meeting in Rhyl on this matter, but circumstances requiring us to leave the following Tuesday, the effort was not made. Could we only gain access to the assemblies of the people, as did the primitive proclaimers of the gospel, thousands would be led to believe and obey the truth in its simplicity and purity. J. W.

WIGAN.

We are happy to say that Brother Rotherham has arranged to visit Wigan and Leigh once a month. On Lord's day, the 3rd, he delivered three addresses, two in our meeting-place and one in the Market-place. On concluding the exhortation, a young female arose, confessed her faith in the Lord Jesus, and requested to be baptized. After an-

swering such questions as the brethren thought good to ask her, she was forthwith baptized. On Wednesday I accompanied Bro. Rotherham to Leigh: in the evening he spoke in the disciples' meeting room to the brethren and a few friends. I returned to Wigan on Saturday, and was happy to hear, that after their meeting on Thursday evening (in Wigan we hold meetings on Tuesday and Thursday evenings) other two made the good confession, and were immersed. May they be preserved blameless to the coming of our Lord Jesus Christ.

G. SINCLAIR.

OBITUARY.

CATHERINE SINCLAIR

fell asleep in Jesus on Lord's day, the

19th of September. It is more than twenty years since she first joined the Baptist church in Kirkaldy, and twelve years since she joined the disciples in the present Reformation. During this period she has been well known to the brethren in Fifeshire, having, for a long time, held their Lord's day meetings at her house in the village of Leslie. While in health she delighted to speak of the love of God and of the Saviour, and the hope of being for ever with the Lord sustained her to the end, through much pain and bodily affliction. Sister S. nobly fought life's battle under many difficulties; but her toils are now over, and we mourn not for her as those who have no hope. "Blessed are the dead that die in the Lord." J. LYND.

CONCLUDING REMARKS.

SEVERAL manuscript articles, as well as sermons and pamphlets, have very recently come to hand, respecting the prospects and developments of the kingdom of Christ, more especially in relation to the frequently debated question, whether his reign on earth will be personal or spiritual, pre-millennial or post-millennial. So many antagonistic opinions, originating doubtless in sincere and conscientious inquiries after truth, are presented in these documents, that we find it extremely difficult, if not impossible, to select papers on both the theories that would prove satisfactory or edifying to our readers. The volume noticed on page 466, from the pen of B. C. Young, presents both the theories advocated in a more methodical form than could be conveniently adopted in the pages of a periodical. We may, however, express our own conviction, that the reign of Messiah is *now* both spiritual and personal, and will continue to be so for ever. To Him who is omniscient and omnipresent, all places and persons are ever present. With Him light and darkness are alike, for "He is the same yesterday, to-day, and for ever." His saints will be changed, but He is immutable. When this glorious change has been accomplished by the fiat of the Infinite, the political laws which some assert will be established by the Saviour, will no longer be needed: the supreme and only law will be that of love, for God is love. "He that dwelleth in love dwelleth in God, and

God in him." What more than this can be required as the consummation of human or divine happiness? The association of mortals and immortals, partial or complete, during what is termed the millennial age of the church, put forward with so much dogmatism by some writers, is nowhere hinted at in the Bible; and, to our thinking, the theory is based on principles incompatible with the nature of man and the laws of spiritual being. The locality of Messiah's residence, for anything we know, may hereafter be changed; but his glory and supremacy never! Human nature, in him united with the divine, is invested with all authority in heaven and earth. When he comes again, it will be in the glory of his Father, of the holy angels, and in his own glory. We conclude, then, that the spirituality and personality of his government or reign is now and will ever be the same, whatever may be the locality chosen for the more immediate administration of his love and worship.

We have this month presented our readers with an Address on the "Millennium of Labor," which will probably not be very popular with some parties. We wish some good brother in Great Britain or the United States would favor us with an Essay on the Millennium of Love and Obedience, pointing out the means whereby we might obtain for these principles universal prevalence amongst men.

J. W.

NOVEMBER, 1854.

REQUIREMENTS OF CHRISTIANITY PERSONAL.

THE first thing to be noted in reading the Scriptures, is the importance they assign to every individual of the species. The Bible is the only book in the world that separates the individual from the race, and gives him a position and responsibility wholly personal and direct. In other works and systems, man, taken as a single being, is a mere means—a part of a whole—and his highest end is to contribute to some general result. But in the Bible, the individual is regarded as an end within himself—as accountable for his life, for the discharge of duty—as susceptible of forming a distinct original character, and of unfolding a distinct individual destiny. In political philosophy, the individual is lost in the multitude; and therefore, the sense of responsibility is lost, or confined to so narrow a sphere, as never to quicken the mind and make it act for itself. But Christianity separates the individual from the multitude. It places a man on an eminence altogether peculiar. It teaches that destiny, the greatest interests of eternity, depend on individual thought and action; and that a man is to work and form himself with a direct reference to this truth. It teaches that the Supreme Being is infinitely desirous for the moral perfection of every rational creature—that Christ died for the individual as much as for the race—and that every one has an unspeakable interest in the present dispensation of the gospel. It teaches that God listens to lowly thought, and is well pleased with the most secret devotion—that acts of humanity done in obscurity, are specially regarded in heaven; and that the secret thirst of the individual mind for purity and righteousness, shall be gratified by Him who searches the heart and tries the reins of the children of men.

The truth now stated is simple, yet by no means understood. The world has been accustomed so long to the contrary doctrine, society has so long practiced on the principle that a man belongs to the multitude as a limb belongs to the body, that he was made to serve others, and particularly to serve public opinion, that the real position assigned him by Christ fails to make its true impression. It seems to be almost impossible for us to shake off the bias of early education, to rid ourselves of the impressions of habit, and to resolve to act on our own individual responsibility, regardless of the consequences. Still I love to contemplate the Bible view of man. When I look at history, I see the individual trodden down, held in bondage to kings and priests, robbed of self-control, debased in his own eyes, made a tool in the hands of tyrants, and forced to minister to others at the sacrifice of his own purity and virtue. But when I read the Bible, another view opens before me. I see the individual brought to sight—elevated in his own eyes as of more worth than outward nature—solemnly penetrated with the soul-quickenning thought of personal duty, righteousness, and immortality—inspired with a benevolence which can suffer joyfully in doing good to others, but who dares not serve others at the expense of the eternal law of justice and right-doing. In Christianity I see a supernatural and divine system, whose end is to elevate the individual to think and act for himself—to make him superior to the great masses of his race—to liberate his mind from the bondage of outward conditions, from political restraints, from the force of habit and public opinion—to take him out of the hands of society, and place him in his own hands, to be guided by his own best reason and his own conscientious perceptions of truth and duty.

Jesus Christ came to teach religion. He did not come to collect around him

the rich, and idle, and curious, and of these to form a sect. He did not come to originate a speculative philosophy, or to found an outward empire. "My kingdom," said He, "is not of this world." Neither does it come "by observation, for behold the kingdom of God is in you." The kingdom of God consists "in peace, joy, love, righteousness, purity, and uncorruptness." It is a spiritual, moral empire of truth. It is the liberated soul, expanding under the comprehension of truth, growing in pure lofty virtue, and holding fellowship with God through ties of moral principle and sympathy. It is the presence of the Divine Spirit of truth in the human soul, harmonizing the intellect and moral sentiments, giving not the emotion of fear, but the spirit of moral power, of a sound mind, and of unbounded love. Jesus Christ has nothing to impart to His disciples except His own spirit, His own mind, His own moral character. The gift of moral excellence, of virtue, of goodness—there is nothing else to be expected from the hand of God, because this is His own grandeur, and it constitutes the richness of the universe.

In the sermon on the Mount, that great Epitome of the Gospel, I recognize the truth now stated. There I learn that all happiness, all glory, consist in humility of spirit—in penitence, meekness, hungering and thirsting for moral perfection or righteousness—in a merciful disposition, in purity of heart, in peace-making, in standing up for truth when truth is persecuted, in a solemn discharge of duty in the midst of peril and suffering. The same great truth is set forth in the conclusion of that memorable discourse, where everything is made to depend on obedience to the words of Christ. God heeds not what we say, but what we do. He heeds not what we have, but what we are in the inward parts. He searches the heart, and there He finds our true value. By the hearts of men, He ascertains who are His children. It is not by earthly church-books that God knoweth the members of Christ's body. It is by what is in a man—by his thoughts, and spirit, and deeds. God's book of *remembrance* teaches who is good and who is bad.

The idea of the church has for many ages tended to obscure the true religion of Christ—to merge it into forms and ceremonies, and rob it of all spirituality. Men began at an early period to form an outward kingdom of the converts of the Christian faith. They sought to give to the church a prominence, a distinctness of organization, a system of administration and an outward authority, that should awe and subdue the world. Men have endeavored to maintain the faith and morality of the Gospel by outward power, by forcing obedience, by pains and penalties. In this attempt at what is impossible, the many were subjected to the few—the individual was lost in the multitude who composed the church, and was forced to minister to the power and whims of those whose ambition had gained the supreme command. There is not a sadder page in human history than that which records the attempt to organize an outward kingdom of the disciples of Christ. Here it is that I see dungeons dug, fires kindled, engines of torture applied to the human body, and scaffolds erected to subdue the sense of individual responsibility, to restrain the right of thought, and the supremacy of conscience; to make tools of the less favored members of Christ's body, and to force them to serve man instead of God. For more than a thousand years, the ecclesiastical power of Europe was an instrument of oppression and tyranny, only equalled by the guillotine of France—that symbol of atheism and terror. The church was a great empire of blood and crime. The few bright spots that appear during one thousand years, are the feeble efforts of a few pure spirits who dared to stem the current, and to reassert their sense of individual duty in

thinking and acting for themselves, in view of their final accountability to God. It is needless to mention their names, for what now are earthly names? They were driven from their homes and their families, loaded with epithets of depravity, excommunicated from the church, so called—poor, naked, whipped, tortured, burned alive. But from the jails, scaffolds, flames, and torturing engines, their expiring voices proclaimed their solemn regard for the highest dictates of reason and conscience, for their own individual responsibility; and thus, in horrid deaths, they exhibited the fundamental truth of Christianity—“*It is better to obey God than man.*”

In later times, when political governments had taken from the church the power to commit murder, a fierce sectarian spirit organized itself into a church power, and whipped its victims with the public execration. It has long been the custom of ecclesiastical bodies to punish by rendering a man odious, by branding him with the name of heretic or “factionist,” and by organizing public opinion to destroy the character and influence of public men and religious societies. A large party, skilfully organized, commanded by talent to deceive and misrepresent, can as effectually destroy a man as the Inquisition. Only let a few leading men condescend to circulate simultaneously, in distant communities, a well gotten up slander, so as to brand a man with ugly names calculated to move the deep-seated prejudices and passions of a people, and he will find that his influence is destroyed, and the ears of the public as completely shut against him, as though he were a criminal. How were the best men excommunicated from the different sectarian establishments only a quarter of a century ago, and by the united voice of a few leaders rendered as obnoxious to the public as the Mormons are now? The cry of the populace is dreadful. How many hypocrites has it made? How many murders has it committed? How many good men has it destroyed? I distrust a popular clamor, whether of the world or the church. I dare not receive it into my mind, because generally such are the signs of injustice and oppression. I look back, and see Jesus expiring amid the vociferations of a frantic populace, and all along down the stream of time I see executions conducted on similar principles; and from so many historic facts I am forced, except in a few cases, to sympathize with the weak and down-trodden. I had rather give the outcast my tears, than to mingle in a public festival of triumph over the fallen condition of him who had erred, but for whom there was no mercy. I had rather sympathize even with the wrong-doer, than join in exaggerating his faults, in robbing him of all friendship, of the means of support, and thus to open wider before him the path of ruin, and light it more and more with the fires of hell. The public needs no sympathy—but the down-trodden, the erring, straying, dying soul—O! it requires sympathy to gain self-composure, to reflect, to repent, to seek the face of an offended God.

Thus the attempt to make an outward empire of the disciples of Christ, never failed to become an occasion of oppression and a means of persecution. The more I read the Bible, the more I observe human nature, the less I believe in church organization, as that term is now applied. In the beginning of the gospel, I do not read of the Apostles organizing a church, and giving it a definite system of government. The disciples, at first, were of one heart and one mind, and they naturally flowed together; and the Apostles appointed them teachers of the oldest and best informed, who ruled by humility, through truth and the spirit of love. The collecting of believers into a worshipping assembly, in primitive times, was not effected by the Apostles. It was a natural result of their faith and piety. It sprung from a law of our nature. No one can lock up any

strong feeling in his bosom. And least of all can the religious feeling be separated from society. It will seek expression, it will go forth in joyous sympathy and attach itself to others. In this way it gains strength, acquires confidence, and rises into absolute sovereignty over the life. By this means it sways others into harmony with itself, and helps to carry them forward in the truth and love of the gospel. But yet there is no precise system of government, no exact form of administration sketched in the New Testament. In the Old Scriptures, I see a precise form of government, an exact administration, first through Moses, then by Judges, Priests, and finally through a line of Kings. But not so in the better covenant. Here I find that each member of the family is a priest, a king, and ought to be, a teacher of truth. I find a perfect equality—a simple brotherhood of equals, a simple association of believers, whose bond of union is the faith or facts of the gospel, and whose end is moral improvement and the propagation of the Christian religion. The bishops of a primitive church were simply teachers of the new religion, whose authority was exercised through truth and the spirit of love. They educated their converts in the morality of the gospel. Their power was moral, not arbitrary and foreign. They cultivated acquaintance with the church—they sympathized with all, taught all, and by a law of our being, exercised a vast moral influence over the congregation. But still there is no organization, no definition of exact powers to be exercised by the bishop. He is a teacher and instructor only. He is not a king, a spiritual magistrate, a Pope, or an absolute ruler. His great duty is to teach, to reflect the moral sympathy of the congregation, to aid and comfort those who are weak or afflicted, to reform the imperfect by awakening in their souls contrition for sin, and a more fervent love of virtue, and to *lead*, not to drive the flock into green pastures. In order to rule, or what is the same thing, to guide the church, he must be humble as a child, filled with the spirit of love, and constantly exercise the warmest human sympathy.

It is most unfortunate that the idea of "ruling" suggests to our minds the thought of arbitrary sway. The idea of ruling in the New Testament, is only another name for moral or spiritual influence. This is the noblest form of power. It springs from an intellect illuminated with truth—from a heart, the depth of whose affections have been unsealed, and consecrated to the work of doing good. This sort of power gives life and health to all minds on whom it operates, by bringing them into sympathy with itself, by breathing into them a new consciousness of duty, of the worth and dignity of right doing. And this is the only power legitimately known to the church. The bishop ought to be its representative. What a work does the office of a Christian bishop present! What a task and responsibility does it enjoin! Let no one touch this position who is engaged in a secular enterprise, who is a trafficker in the wealth and merchandise of this world, whose farm requires his daily superintendence—who is thirsting for riches; for if he do, he can hardly escape moral contempt. A worldly-minded bishop, who studies thrift instead of the Bible, who is growing rich through the arts of modern business, who is better known by his talent to make money than his intelligence in the things of a pure religion, is unfit to touch the great moral interests of any brother or of any community. Such an one will never fail to be inflated with his office, to seek influence through the flesh, and make his power an instrument to resent private insults and personal inattentions, which his self-esteem may lead him to imagine have been offered him by his brethren.

But I cannot longer dwell on this topic. I say again, in the New Testament I find no minute legislation, no arbitrary power, no exact form of government

laid down for the church. The church is the simplest form of association—an association of equals, knit together by the indissoluble ties of love and affection. I am aware that what I have written may subject me to censure. I beg only to be understood. I oppose a definite form of church government, because such form is not laid down in the Scriptures—because in order to reach it we are compelled to proceed on speculative grounds to establish the foundation, by reason instead of the Word of God. I do not oppose order in the house of God. I would cherish the thought, and urge it on all, as a solemn duty whose violation is a monstrous sin. But I oppose making the church an outward worldly empire, and lodging in it a power to crush even the feeblest. In every age men have sacrificed themselves to church power. It has been as universal an idol as any other, and it has drenched the earth in blood. It brought forth the Man of Sin, and filled the world with abominations. I fear and dread power when lodged in the hands of fallen imperfect beings. I know its tendency, its disastrous and mournful effects on him who exercises it, and those on whom it is exercised; and consequently I cannot ask God for a better blessing on the church, than to ask Him to prevent His children attempting to lord it over each other. The very spirit of religion is opposed to any absolute sway being held by any man or set of men on this earth. The greatest man in the kingdom of God is he who is most childlike—more ready to obey than to command; whose power is in his intelligence and virtue, in his meek and quiet spirit—in his solemn consecration to works of goodness and truth. One such man is worth a thousand nominal elders, whose one idea is to rule by arbitrary sway their brethren.

Thus the idea of the church for many centuries has operated so as to destroy the importance and responsibility of man as an individual. It has merged the disciple into a school, and made him an instrument, instead of an end. It has robbed him of his individuality, of his free agency, of the supreme dominion of his own conscience, and made him labor for a joint result, rather than for his own personal perfection in virtue. Hence his creed has been carefully written out for him before he was born; the precise government to which he must submit has been specially framed for him, and his religion made up for him like his clothes. If he demur, if he refuse, he is branded with heresy, and persecuted through life as a felon.

Nature is divine—is older than the gospel, and the foundation of the gospel. By creation man is an *end* and not a means. He is an ultimate being, made for his own true individual perfection. This is the grand idea of nature and revelation. Hence each one is addressed by the Bible as responsible to God. The gospel claims the personal attention, faith, and obedience of every man. Whatever, therefore, wars against man's true individuality, against the unconstrained exercise of his reason, his conscience, and his entire liberty to act in conformity to their voice, ought to be calmly yet resolutely resisted. It makes no difference whether this species of usurpation originates in society or in individuals, it ought to be opposed with every honest energy, because it is a deadly foe to religion and all real goodness.

All the claims of Christianity are personal, and must be met through personal effort, through the action of an unbiassed understanding, perceiving and choosing the right as a sacred and inviolable duty. When I look into my own mind I find that I know right from wrong, that in spite of myself I approve of what is right, that I have a thirst for what is perfect in morals, that I desire a better companionship than the earth affords, that I long for immortality and perfect blessedness. I find that I am in and of myself a perfect intellectual and moral system

—and when I read the Bible I discover that these moral principles of my soul are addressed, fed, called out, developed, through the adaptation of the great moral agencies of the Christian religion. I find that God only requires me to become a good man—to attach myself to Him through faith in his Son as my Saviour and the great exemplar of all righteousness. I find that the Bible calls me, not to a mechanical, servile imitation of Jesus, but to a comprehension of his Spirit, to a rational sympathy with his mind, to feel as he felt the obligation of the immutable law of right doing. Christianity proposes nothing unnatural—but on the contrary, proceeds in sweetest unison with nature, to develop and perfect the noble intellect and heart of man. It proceeds to make us share the divine nature, by imparting the Divine Spirit of truth, integrity, fortitude, patience, and a sublime trust in God, that triumphs even over death, and makes the soul superior to pain and terror.

Truth alone is the authority of God. He seeks no other sway over the minds of his rational offspring than that which springs from the understanding and choice of religious truth. And truth is not an arbitrary foreign power. It is a power *homogenous* with the human mind and the human heart. It is an object of the soul—and when once comprehended, becomes a part of our spiritual being. Truth cannot be forced upon a man. It cannot be given him as a garment to clothe the body, or as water to quench the thirst. To receive it is to exert the best faculties of the mind—the reason and conscience. To feel its obligation is to acknowledge the authority of the living God; and to obey it is to serve Christ acceptably, and to be united in spirit with all pure beings.

But a man can only obtain religious truth through a careful and candid exercise of his reason. We have the Bible it is true, but the Bible must be understood through much patient study. Others may aid us in arriving at the truths of Revelation, yet the work is chiefly our own. Hence I again repeat the fact, *The requirements of Christianity are strictly personal.* To be a Christian implies a great deal. It implies that truth is enthroned in the understanding and affections—that it is moulding the thoughts and moral feelings after its own glorious image of perfection—and that the life is issuing in sound and beautiful forms of virtue. It implies that God has become a practical reality to the mind, that from the sublime conception the mind is receiving perpetual aids to its enlargement and stability, and that it is joyfully resting in Him for the inheritance of stability. It implies the reception of a new consciousness from the lessons of Jesus Christ; the inspiration of a lofty, unbounded sentiment of love, and the calm resolution to suffer in the defence of a righteous cause, and to follow the dictates of conscience at any price and at any sacrifice.

Christianity is a system of truth, and hence we are told we must worship in spirit and in truth. God is to be seen only through the operation of our own spirits exerted on the glorious traces He has given of himself in nature and revelation. He is not an object of the senses. Truth is the glorious presence of the living God—the image of his essence. Through it we approach and worship Him. We cannot worship God by merely loading his name with epithets of greatness; by attempting to flatter him, or by presenting to his ear the cold, heartless admiration of religious cant. The name of God contains every thing that is great and glorious in the universe. It ought to quicken our minds to the most vigorous spiritual action—it ought to call forth our best and highest gifts in approaching as living realities all that is good and excellent. It ought to attach us to right doing in bonds never to be severed. It ought to give us inward freedom and power—power to subdue our lusts, power to stand erect in

seasons of trial and peril, power to relinquish every object of pleasure, and even life itself, rather than swerve from the simple task of faithfully doing our duty.

But in order that the gospel may have this effect, it is essential that a man separate himself, in thought, from his race, and contemplate his immortal destiny singly. He must be able to appreciate the end and aim of his being as a child of God, as a perfect intellectual system, made to be great and glorious. He must feel his individuality, his accountability, his capacity for virtue, for happiness and for suffering. He must look upon his own adaptations to the present state, and by the light of testimony trace among the intimations of his own spirit the germs of immortal growth. He must take his seat at the feet of the Great Teacher, and in the honesty of a virtuous intention, strive to comprehend the lessons of religion. Here on this lowly seat he must make a willing sacrifice of the pride of the human heart, of human approbation, of consecrated systems of divinity, and following the light of his lesson, resolutely take up his cross and follow Christ in the service of truth.

I close this essay with the same thought written in the first paragraph. The Bible is the only book in the world that separates the individual from society, elevates him to a consciousness of his real value, and imposes on him the restraints of a personal obligation. It is better to obey God than man; call no man on earth your Master, for one is your Teacher, even Christ, and all ye are brethren. This is the great fundamental, all-comprehensive truth of the Christian religion. I would teach the necessity of keeping this truth constantly before the mind, of studying it profoundly, knowing as I do its immense value in forming a great and excellent character. Let every one guard the thought of his individual being, of his personal responsibility, and while he mixes with society, religious and civil, as a member, keep from losing himself in the social compact, and thereby of becoming a mere instrument to accomplish the purposes of others. Let every one look to God and to himself, and fearlessly follow the light of his most deliberate conviction of truth. Let him estimate himself in the relation he sustains to time and eternity, by the divine love for him in the gift of Jesus Christ. I read the value of a human being in the awful scene of the crucifixion—in the blood-sealed promises of immortality and imperishable life. In the sublime offices of the Son of God in heaven, as man's High Priest and Intercessor, I see a noble and satisfying evidence of the worth and dignity of the human soul. What fearful testimonies has God given to man's importance, not in the few years of earthly life, but as an immortal being, capable of heavenly raptures and enduring delights! Oh! it is enough to make a man look up to the highest heavens, and rejoice with joy unspeakable and full of glory! It is enough to make a man cast away every restraint but duty, and with a faith gathering fresh accessions of strength as time rolls away, to stand nobly in the service of the eternal and immutable God. Man needs the quickening power of Christianity—he needs an Almighty Father in whom to trust, and a better life for which to hope, amid the sorrows and sufferings of the present state. He cannot consecrate himself to so noble a work as that of developing his high capacity for pure, divine virtue. It is a task worthy the struggles of a life time, because to gain virtue is to enjoy the best blessing of God, and to rise into fellowship and communion with Jesus Christ. It is to be pervaded with the life-giving Spirit of God—to be guided by the Divine Presence—to be qualified for companionship with spirits who know no sin, no tears, no strife. In that land of delight the wicked cease from troubling and the weary are at rest—and the noble soul, redeemed from moral evil, enters on an endless and blissful career of honor and true dignity. J. W. C.

ELEMENTARY VIEWS.—No. III.

THE most profound, lofty, and sublime principle of action known to all the tribes of earth, is bodied forth in the sweetest monosyllable in all the dictionaries of human speech. That mysterious, sublime, and beautiful formula of an idea or principle, is our soft, sweet, soul-stirring monosyllable, LOVE. The glorious, awful, self-existent Jehovah, is the *subject* of that soul-stirring, ennobling, and enrapturing *proposition*, of which love is the *predicate*. GOD IS LOVE.

The creation, the whole creation, is but its finite representation. It is but one sublime, indestructible delineation and embodiment of its Divine charms and attractions. All the melodies, harmonies, and ecstasies of the universe originate and terminate in Love. It is the *Alpha* and the *Omega*, the *Beginning* and the *End*, the *First* and the *Last*, of all being and of all blessedness.

To its activities and energies, the heavens owe all their splendors—the earth and its tenantry all their happiness. The fruit of God's Spirit, in all its details, is but the habiliments, and adornings, and transports of LOVE. The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance. Against all these, or any of them, no law was ever enacted in heaven or earth.

Whence, then, emanated moral evil, sin, death, and hell? Aye, that is the question on which many a philosopher, in aim and purpose, has stultified his reason and sacrificed himself. There is no beginning nor ending to an infinite line, and yet we can never see the one nor the other. We must admit it, or become fools. Hence, none but a fool can either think or say that there is no God; and yet, no man is so wise as to form one conception of a being that never began to be, and that can never cease to be. Because something is, every man must believe or think that something always *was*; for, as we delight to say, nothing could not possibly give being to something. True philosophy and reason, therefore, fall upon their knees and worship Him "that *was*, and *is*, and *evermore* shall be;" from whom all things began to be, and by whom they continue to be, from everlasting to everlasting—God. This is the only solid basis for faith, reason, and religion. Other foundation of reason, religion, science, or art, can no man lay.

Theists, deists, and all religionists, have yielded too much complaisance and respect to the atheists, and sceptics, and infidels of the present day. There is no man so void of reason, and so little entitled to respect, as the man that denies the being and eternity of the ineffable Spirit called Jehovah. We cannot take one step in science, learning, or religion, without not merely the concession, but the acknowledgment of one infinite, eternal, immutable Jehovah. The Hebrew poet shows himself to have been taller than any philosopher of all antiquity, when he dared to affirm, "From everlasting to everlasting"—"From eternity to eternity," thou art God! A *circle* has no beginning, middle, or end, and yet it encloses the whole science of mathematics. A *point*, without any magnitude, is its *centre*; a *line*, without any breadth, is its *circumference*; and a *universe* in motion, without beginning and without end, is its *area*.

A fool, but no one else, can say there is no God. And a man who has seen a Bible, and denies its origin and its inspiration, is entitled to the same diploma. Soul-sleeping and soul-dying are such chimeras, that no man, within the circles of sanity, has the courage to avow. For proof, he has not an atom of the universe. No man ever found a soul asleep, much less a *dead* soul. A DEAD LIFE! What a chaos of words fill the brains of many of our magniloquent boasters of science—*only so called*!

"Spirits in prison" in Noah's Ark, in Hades, or in the reveries of a day-dream, are the genuine phantasmagoria—the true *Jack-o'-Lantern* of magical divinity. And yet, no age has been without it since men strayed away in the wanderings of an empty and deceitful philosophy, that casts theology into the candle-mould of bald fanaticism, or tries the truth of the Bible by the broken rule of paralyzed reason and Unitarian logic.

There are certain elements of all the compounds of the universe. No one element, abstract and alone, can sustain any form of life known to man—vegetable, animal, spiritual, angelical. Atheism has no ideal God, theism has no real God,

polytheism has a universe or imaginary planetarium since Copernicus was born; and yet, not one of them has the first attribute of Divinity, in the pure ideal conception of cultivated reason.

When, then, we speak of the elementary principles of Christianity, we must take some oil in our lamps, enter into the secret chamber of the Divine presence, prostrate our imaginations in the dust, bring our passions into abeyance, and our spirits into a devout, and humble, and spiritual communion with THE INCARNATE WORD, and through him lift up our thoughts and our souls to Him that is the Uncreated Fountain of both light and life, and who has promised his Holy Spirit to them that ask him with an humble, contrite, and adoring heart. Thus we shall as surely find it as we are sincere and as God is true.

There is but one grand central, attractive, and radiating idea in every celestial system in God's creation. That idea gives name to the whole system. In *Theology*, God alone, in his nature, personality, and attributes, is the Alpha and the Omega.

In the *Christocracy*, or in the theory called *Christianity*, Christ himself, the anointed and consecrated official of Jehovah, in the work of redemption, is himself, personally and officially, the Alpha and the Omega.

Jesus is the Greek representative of Joshua, or the Divinely commissioned Saviour, that brought Israel out of the wilderness, across the Jordan, and who gave to them the land of promise. *Jesus* represents the Divine and human person of the Hero of our redemption, and *Christ*, his holy unction and official majesty as our Mediator and Intercessor. Hence, then, the first great lesson in soul-redeeming Christianity, is to turn our eyes to the GREAT APOSTLE and HIGH PRIEST of our salvation, and to *attentively consider him as God manifest in the flesh; anointed with the plenary possession and inspiration of the Holy Spirit as Emmanuel, and "as justified by the Holy Spirit" in all his pretensions.*

Thus must we dig deep into the sub-soil of our humanity, before we can find a sure foundation for the true temple of true religion. The majestic oak that lifts its branches nearest to heaven, strikes its roots deepest into the earth. It is not *reason*, but the want of it, that makes any man an infidel, a Unitarian, a Sabellian, a Free Thinker, or a mere *Tennessee Baptist*; though, like Mr. Graves, he might imagine himself to be the Magnus Apollo of a million of readers.

We have long since shown, by an extended induction of particulars, that all *systems are circles*; and, therefore, there is but one central idea in any system of politics, religion, or morals. In each and every sect of Pagandom, Mohammedandom, and Christendom, there is but one central thought, differential from all others; and that differential thought, be it a great thought or a little thought, is the centre of that system—the centre of its attraction and its radiation. Its charms, its power, its glory, its intrinsic worth are found in that one idea.

In this view of the subject, what a meagre kernel is in the nut of most of our Protestant sects. *Papist* has but one infallible *Papa* for its magnet. In the first family of *Papa*, separated from the Greek Patriarch, there are seven etymological children and six etymological grand-children; and such a set of squalid sucklings and noisy brats, no man can describe.

But to keep within the circle of Protestantdom, and to make the subject familiar and interesting to all my readers, I will select Episcopalianism, Presbyterianism, Congregationalism, and Methodism, and only ask, What is the *doctrinal*, religious, or moral difference, beyond the simple *formal polity*? They may have different philosophies of portions of Christianity called doctrines, but these are held in abeyance by the common magnetic power of the *polity*. They are very charitable on the subject of the doctrine and the speculative philosophy of the scheme; but touch not the holy ark of the covenant—the *polity of our dear mother*! *She is a good, kind, generous, sympathetic grandam!*

There is but one exception, else it would be a universal rule. The *Baptists*, (yes, the *Baptists*, whose name is now in imminent peril)—I say, "the Baptists and the Congregationalists." Their church *polity* is essentially the same. The by-laws are mere gossamer. The old "*mode and subject of baptism*," is the Alpha and Omega of the huge gulf between Simon Pure and Pure Simon. Settle *baptism*, and where are the pyramids and ramparts of their respective Zions? There is not a wreck behind. On what a slender thread now hang the destinies of mo-

dern Christendom! Like the "Tennessee" Baptist, (I do not mean Mr. Graves, but the *Tennessee* Baptist,) it perishes when the river is dry. In heaven it has no locality.

Morality, the legitimate fruit of religion, like the elements of piety, is also immutable in its essence or nature. "Love thy neighbor as thyself." Show that kindness to him which you would have him show to you in similar circumstances. Do to all what you would have all to do to you. This is the sum of the matter. All parties agree in this law, save some editors of newspapers.

It would be worth, not a million of dollars or pounds sterling, but a million of souls, to settle the great corner-stone—the sub-basis of Christian union, communion, and coöperation in Christ's visible formal church. It must be done, and all the so-called Christian philosophies, theories, dogmas, or doctrines, which have babelized Christendom, must be repudiated, whether true or false, for two good reasons—God never commanded them, the Lord never enacted them, and mankind cannot understand them. Here and there, once or twice in a hundred years, you may find two men that can measurably understand them in all their windings, and radiations, and ramifications, from the throne of God to the farthest domicile in the last circle of our habitable earth. Has our Heavenly Father based the salvation of a world, for whom Christ died, on such a contingency?
A. C.

HOME EDUCATION.

IF education be neglected by parents at home, it is almost vain to expect any great progress of their children at school. Children look up to their parents as the greatest and best of the human race. And the longer this illusion of parental perfection remains unbroken, the more secure will the parent be of impressing his own character upon his posterity. Home education, let me here remark, should be not only intellectual, but physical and moral. The faculties of body and mind should be developed in the best possible manner. And this may be supposed to be the peculiar anxiety of every well-meaning parent. Every father, who loves as he ought his sons and daughters, must experience intense anxiety for their intellectual and moral elevation.

But how are we to contribute in the highest degree to such a desirable consummation? To the solution of this question the present paper shall be devoted. The fancied perfection which children always attribute to their parents, is the lever by which their elevation may be effected. Children can see no better object of imitation than those whom most of all they are impelled, by the instincts of their nature, to look up to and love. Whatever, therefore, is observed by children to be an especial object of pursuit, whatever is most highly prized by the parents, will be, must be, exceedingly interesting to the children. But it must be an object of *real* interest, if he would secure the attention of his children. For the penetrating simplicity of childhood will see through false pretences with surprising perspicacity. It is of no *good* use to act with hypocrisy in the presence of children; for they will much sooner learn to copy the deception, than to appreciate the benevolent design of the pretender.

But it is not enough that the parent sincerely desires the advancement of his *children*; he must show them that intellectual and moral culture is something which he wants for *himself*. That it is the object of his being to cultivate the higher faculties of the soul. And this can be made manifest in no way more advantageously than by a sincere and persevering effort on the part of the parent to promote his own improvement, in connection with, and subsidiary to, the improvement of his children. To trust entirely to the common school teacher the task of giving the rising generation habits of thought, is an error of so great a magnitude, that, were it not so common, it would be set down as an absurdity, worthy only of the dark ages. I would not be understood as undervaluing the labors of this useful class of citizens; but the thought I would impress is this, that their labors, however well intended and faithfully performed, must be comparatively unavailing, if not seconded by the influence of *home* instruction. When the best efforts of a teacher are met by a stoical indifference on the part

of the student, of what avail are all his labors and anxiety; particularly when he is sure that this indifference is but a transcript of the feelings of the parents. When home is careless of education, we can expect nothing of its children, but stubborn, unconquerable idleness at school. Such children will fail to learn—not because they are deficient in capabilities, but because their parents have set before them an example of indifference to intellectual improvement.

The father wishes his children well, but unfortunately he has been in the habit of thinking his own education finished when he left school; and when the pursuits of wealth and pleasure, with all the clashing interests of the business of life claim his attention, he forgets that he needs any farther improvement for himself; and only looks forward to the time when his sons will be efficient as himself in the engrossing business of money making. His children are sent to good schools, but the teacher tells him they do not learn. "What can be the reason?" cries the astonished father. The fault is first of all attributed to the teacher; the child is transferred to another school, with the same result. The child still does not improve—not because he has not the ability to do so, but because his parents have failed to set before him an example calculated to incite to intellectual improvement. They cannot see the reason why their children's heads should be turned after plays and frivolous amusements, to the utter loathing of books and study. The secret of the whole matter is this: that children watch their parents, while as yet parents little suspect their ability to do so. They watch to find out what is the great leading principle of their parents' actions: happy for the child if he discovers in his parents a love for the pure and truthful—for intellectual advancement and elevation of character; for this being the case, he can hardly fail of feeling a strong desire for self-improvement. And when once this desire has taken possession of the young student, the parents' labor is nearly accomplished: he may then with safety be consigned to the care of a faithful instructor. But before this desire becomes the ruling sentiment of the heart, it will be found, in the highest degree, dangerous to commit the education of a child to any teacher, however laborious and careful, without the constant supervision of the parent. But when the student feels that his education is in his own care, that money will not buy it, that it is something he must labor for, and obtain for himself: then we may safely conclude that the advancement of such student is a matter of absolute certainty.

An objection may be here raised, that there are many intellectual men whose sons have never reached mediocrity. This is true, but let us search for the reason. Such men are too much absorbed in their own studies to pay any attention to their children. They are glad to push them off upon the care of some stranger, who may chance to be their instructor, without giving themselves the trouble of even knowing the studies in which their children are engaged. Such men may, indeed, be called intellectual, but their's is a perverted intellect. They have not used their understandings for the attainment of the highest good. They rob posterity of treasures of greatness, which they might have transmitted in the improvement of their own children: for every educated man is an ornament to the age in which he lives.

Let us then begin the education of our children at home; let us foster the minds as well as the bodies of our offspring, and the result will be an advancement commensurate with our best efforts.

B. U. W.

TEMPERANCE.—There is a very instructive story on this point, the produce of those Eastern lands where men are temperate both by the influence of the skies and also by the influence and character of their religion—false and mistaken as it otherwise is. It is told that a certain poor sinner was doomed to commit one of three great sins, and had his choice which he would fall into. The first sin was murder; the second was something very bad, though we cannot now remember what; and the third was to get drunk. The poor sinner, left to his own weak judgment, ventured on getting drunk, as being, in appearance, free of the atrocious character of the two other crimes, and perhaps being to his taste not wholly abhorrent. He got drunk, and then committed the other two crimes as accompaniments to that of his own choice.

THE CHRISTIAN MINISTRY NOT A PRIESTHOOD.

NO. III.

NO PRIESTHOOD REQUIRED FOR THE OBSERVANCE OF THE RITUAL INSTITUTIONS OF THE CHRISTIAN CHURCH.

CONNECTED with the consideration of the apostolic commission, is the question—What ritual observances are actually enjoined under the Christian dispensation? One of these, the right of initiation, is specified in the commission, "Teach all nations, *baptising* them in the name of the Father, and of the Son, and of the Holy Ghost." Now the rite of baptism formed no part of the divinely-authorised institutions of the Jewish priesthood; nor was even the corresponding rite of initiation into the Jewish church (the rite of circumcision) performed by the priesthood.

The rite of circumcision was a much older institution than that of the Jewish priesthood; nor, when the latter was appointed, did Aaron or his sons receive any commission to interfere with its performance. It remained, as it was before, a domestic and not a priestly rite. It was discharged in the dwelling of the parents of the child, not in the temple of worship. Its administration was entrusted to the father of the child, or to whomsoever, as more skilful than himself, he might choose to employ.

The rite of baptism, moreover, had been previously administered by John, who, though he was the descendant of a priest, had yet never himself entered on the discharge of the office, nor was even accustomed to visit the Temple. He was in the wilderness until the time of his showing to Israel, and then appeared to the multitude which thronged to his baptism, not in the vestments of a priest, but in the rough garb which had been worn by the ancient prophets.

That he who was descended from a priest, and legally entitled to claim his consecration, and officiate in his course in the temple, should make no pretensions to the office, but appear in another character, seemed itself to indicate that the early priesthood was now waning to extinction—that among the ministers of that Saviour, of whom John was the herald, the office was to have no existence. The injunction of the baptismal rite, then, involves no argument for the necessity of a Christian priesthood to administer it, since neither its perform-

ance, nor that of the corresponding rite of circumcision, was ever connected, by divine appointment, with the office of a priest.

The only rite which they anywhere tell us they were commanded to enjoin, was the Lord's Supper. And nothing can be more simple, or foreign from the pomp of priestly rites, than this institution, as it is presented to us in the New Testament. The repeated references which are made to it, not only exclude altogether the notion of a priest and a sacrifice, but they do not even suppose the existence of any *authoritative* official administration. It was delivered to the disciples, in their incorporation as a church, to observe—not to those who sustained office in the church to administer. That at its celebration the officers of the church would preside and superintend its arrangements, would become a matter of course, and be essential to its being discharged in all respects decently and in order.

But, then, the duty of its observance is not so connected with their ministerial work, as with the responsibility of the whole church over which the Holy Spirit had made them overseers. The obligation to set forth Christ crucified in the preaching of the Word, rests upon the ministers of the church—the obligation to show forth the Lord's death till he come, in the observance of the supper, rests upon the members of which each individual church is composed, and appears to be one interesting and important part of the design contemplated by their Lord and Master in their incorporation.

The First Epistle to the Corinthians is inscribed "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Connect this—keeping in view the persons to whom the Epistle is addressed—with the declaration which is given in the 11th chapter, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took

bread : and when he had given thanks, he brake it, and said, Take eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come" (23-26.)

In exact accordance with this passage will be found the references to the Lord's Supper which are contained in the Acts of the Apostles. It is invariably represented as a rite observed by the Apostles; never as officially administered to them. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread (Acts ii. 41-42.) A distinction between the two rites, in the mode of participation, is here clearly marked. Baptism was administered to them: the bread of the Lord's supper was broken by them. Of the former they were the recipients: the celebration of the latter was their united and cheerful performance. At that bright opening of the Christian era, when the stupendous facts of redemption were fresh in every individual's personal recollection—when impending civil commotions loosened men's minds from their worldly occupations, and rendered precarious any continuance in their earthly occupations—when the exciting influence of miraculous occurrences was daily felt—when apostolic simplicity and fervor breathed in the ministry of the word—when copious effusions of grace came on the disciples with refreshing influence from the presence of the Lord—their minds were so occupied and absorbed by spiritual things, that every day was a day of holy and joyful celebration; and the house of every believer furnished a table, at which some portion of the church could assemble and enjoy the cup of blessing in the communion of the blood of Christ, and break bread in token of their communion in the body of Christ.

"And fear came upon every soul, and many wonders and signs were done by the apostles. And all that believed

were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts ii. 43-47.)

There is another reference to the Lord's supper, given in connection with a visit which the Apostle Paul made to the church at Troas. He waited at this place until the first day of the week, because then, in pursuance of their usual custom, the disciples came together to break bread. If any peculiar importance had been attached, at this period of the church, to the official administration of the elements of the Lord's supper, it would surely, in some way or other, have been indicated on this occasion, when the ministry of an apostle is described in connection with its celebration. But what is the plain fact of the case? His participating with the disciples in the supper, is not omitted by the inspired narrator. Had it been, each individual might have derived his own inference, varying with the theory upon the general subject which he had previously received. But it is recorded, and in the same terms which are employed to characterize the ordinary celebration by the disciples themselves. "They came together to break bread;" and, "When he was come up again, and had *broken bread*, and eaten, and talked a long while, even till the break of day, so he departed" (Acts xx. 11) Whatever distinctions he possessed in office and gifts, at the supper of the Lord he stood not apart from the disciples as more holy or privileged than they; but was among them as one of themselves—practically recognizing the relation which they sustained to him as brethren, members of one family, and united by the same spiritual ties to one common and glorious Head.

If anything more were necessary to disconnect this part of the Christian ritual from the work of a priesthood, it would be found in the fact, that the corresponding rite of the Jewish church was, like that of circumcision, a domestic, and not a priestly rite. The Pass-

over, as well as circumcision, was instituted before the priesthood was appointed. After it was appointed, no injunction restricted to those who discharged its functions the right of killing the paschal lamb.

Though when the people were led into the possession of the land which had been promised to them, the feast could be celebrated only at the place where the sanctuary of worship was established; yet the lamb was not presented upon the altar, but upon the table of each household, in its own settled or temporary dwelling. No portion of it went to the priest, but each domestic party feasted upon its own victim; and if anything remained from it at the conclusion of the supper, it might not be left till the morning, but was to be consumed in the fire. It was immediately after he had eaten of the Passover with his disciples, and at the same table on which the paschal lamb had been placed, that the Saviour instituted his own supper. The bread and the wine were to supersede the lamb, and to be visible memorials of the dying love of our departed Lord—of Christ, our Passover, who was sacrificed for us.

And the ejection of the priest, and the reduction of the altar to a table, explodes that masterpiece of human ingenuity and effrontery, the imposing fiction of transubstantiation. For if there be no priest to effect the marvellous transformation, the elements must remain, as the apostle describes them to have been, even after the Saviour's giving of thanks—the *bread* which we eat and the *cup* which we drink—evidently so to the eye, and demonstrably so to any who will submit them to the test of a chemical process.

Should we be told that the reductions of reason and the evidence of the senses, on a subject so sublime and mysterious, must be alike rejected; and that the doctrine is proposed to faith, and upheld by the plain declaration of our Redeemer, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you"—we answer, That those who take this declaration literally, must place themselves on a level in understanding with the blind and carnal Jews, who were offended with it; that those who take the words sacramentally—who suppose that they refer to the bread and wine

of the Lord's supper, must be prepared to admit that no individual was or could be, when they were delivered, nor for a considerable period afterwards, in the possession of life; that none of the twelve, not even Peter himself, was in the possession of life.

They must be prepared to admit that none of the promises of life which the Saviour had hitherto given had been, or could be fulfilled; that the great purpose for which Christ came into the world, which was to give life, had as yet, in the case of no individual, been accomplished—*because, as yet, there was no such thing as the Lord's supper in existence.*

This sufficient and palpable reason entirely excludes the *sacramental* meaning which the words have been supposed to involve. It was impossible that they could refer to an institution which then was not in being, and about the intended appointment of which not even a hint had been given. More excusable were the Jews, who took the words literally, than are those who, understanding the *chronology* of the New Testament, take them sacramentally. They libel the Saviour's character as a teacher, and nullify his grace and faithfulness as a Redeemer. If their interpretation of the words be a true one, every gift which the Saviour had previously conferred must have been withdrawn, and the declaration which he delivered must have been an inexplicable riddle, which no creature then in existence could by any possibility have made out. They must have been taken metaphorically and spiritually, as referring to truth of which Christ is the substance, and on which, by coming to him, the soul must daily feed; and then will there be found in them, according to his own assurance, spirit and life. Experiencing their quickening influence, we shall feel under them as Peter did when he heard them; knowing nothing about a sacrament in them, we shall come to Christ with powerful emotion, saying, "Lord, to whom shall we go? Thou hast the *words* of eternal life."

On the ritual observances of the church, as specified or involved in the commission given by the Redeemer to his apostles, we have sufficiently enlarged, to show that there is in them no affinity with priestly rites; as in the commission itself there is nothing to countenance the claims of a Christian priesthood.

(To be continued.)

ENERGY.

"The longer I live in the world, the more certain I am that the great difference between men, the great and the insignificant, is *energy*—invincible determination; an honest purpose once fixed, and then, *victory*! This quality can do every thing that can be done in this world; and no talents, no circumstances, no opportunity will make a man without it."—GOETHE.

I BELIEVE that most men, especially the young, expect too much from, and depend too much upon circumstances. In early life, it seemed to me a very hard case that I must earn every dollar to be expended in educating myself, and I looked upon the sons of affluence with envy; but now, in taking a calm review of the past, I see clearly that the severest labors and trials of my life have been most profitable to me. It has been my misfortune to experience too few of them. I believe it to be a fact, confirmed by experience and observation, that what are usually deemed adverse circumstances, are in reality most favorable to the development of individual character. We see striking proof of this in the history of nations—as in the Jews, Greeks, Puritans, &c.

Yet, with these facts before them, we see multitudes of men pining and complaining about their circumstances, and folding their hands in idleness. The greatest blessing that could possibly come upon such men, would be *real adversity* enough to wake them up and compel them to bestir themselves.

Men are naturally lazy, and when in easy circumstances are very likely to keep easy. Necessity alone will arouse them to the highest degree of activity. How many sit quietly down in the lap of circumstances, to be dandled on to success or failure, with as much complacency as if Omnipotence itself had put them there, and was holding them there! Omnipotence does no such thing, but *one thing* it has done—it has endowed the human mind with powers to mould and fashion the ordinary circumstances of life as it will. He who will not exercise these powers, will be the sport of circumstances. He who will, may stake out his own road in life, and travel in it.

The teacher needs a strong and abiding faith in this power. He does not work upon material substances, where the same method will answer a thousand times, and one triumph will suffice for a life-time; but upon mind—subtle and variable, ever subject to new influences from without and new impulses

from within. Every hour it may require a different treatment and new appliances. To meet it and manage it, in these ever changing phases, he must be awake and active. He must manage it, or be managed by it. In order to progress up the stream, he must row, and row lustily, too. When he gets tired of this, and concludes that it is more agreeable to lie on his oars and float down with the current, he will not need to look or listen long, before he will see the foam of the rapids, and hear the roar of the cataract below him.

There is no hope for such a man. The best thing for him, is to get ashore as soon as possible. Without a figure, the teacher who has not the nerve and the spirit to grapple with difficulties, and to devote himself, soul and body, to his work, had better step out of the profession, for failure and disgrace are before him. The teacher who lacks energy, may be conscious of some defect or fault in his school, such as a want of thoroughness or of system, and may shrink from the difficulty and labor of reforming it. He may sit down with the feeling that he is doing well enough, and it is not worth while to introduce any disturbing element to ruffle the waters, even though they be a little stagnant. Why, man! arouse yourself! What *should* be done, *must* be done—and *you must do it*. Your pupils are looking on, and will go and do likewise. Let them see you undertake with steadiness and energy *whatever* is essential to the highest success of your school, and let them see you accomplish it too, even though difficulties rise before you like mountains, and they will be stimulated by your example to undertake and perform the severest tasks. If you add to this the force of a teacher's authority, you have the best possible stimulus at your command to arouse the indolent or encourage the timid. If your pupils are accustomed to see *you* grapple with difficulties thus, they will certainly be more likely to do it. If *you* take every thing easily on the well-enough principle, they will often find it very convenient, to take *you* as a *model*.

Well-enough is a bad word anywhere, but a most mischievous word in a school-room. It is really more to be dreaded than "*I can't*," for "*I can't*" has a definite meaning and an opposite, but *well-enough* is neither one thing nor another. It is skim-milk of life, and awfully blue at that. You may heat it, and cool it, and churn it, and it is skim-milk still. The cream is not there. *Well-enough* leaves a farm half-cultivated, a work of art half-finished, a subject half-investigated, a lesson half-learned, and a rogue half-whipped. Banish this word from your school. Let it find no place either with teachers or pupils. *Perfection* is *well-enough*, and nothing short of it.

Again, suppose a case of disorder or viciousness arises which requires nerve and promises difficulty, there is then a special demand for *energy* and *firmness*. The teacher may be strongly tempted to shut his eyes to the fact or to the evidence of its enormity, and pass around it, leaving it unpunished to breed more mischief and to stand as a bulwark, behind which rebels may thereafter entrench themselves. Such shrinking and slackness is consummate folly. Do not delude yourself with the thought that it will be easier to let it pass. Meet it coolly and promptly, and do in a single hour what, if neglected, may cost you weeks of annoyance, and in the end, your authority over your school. This pretending not to see mischief is an acknowledgment of your own weakness or irresolution, which pupils are not slow to discover. In every calling, human life is a series of toils and struggles or a miserable failure. Since the voice of man's offended Creator uttered the stern decree, "By the sweat of thy brow shalt thou eat thy bread," no man may fold his hands in idleness and float listlessly down the stream of life with impunity. Thousands have tried it and have lived to lament their folly, in want, disgrace, degradation and wretchedness. Our health, our happiness, our inward peace, our purity of character, our external necessities, and all that is valu-

able and ennobling in intellectual and moral acquisitions, imperiously call on us to obey this decree of heaven. The happy man is the toiling and energetic man. The successful man is the energetic man. The poor sluggard, who will not plough by reason of the cold, shall beg, and have nothing but destitution and wretchedness. It is a monstrous mistake that inactivity is happiness—that there is more enjoyment in evading toils and struggles than in meeting them. Oh, man! it is not so easy to cheat the Omniscient One. Success is the child of energy. Every young man should expect to accomplish great things, if he possess patience and energy. He must inevitably rise to eminence, if steadily and resolutely he devote himself to a complete performance to present duty. There is no *perhaps*, no uncertainty about it. No more certainly will an edifice rise to completion by laying stone after stone upon a sure foundation, than a young man to eminence in his calling, by devoting himself, day after day, and year after year, to a complete performance of the duties of that calling. What though his acquisitions be limited?—an indomitable energy will collect together and garner up the vast treasures of knowledge which lie around him, ever accessible to persistent toil. What though his station be obscure?—there are delectable positions, high up the mount of usefulness and honor, waiting for the man who has sufficient energy to climb to them. What though difficulties block up his way?—untiring energy will remove them. It has led an army over the Alps, spanned an unknown ocean, made a glorious land of a gloomy wilderness, and broken the shackles forged by the strong arm of oppression. It has made men of humble origin leaders of armies, champions of freedom, and rulers of nations. In the beautiful words of our poet, "This quality can do anything that can be done in this world, and no talents, no circumstances, no opportunity will make a man without it."

We have no assurance that the blessing of Heaven will ever rest upon an enterprise to christianize the heathen of other countries, while we are neglecting those in our very midst.

The more the wonders of the heavens are contemplated, the more do they declare the glory of their Maker, as well as his omnipotence and benevolence.

THE FELLOWSHIP.

To furnish the Lord's table, to feed orphans, help, in some cases support widows, and to send the gospel to the unreconciled, requires money. Serving God has always been attended with cost, and in a dispensation where love to God is estimated by love to man, and love to man, not by words but deeds, we reasonably expect a treasury, and well-defined regulations for replenishing it. Neither were the Jews left to their own caprice: a tenth of all their increase was set apart for one specific purpose, and numerous were the demands for meat, drink, and other offerings. Under the Apostacy, extravagantly wild have been the practices of a legion of sects. Sometimes money is obtained by the sale of indulgences and relics—then by collecting at the bayonet's point state levied imposts, and despoiling the widow of her furniture or Bible to satisfy the collectors of church-rates. In other directions the houses consecrated for worship produce a handsome income by parcelling out sittings, and, as at theatres and other worldly institutions, regulating charges by the position and finish of the pew, putting behind the door, or in inferior places, the brethren of low degree. While the Apostle preached the gospel, taking nothing from the Gentiles, the moderns use all available arts to loosen the purse-strings of the unconverted, and shame them into giving by begging sermons and *public* collections: the infidel meanwhile confirmed by the selfish exhibition, charges upon Christianity a want of love and solidarity.

Under the reign of heaven these unsightly vagaries have no place: the church replenishes its treasury, not from the coffers of the world, but by its *weekly* free-will offerings. Of the first church it is recorded, "They continued *steadfastly* in the Apostles' doctrine, the *fellowship*, the breaking of the bread, and the prayers," (Acts ii. 42) which prompts the inquiry, What is the fellowship? Dr. Johnson defines it "companionship, consort, equality, partnership, joint interest company, fitness and fondness for festal entertainments, with goods prefixed, that rule of proportion whereby we balance accounts depending between divers persons having put together a general stock." WALKER, with other meanings, gives "associa-

tion, equality, partnership, and an establishment in a college with share in its revenues." Consequently, some care must be taken as to its import in any particular place, and in order to learn the apostolic sense, it will be requisite to consider its root, and attend closely to the connection in which it stands. The Greek in Acts ii. 42, rendered fellowship,* is *koinonia*, from a root signifying "common," "belonging equally to more than one." To "communicate; to share;" "to have in common;" "to cause to partake; to impart; bestow;" are primary meanings attached to words of this family, and standing before *koinonia* in Wahl's Greek Lexicon of the New Testament. Other meanings in the same work are, "community, fellowship, society, participation, communion, and communication (imparting of benefits)." Returning to the English, the definition best expressing the general import of *koinonia* will be "*partnership*," or "*joint interest*," comporting with its root in Greek, which is, "*common, belonging to more than one*;" and also expresses "*participation*," which occurs among its first meanings, and may be proven to be its import by substituting "*partnership*," "*joint interest*," "*participation*," wherever *koinonia* occurs in the original.

King James's translators have rendered *koinonia* fellowship, communion, communication, and often contribution and distribution, as in Rom. xvi. 26, and 2 Cor. xi. 13, which justifies the following remarks:—

"It is most evident, from the above specimens, that the term *koinonia* imports a joint participation in giving or receiving; and that a great deal depends on the selection of an English term, in any particular passage, to give a particular turn to the meaning of that passage. For instance, 'The right hand of contribution,' would be a very unintelligible phrase. 'The contribution of the Holy Spirit,' would not be 'much better.' Again, had they used the word contribution when the sense required it, it would have greatly aided the English reader. For example (Acts ii. 42),

* BURKETT, on this word and verse writes, "Mutual assistance which they gave and received, a communication of free distribution to the necessities of each other."

'They continued steadfastly in the apostles' doctrine, in the breaking of bread, in the contribution, and in prayers,' is quite as appropriate and intelligible; and there is no reason which would justify their rendering Rom. xv. 26 as they have done, that would not equally justify their having rendered Acts ii. 42 as we have done. In Rom. xv. 26, the context obliged them to select the word contribution, and this is the reason why they should have chosen the same term in Acts. ii. 43. The term fellowship is too vague in this passage, and, indeed, altogether improper: for the Jerusalem congregation had fellowship in breaking bread, and in prayers, as well as in contributing; and as the historian contradistinguishes the *koinonia* (or "fellowship," as they have it) from prayer and breaking bread, it is evident he did not simply mean either communion or fellowship as a distinct part of the Christian practice or of their social worship.

Attending "*steadfastly*" or unremittingly to breaking the bread, amounted to the observing that ordinance *every* first of the week; and thus the Lord's table being spread *every* Lord's day, the fellowship or contribution to the treasury of the church was attended to as a stated part of the Christian religion and worship, the writings of the Apostles making no reference to any other method of obtaining the pecuniary means always required.

It has been frequently shown, that the Apostles taught "the same things" in all the congregations, and that the Gentiles became "followers" or imitators of those who "were first in Christ Jesus in Judea," consequently all the primitive congregations attended to the fellowship every first of the week. To the congregations in Galatia and Corinth Paul gave plain direction concerning the contribution, stating its object, and, as more fully seen in the correct translation by Dr. Macknight, implying the abiding character of the institution—"On the first day of every week let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come there may be no collections" (1 Cor. xvi. 1.) Here are noted—first, *the time*, "every first day of the week; second, *the manner*, laying something by itself, putting it into the treasury; third, *the measure of the offering*, "according

as he may have prospered;" and, also, *the universality*, "let each of you." Of the congregation in Macedonia, the Apostle wrote, "For to *their* power I bear record, yea, and beyond *their* power *they were* willing of themselves; praying us, with much entreaty, that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints." And further, "But this *I say*, he that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver. And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in every thing to all bountifulness which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*."

We have already stated that the apostolic writings afford no other means for producing pecuniary supplies, and that the entire expenditure of each congregation, whether for the poor or the gospel, should be furnished by its fellowship*—all pecuniary assistance to needing members being included under the one, and the expenditure for meeting places, printing, travelling, and sustaining proclaimers, being placed under the other, as arising from giving publicity to those glad tidings which are the power of God unto salvation.

Of these the *poor* have the *primary* claim. To neglect the destitute, and think to make converts by supporting preachers, is the vice of the apostasy.

* The right of individual members to distribute of their substance in other ways, is not here spoken of; our remarks referring to the expenditure of the congregation, as such.

The fellowship embraces the gospel, and is well applied for its propagation, whenever the needing ones of the flock are not neglected as a consequence. That the fellowship of the congregation was for the spread of the gospel, may be inferred from the testimony of the Apostle John, in his epistle to the elder Gaius — "Beloved, you do faithfully what you perform for the brethren and for the strangers. These have borne testimony to your love in the presence of the congregations, whom if you help forward in a manner worthy of God, you will do well. Because (mark this), for his name's sake, they went forth, receiving nothing from the Gentiles. We ought, therefore, to entertain such, that we may be joint laborers in the truth." Paul also received support from the congregations—"Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed *other churches*, taking wages of them to do you service. And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking in me, the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself"—which use of the fellowship is intimated in the Epistle to the Phillippians, obscured by the common version, but plainly given by Dr. Macknight. "I thank my God upon every remembrance of you, always in all my prayers for you all, giving thanks with joy for your contribution for the gospel, from the first day till now; having this very confidence, that he who has begun a good work among you, will continue to perfect it till the day of Jesus Christ. As it is just for me to think this concerning you all, because you have me at heart, both in my bonds and in the defence and confirmation of the gospel. You are all partakers of my gratitude." *Koinonia* being in this text rendered contribution.

Thus did the congregations of the Lord, by attending to a divine institution, amply meet all requirements, and produce even from unbelievers the exclamation, "See how these Christians

love!" After the removal of the Apostles, the fellowship was not the first thing to yield to the corrupting influence of those who "thought to change times and laws." Thus when a description apology was addressed by Justin Martyr to the Emperor of Rome, this institution was deemed too important to be unmentioned, as seen by the following:—

"On Sunday, all Christians in the city or country meet together, because this is the day of our Lord's resurrection, and then we read the writings of the Prophets and Apostles. This being done, the president makes an oration to the assembly, to exhort them to imitate, and do the things they heard. Then we all join in prayer, and after that we celebrate the Supper. Then they that are able and willing, give what they think fit; and what is thus collected is laid up in the hands of the president, who distributes it to orphans and widows, and other Christians, as their wants require."

Let us then say that—

"Pure religion, and undefiled, with God, even the Father, is this: to take care of orphans and widows in their affliction, and to keep one's self unspotted from the world" (James i. 27.)

"But to do good, and to communicate, (*koinonia*) forget not; for with such sacrifices God is well pleased" (Heb. xiii. 16.)

"My brethren, do not hold the faith of our Lord Jesus Christ with partial regard for persons.—Now if there enter into your synagogue a man having gold rings on his fingers, and with splendid clothing, and there enter likewise a poor man, with sordid apparel; and you look on him that hath the splendid clothing, and say, Sit you here honorably; and to the poor man, Stand thou there, or sit here at my footstool: are you not, then, partial among yourselves, and have become judges who reason wickedly? Hearken, beloved brethren: has not God chosen the poor of the world—rich in faith, and heirs of the kingdom, which he has promised to them who love him?" (James ii. 1-5.)

D. KING.

He who declines prayer in the day of prosperity, will not find it easy in the day of adversity.

Christianity proposes nothing unnatural, but develops and perfects the intellect and heart of man.

JUSTIFICATION BY FAITH ALONE.

A FEW days since I was endeavoring to show a zealous "preacher" the importance of teaching and acting with the most scrupulous and exact conformity to the *Book*: when he replied, among other things, that the Great Teacher had declared that those who are not so correct as others, shall not, therefore, be excluded from the kingdom; and that he must content himself to take a lower place than myself. Indeed, he seemed disposed to congratulate himself on his willingness to take the lowest place—to be, or to be esteemed, "*the least*."

This led me to inquire into the true import of Matthew v. 19, &c.—Whether any one living in the violation of even the least commandment, (*so esteemed*) or he who teaches others to do so, can have a place in the church (*a*) of the Messiah?

This is, assuredly, a matter of no small importance in our day, surrounded as we are by so many who live in violation of certain divine commands, which they have been persuaded to regard as being less in importance than others; and by many who so teach as well as do—having the presumption to divide the laws of heaven into essentials and non-essentials!

Dr. Campbell has given us, perhaps, the most exact translation of the passage, as follows:—"Whoever, therefore, shall violate, or teach others to violate, were it the least of these commandments, shall be in no esteem in the reign of heaven." If this translation is accepted, the conclusion must be, that such an one, being in no esteem in the judgment of the Great Head of the Church, can have no place in his church or kingdom. Parkhurst is less decisive: his words are—"shall be of little or no value or esteem in the church of God." Whitby says, "He shall be unworthy to be reckoned one of the members of my kingdom." Doddridge says, "He shall be accounted one of the least and unworthiest members of the church of the Messiah, and soon shall be entirely cut off from it, as unfit," &c. Locke says, "He shall not be at all in the kingdom; as it is interpreted in verse

20, He shall in no case enter into the kingdom." Nor is this eminent philosopher and theologian singular in interpreting the phrase in the 19th, by that in the 20th verse. But it is unnecessary to add to this list of critics to show, even from this text, that *the disobedient have no place in the church of God*; although it may be, that such are disobedient only to those requirements which *they esteem* least in importance.

The readers of the *Harbinger* have been well instructed "in the doctrine of the Christ," (2 John, ix 10) and know, full well, (what so few are willing to admit) that the "one faith" is, that "Jesus is the Messiah." Locke, in his "Reasonableness of Christianity," has written much and well on this heavenly proposition. He has arranged and illustrated the *numerous* passages in which our Lord is spoken of as "the Christ," (or the Messiah) and those also in which it is not so explicitly stated. He shows that Nathaniel, in acknowledging Jesus to be the Son of God and the King of Israel, confessed his belief that he was the Messiah. This appears by comparing John i. 41-5 with 49. (*a*) The questions in Luke xxii. 67-70, "Art thou the Messiah?" and "Art thou the Son of God?" being synonymous. According to Mark, (xiv. 61-2) the answer was explicit; and this is that which Paul denominates "*the good confession*," made to the Roman Procurator, (1 Tim. vi. 13) and also to the High Priest (Mat. xxvi. 63-4.) It has been said that Jeremy Taylor wrote prior to Locke to the same purport. (*b*) The following extract from Taylor is interesting and important:—

"Paul says to the Corinthians, I determined to make known nothing among you but Jesus the Christ, and him crucified. This is the article upon which the Christ built his church, viz. the simple enunciation of Peter, We believe, and are sure, that thou art the Christ, the Son of the living God. And to this salvation is promised, as in John xi. 26-1. The believing this article is the end of writing the four gospels. 'These things are written that ye might be-

(*a*) That so we are to understand the phrase, The kingdom, or reign of heaven, will, I presume, be granted.

(*a*.) See also Matt. xvi. 16; John vi. 69, xi. 27, xx. 31, &c.

(*b*.) Sacred Classics xiv. 23-24.

lieve that Jesus is the Christ, the Son of God;' and then, that this is sufficient, follows) 'and that believing,' (viz. this article, for this only is instanced) 'ye might have life through his name.' This is that great article which is sufficient to prepare for baptism, as appears from the case of the Ethiopian eunuch, whose creed was only this: 'I believe that Jesus is the Christ, the Son of God;' and upon this confession, they both went into the water, and the Ethiopian was washed, and became white as snow." (a)

Locke very ably exposes the fallacy of calling this a mere historical, and not a saving faith. He says, "If any please to call that which our Saviour and his Apostles preached and proposed alone to be believed, historical faith, they must have a care how they deny it to be a justifying or saving faith, when our Saviour and his Apostles have declared it to be so, and taught no other which men should receive in order to everlasting life; unless they can so far make bold with our Saviour — for the sake of their beloved systems—as to say that he forgot what he came into the world for. And I challenge them to show that there was any other doctrine, upon their assent to which men were pronounced believers, and made members of the body of Christ, as far as mere believing could make them so. For, besides believing Jesus to be the Messiah, it was required that those who would have the privileges of his king-

dom, should enter themselves into it; and, by baptism, be made denizens, and live as became subjects obedient to the laws of it. For if they believed him to be the Messiah, the King, but would not obey him, God would not justify them for a faith which did but increase their guilt. Therefore the Apostles joined obedience with the doctrine of faith. None, to whom the gospel has been proclaimed, shall be saved without believing Jesus to be the Messiah; still, none are sentenced for unbelief only, but for disobedience."

My apology for asking you to insert so lengthened an extract is, the belief that some of your readers will be thus assisted to expose the fallacy of "the great Protestant doctrine of justification by faith alone;" and enable them to insist, more forcibly, on the observance of every divine command, not excepting such as are least in the estimation of men. In proportion as we are faithful we shall be anxious to make others so — to bring them to the most exact conformity to the divine will. And in order to this, we should be prepared to show the exceeding sinfulness of presuming to classify the divine commands into greatest and least, &c. — that he who lives in neglect or violation of *any* command of the Head of the Church, has no union with Him; and that he who has no union with the Head of the Church, can have no place in the church itself, out of which there is no (promise of) salvation! W. D. H.

A. CAMPBELL AND DR. COOK ON REGENERATION.

"Prove all things, hold fast that which is good."—PAUL.

SOME ten months have now elapsed since Mr. Alexander Campbell's Review of Doctor Cook's Sermon on Regeneration appeared in the *Millennial Harbinger*; and, as nothing further has appeared upon the points of difference from either party or their friends, I am led to infer that it has been concluded that Mr. Campbell has confounded his adversary, and settled the question. So much, perhaps, for the influence of names of renown! However, I have always thought since, that the two champions have left scope and verge enough between them, for some primitive "Warner" to apply his *long range*

with effect upon both. I perfectly agree with Mr. Campbell, "that there is much need for more light upon these topics, if Dr. Cook be a fair exponent of Christian orthodoxy;" and add, or Mr. Campbell either, so far as regards the Sermon and Review. In these circumstances, I offer my feeble services, to rescue the truth out of their hands, but more especially out of the hands of the Reviewer! For, notwithstanding the other errors of Dr. Cook, I consider he has given a much more simple and scriptural view of Regeneration than Mr. Campbell has given, or can give, till he renounces altogether, something which he now holds with a slacker hand

(a) Liberty of Prophesying, i. 8-9.

than he once did. I fear he has run himself and others into confusion, by attempting too close a comparison between things *spiritual* and things *natural*, which is not the mode that Paul recommends. To look for a very close likeness between things so essentially different, is apt to strain the eyes. Mr. Campbell, in my opinion, has made too much of the *figurative*, on the chief point of difference between him and Dr. Cook; and I feel grieved when a great and good man says such small things, especially when they are productive of no good, but evil.

Mr. Campbell discards the notion of Baptismal Regeneration, as no favorite of his. But why should he? So long as he speaks and writes like one who believes that baptism is a part or portion of the new birth, or that the new birth requires baptism to make it complete! Do the Puseyites contend for more? After looking at all the Scriptures quoted by Dr. Cook, Mr. Campbell, and Dr. Owen, which describe that change called the new birth, I do not find that baptism has anything to do with the matter, but as an institution that follows upon the new birth, which is complete in itself without it. But it is held that our Lord's words to Nicodemus distinctly teach baptism as a part of, or belonging to, the new birth, (John iii. 5) "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Before attending to this passage, I beg to remark, that in nature there is a difference between being *begotten* and being *born*, but in spirit there is none. Why, then, does Mr. Campbell and others seem to insist for something like the same difference in both? In the *Millennial Harbinger* for October, 1853, to which I refer, page 458, second column, he puts this curious question to Dr. Cook, "When is a child born to his father?" The Doctor will respond, I vouch for it, when he is born by his mother. Now if Mr. Campbell, both in this quotation, and in the rest of the paragraph, does not mean to represent the baptismal water as the mother of the re-born child, who can guess what he means? We quote his own words in the same paragraph:—"Hence, according to the figure, we are evangelically born again to God when begotten or quickened through faith by the Spirit, and born of water." This is either very plain or very un-

meaning. Now it can be easily shown, that being begotten of God, and being born of God, mean one and the same change. Thus John i. 13, "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." James i. 11, "Of his own will begat he us by the word of truth." 1 Peter iii. 23, "Being born again by the Word of God," &c. 1 Cor. iv. 15, "For in Christ Jesus I have begotten you through the gospel." These may suffice: only we may notice that both terms are applied to the resurrection of Christ.—Psalm ii. 7, Acts xiii. 33, Heb. v. 5, "Thou art my Son, this day have I begotten thee." Col. i. 18, "And he is the head of his body the church, who is the beginning, the *first-born* from the dead." Thus we see that both terms are employed by the sacred writers, to point out one and the same change. Is, therefore, the child not born to his Father in heaven, till he is immersed, and risen out of the water? Paul says that "Jerusalem above is the mother of us all." Not baptismal water! The meaning of the "washing of regeneration," is just as clear as the washing at the natural birth. Then water is copiously used, because it is necessary. In the case of the new birth water is necessary, because it is commanded! Water can wash away the first defilement, but it cannot purge the conscience!

How unprofitable, then, is it for the Reformers so strenuously to uphold the honors of the so-represented aquatic mother of the church! It appears to me, that all this divisive confusion originated in mistaking the sound for the sense of our Lord's words to Nicodemus, viz, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here I would acknowledge with gratitude that Mr. Campbell has exploded Dr. Cook's notion, of water being an emblem of the Spirit. Nevertheless, no reader of the Scriptures will deny that the term *water* is often employed as an emblem of the Word or the Gospel. Deuteronomy xxxii. 2, "My doctrine shall drop as the rain, and my speech shall distil as the dew." Isaiah lv. 1, "Ho, every one that thirsteth, come ye to the waters," &c. John iv. 10, "If thou knowest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water,"

&c. John vii. 37, "Whosoever thirsteth let him come unto me and drink." Rev. xxii. 17, "Whosoever will let him take of the water of life freely." In my humble opinion, the term *water*, in John iii. 5, is to be understood in the same sense. That it means baptism is out of the question. The conversion of sinners is sometimes ascribed to the Spirit, and at other times to the Word, and at other times to both: but never in any sense to baptism.

Sinners are born to God when, through the Word and Spirit, they believe on the only begotten Son of God. And this appears to be the simple and consistent meaning of the passage. Figure aside it would run thus, "Except a man be born of the *Word* and the Spirit, he cannot enter into the kingdom of God." No Christian, though he object to this explanation, will deny the necessity of being born of the Word and Spirit before any man can enter there. Of the absolute necessity of such a birth, no Christian has the shadow of a doubt. But few, I hope none, believe that if a man is born to God by his Word and Spirit, that he shall be excluded from his kingdom because he was never immersed, believing he was baptized in infancy. He may have a mistaken view, and vindicate a wrong practice in this matter, but the spirit of disobedience rules him not. He cannot thus sin, for the seed of God is in him. I hold that there is not the slightest evidence that our Lord taught Nicodemus about baptism at all. Where was the use of it? Paul might as well have recommended baptism to Agrippa! Both parties required to be taught something else. When Nicodemus called upon Jesus, it was to hear something from him concerning that kingdom which he, with his brethren, was expecting. But it was a kingdom, the nature of which he did not perceive or comprehend; and before he could derive any good from the words of Jesus concerning that kingdom, a change was necessary, and Jesus kindly intimated this to him at the very first. What, then, was the radical defect in his judgment, or the error of his mind? This error shows itself at once in his well-meant salutation, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." And did the miracles of Jesus, as point-

ed to by the direct finger of prophecy, teach him no more than this? They did not. And Jesus instantly took occasion to intimate to him, that before he could either see or enter that kingdom he came to converse about, his mind *must* undergo a great change; and this intimation was couched under the expressive figure of a being born again. And did this required change need water? This man might have seen the whole Roman empire, and understood its laws and policy, without ever seeing the great Emperor himself. Or, though he had seen him in disguise without knowing him, still the nature and policy of the empire were equally within his reach, with or without the sight of, or personally knowing the Emperor. But in the kingdom of God the case is entirely reversed. The very first object presented to view, or to be perceived, is the anointed King! The kingdom can neither be perceived nor enjoyed until this glorious discovery is made. Nicodemus had not made this discovery. He did not perceive the true dignity and office of Him whom "God the Father had sealed." He did not see the wonder-working *power* of Jesus, as the divine signet which the Father had set upon him. This was his great error. He was blind. Now what did he require, to open his blind eyes? The pool of Siloam?—the baptismal flood? We answer emphatically, *No*. The commandment, or word, of the Lord is pure, enlightening the eyes. Not consecrated water! Light from the Word and Spirit he did require! Hence the address of Jesus, "Except a man be born again"—"born of water and of the Spirit, (for both passages mean the same thing) he cannot see, or enter, into the kingdom of God." He required that illumination which the Spirit imparts through prophecy and miracles, that he might believe in Him who now spake to him as the Messiah, the only begotten Son of God. For the testimony of Jesus is the spirit of prophecy; and I add, that the testimony of Jesus is also the spirit of miracles. But this man had hitherto missed the spirit of both, and was blind.

But, in order to strengthen the view I have tried to give, I will introduce a contrast. The case is reported in John i. 45: "Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the Law, and the Pro-

phets did write, Jesus of Nazareth, the son of Joseph." This man accepted the invitation to come and see the person of whom Philip spake, and "see if any good thing could come out of Nazareth." And while he was coming, Jesus showed him that he well knew him; and when Nathaniel had expressed his surprise at this knowledge, "Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee." Nathaniel did not miss the spirit of this announcement, for he perceived that the eye of omniscience belonged to Him of Nazareth, and his faith found words, *just and true*: "Rabbi, thou art the Son of God, thou art the King of Israel." He was born again—born of water and of the Spirit, in the very sense in which Nicodemus was not! For he saw the truth of Philip's testimony, and perceived the application of the Law and the Prophets to Jesus. In fine, he saw the King, which a master in Israel failed to do. He did not require *water* to produce this happy result, but "*the Word* (whose emblem is water) and the *Spirit*."

Having endeavored to show, I trust satisfactorily, that the words of Jesus to Nicodemus had no reference to baptism, I now proceed to show, that the Reformers cannot consistently hold that the words, *born of water*, mean *baptism in water*: for, when Jesus said, "Ye must be born again," and "Except a man be born of water," &c. his word was absolute, unchangeable. If, then, baptism is one of the conditions of entrance, of course no believer, since these words were uttered to the present day, has entered that kingdom who has not been baptized, and none ever can! For "heaven and earth shall pass away, but His word shall not pass away." Yes, though a man is born to God of the Word and Spirit, if he is not baptized, he is as completely debarred from the kingdom of heaven, as the faithless Jews in the wilderness, were debarred from Canaan by the oath of God! Look at the words—*he cannot enter*! Whatever be his reason for not being baptized—though he may be so ill-informed as to believe that he was baptized in infancy, if baptism is taught in John iii. 5, Christ has opposed his entrance into the kingdom of God! Or, if he was born of the Word and the Spirit, in circumstances where he could not be bap-

tized, or could not find a baptized disciple to baptize him — yea, though the spirit of obedience be warm in his heart, if he dies unbaptized, he cannot enter heaven; for he is excluded, if not by an oath, yet by a double asseveration, "Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter the kingdom of God." A threatened exclusion of all unbaptized believers, could not be delivered in plainer terms; and it is totally inconsistent for those who maintain that baptism is intended by the words *born of water*, to teach any other way, or hope favorably for the unbaptized! It will not do for the Reformers to say that they dare not judge. Why, if they be in the right? Has not Christ himself judged already! And is His unalterable judgment not recorded in John iii. 5? "To-day shalt thou be with me in Paradise," was a promise made to the dying thief, after Jesus had spoken to Nicodemus! Either this is a contradiction to what Jesus said to the Ruler, or he never spoke to him about baptism at all. Let those who hold and teach that baptism was really taught on that occasion, reflect again — whether Reformers, Baptists, or Puseyites; or let them boldly look their sentiment in the face.

That charity is spurious that opposes itself to the express declaration of Christ. That benevolence that hopes and thinks favorably of the final condition of all unbaptized believers, is dishonoring to Jesus, if his real meaning was, "Except a man be born of the Spirit, and baptized in water, he cannot enter into the kingdom of God!" The reasons why they are, or were not baptized, are nothing. It is enough if they were not. Who, then, will subscribe to this dreadful sentence? Not those called the Reformers! Not the esteemed leader of the Reformation! For my authority for saying this, see the *Millennial Harbinger* for October, 1853, page 473, second column, in which Mr. Campbell, after naming Popery, Prelacy, Presbyterianism, Congregationalism, Methodism, and Quakerism, breaks out thus: — "Amongst them all, we thank the grace of God, that there are many who believe in, and love the Saviour; and that although we have not Christian churches, we have many Christians! Is not this as obvious and intelligible as that there are many Repub-

licans in England, France, Belgium, Italy, Spain, and Germany?" I think I see in this the yearning of the good man's heart. It is impossible that the writer of this lovely and liberal sentiment can, upon farther reflection, believe that the Saviour referred to literal baptism when addressing Nicodemus. He will easily see that the conditions of entrance must all be complied with; and if baptism in water be one of these conditions, none can enter without compliance. Mr. Campbell frankly allows that there are many Christians believers in, and lovers of the Saviour, in all the denominations named, (unbaptized, of course) and he rejoices that they will not be excluded on account of this omission. He speaks of them as heirs of this heavenly kingdom. Now, to be consistent, let him acknowledge that Nicodemus heard not one word that referred to baptism, on the occasion of his private interview.

Once more: (same page) Mr. Campbell says, "Now it appears to us the things most commonly believed are the most valuable—certainly more valuable than any one of the partizan peculiarities. The things most commonly believed are, of course, most evident; and generally in the ratio of evidence in proof of any fact or proposition, is its value. Romanists, and Protestants of almost every name, believe that Christ died for our sins, and that he was buried, and that he rose again the third day, according to prophecy. These, says the apostle, will save any man that believes them." That is, of course, also the unbaptized believer of these saving truths. Here, again, real light and goodness of heart triumph over logic. And the venerable and esteemed reviewer will see, upon a moment's reflection, *that believing in the death, burial, and resurrection of Christ, according to prophecy, can save no one who is unbaptized*, if baptism is one of the unchangeable conditions proposed to Nicodemus and all.

A very simpleton may comprehend what has been written. Can it be believed that my object in writing is for the very purpose of promoting *union*? I am tired of a contest which should not be, and long for the time when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

J. R.

REMARKS BY THE EDITOR.

[The writer of the preceding strictures on Brother Campbell's Review of Dr. Cook's Sermon on Regeneration, is a stranger to us. He may be identified with the Presbyterian, or Morisonian, or any other body of professing Christians, for anything we know to the contrary. It would not be becoming in us to make any formal reply to J. R. Mr. Campbell is well able to reply for himself; and when a copy of the strictures reaches him, we entertain the hope that he will do so through the pages of the *Harbinger*. If we mistake not, the first portion only of the Review has been given to our readers; but of this we are not certain. It appears that J. R. approves neither of the Sermon nor the Review, and, in consequence, "offers his feeble services to rescue the truth out of the hands" of both parties. How far he has succeeded in the task thus undertaken by him, our readers will be able to judge. As we apprehend the bearings of this discussion, no additional rays of light have been shed on this subject by J. R. No, not a solitary ray! But if we have no further light, we have certain insinuations, such as Brother Campbell and the Puseyites being one in their teachings on the doctrine of regeneration! J. R. *must have known* that there is no similarity whatever in their teachings, and therefore the insinuation is as uncandid as it is unjust. The Puseyite takes an unconscious infant, and, like good Old Mother Church and some others, pours or sprinkles water on it, in the name and by the (pretended) authority of Father, Son, and Holy Spirit, by which act, in conjunction with a few clerical prayers, it is pretended that the child is regenerated, and made an inheritor of the kingdom of heaven! Does Mr. Campbell, or do his brethren, teach and practice any such nonsense? When any person steps forward to the rescue of truth from error, supposed or real, he should be careful lest his own misrepresentations tarnish its transparency!—J. W.]

DIALOGUE BETWEEN A DISCIPLE OF CHRIST AND A PRESBYTERIAN.

PRESBYTERIAN. — You, Sir, go for regeneration.

DISCIPLE. — Pray, Sir, what do you mean by regeneration?

P. — I mean, Sir, "begotten and born of the Spirit."

D. — Pray, Sir, is "begotten and born of the Spirit," a figure of speech, or is it a literal statement?

P. — It is, Sir, a *figurative* representation of what is true in fact.

D. — We then agree.

P. — No, Sir, we do not agree; for you make water baptism regeneration.

D. — Allow me, Sir, to say I do not. I only make it equivalent to being "born of water." Is any child begotten and born of one parent? You rather astonish me by saying that it is a figurative representation, and then stultify your own definition as soon as it is uttered. If it be a figure, of what in nature is it a figure? Did you ever know a child that had but one parent?

P. — I mean, Sir, that we are begotten by the Spirit, quickened by the Spirit, and born by the Word believed or received into the heart.

D. — But is not "the Word" called by an apostle "the incorruptible seed?" (1 Peter i. 23, 1 John iii. 19.) And does not Christ say, "the word is the seed?" (Matt. xiii. 9.) The Word, then, cannot be called our mother, even in a figure.

P. — You carry the simile too far, Sir.

D. — No, Sir; but you seem to me to confound both sense and figure. Whatever the Word does in us the Spirit does. For, Sir, can you conceive of mind working upon mind, or Spirit upon Spirit, but through some instrumentality? Do not you, Sir, work upon the understanding, the conscience, and the heart of your people, by your word? You do not work on them by your hand, nor by your mouth, nor by your naked spirit, but by *what you say*.

P. — Ah, Sir, you give too much power to the mere word. "It is the Spirit quickeneth."

D. — No, Sir; I give not to the word alone too much power. I say, with you, it is the Holy Spirit that quickeneth; but, Sir, how does he quicken—with or without the word?

P. — Without the word, and antecedent to the word; for a man could not of himself believe.

D. — Well, Sir, why do you preach to sinners?

P. — I must use the means, Sir.

D. — But you have virtually said that the Spirit does not work by means, but by naked impact, or contact, or sheer power, as a potter works on clay and gives it a new form.

P. — And does not God say that the people are clay, and that he is the potter?

D. — No, Sir, he does not say so. But the people say, "We are the clay, and thou art our potter" (Is. lxiv. 8) in reference to another subject. Paul says, "Has not the potter power over the clay to make a vessel," but that, too, is in reference to another subject. Neither the Prophet nor the Apostle were speaking of the doctrine of the new birth. Does spirit, Sir, work on spirit by contact or impact? God gives light, and he gives eyes; but he does not superadd to light or to eyes any physical or metaphysical power. You seem to me to confound the imagery of the Bible, or to be yourself confounded by it.

P. — I always knew, Sir, that you denied spiritual regeneration.

D. — I always knew, Sir, that you have thus always misrepresented us. We believe that a man must be quickened by the Spirit before he can be born of water into Christ's kingdom. But we do not believe, Sir, that the Spirit is both father and mother, as you in your fantastic metaphysics teach. I believe, Sir, that it is the Spirit that quickens, and that the flesh profits nothing. I believe, Sir, that we are quickened or begotten of the Spirit, and not by mere word, or wind, or water; and that water in the figure is only our mother; not that baptism is regeneration, but only "the washing of regeneration," after the renewal of the Spirit. Then, Sir, we have God for our father, the church for our mother, baptism for the washing of the new birth, and the Holy Spirit for our guest, our illuminator, our sanctifier, our advocate, and our comforter. But *you*, Sir, teach water regeneration.

P.—We do not, Sir, and you cannot prove it.

D.—We shall see. "Baptism is a sacrament of the New Testament, to be to the party a sign and a seal of the Covenant of Grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up to God through Jesus Christ, to walk in newness of life." These, Sir, are your own words, solemnly sworn to at your ordination. See the Presbyterian Confession of Faith, chapter 29, section 1. Do you not, then, Sir, teach baptismal regeneration?

P.—It is only, Sir, "a sign of regeneration."

P.—Well, Sir, a sign preceding, or a sign succeeding regeneration? A sign preceding, or a sign succeeding remission of sins?

P.—If the *subject* be a proper one; otherwise it is not.

D.—Then you draw your bow at a venture, and do it in the name of the Lord; or, as your *illiterate* formula indicates, "in the name of the Father, and of the Son, and of the Holy Spirit," not knowing whether he is previously quickened or renewed by the Holy Spirit! Do you not, then, Sir, take the name of God in vain?

P.—We follow a good example. Abraham circumcised Isaac when he was eight days old.

D.—But you are not, like Abraham, commanded to circumcise your son, nor to baptize him when eight days old. Nor are you to circumcise him or baptize him in the name of the Father, &c. Nor can you name any one, from Genesis to the Apocalypse, that was so operated upon, or commanded to be so operated upon by the Lord.

P.—We do many other things without a positive precept, or example either.

D.—So much the worse. Still, two wrongs will never make one right.

P.—You have, Sir, too much faith in water, and perhaps we have also.

D.—No faith in water, Sir, but as a symbolic sign of an inward grace. Without faith, Sir, all the wind and water in the world, consecrated by your formula and the borrowed name of the Father, Son, and Holy Spirit, is worth just nothing.

P.—I always knew, Sir, that you had no use for the Holy Spirit in your religion!

D.—Such a calumny, Sir, is neither logic nor rhetoric, neither religion, not even morality or courtesy. It is a mere calumny—a smothering smoke, to afford you a way of escape from the toils or the net you have woven for yourself to escape detection and the exposure of your own sophistry. We believe, Sir, in a spiritual religion, begun, carried on, and consummated by the Holy Spirit. We are enlightened, converted, and drawn by him to the Lord Jesus Christ. The love of God, and the love of our fallen humanity, are the fruits of that spirit of love and of a sound mind. I envy no man's spiritless, heartless, insipid form of godliness, without its animation, spirituality, love, joy, peace, and the full assurance of hope.

P.—Why, Sir, your brethren and your teachers care for nothing but the ordinances of religion, and these, Sir, are but mere shells.

D.—You reproach and slander us with a vengeance, to escape detection, or to escape from the inanity, worthlessness, and folly of a form of religion, without its soul-reviving and soul-cheering power and comfort. We daily pray for the illumination, sanctification, consolation, and communion of the Holy Spirit.

P.—Why, Sir, I heard of one of your preachers, who, on baptizing a young man, after he came to the church, handed him a Bible, saying, "Sir, here is the Holy Spirit promised to you; take it and be led by it."

D.—Did you hear him say so, or did some one tell you of it?

P.—I have it from good authority, Sir, and I regard it as in harmony with your teaching.

D.—I cannot say I pity your ignorance of our principles, for you ought to have known, and might have known better; and on hearing such a reckless unauthorized assertion, you ought to have challenged it instantly, and called him to account. It is, indeed *through the word* spoken to us by the Holy Spirit in the apostles, that we are enlightened, renewed, comforted, and cheered by the Holy Spirit. But in opposing your theory of regeneration without faith, without knowledge, without a revelation from God, we have been, and still need to be, explicit in affirming the necessity, the importance, and the honor of being made temples of the Holy Spi-

rit, and of having the love of God diffused through our whole moral nature by the indwelling and consoling influence of the Spirit of grace and of adoption, breathing in us and by us, Abba, Father!

P.—Why, Sir, I have read some of your publications that clearly indicate such views to me. Do you deny it, Sir?

D.—He sheds abroad within us the love of God and the sweet odour of Christ. For this we pray, and for this we wait upon the Lord in all his gracious ordinances. But we do repudiate that theory of spiritual influences which leads the sinner to wait for a special visit from the Lord to convert him. The Saviour once said to his disciples, "My Father works until now, and now I work." So the Saviour taught—I work now; but when I leave you I will not leave you orphans—I will send the *Advocate*, and he shall lead you into all truth. He shall testify of me, and you, also, will bear testimony of me, that the Father has sent me. But does he thus speak to the world, to unconverted men? Does not God command all men every where to repent?

P.—Yes, Sir; but they cannot do it.

D.—Does he, then, mock them?

P.—No, Sir; but he desires them to feel their inability, that they may ask him.

D.—Can they acceptably ask him for any favor while out of Christ, or without Christ as a mediator?

P.—You entangle the subject by such questions.

D.—It is yourself, Sir, that is entangled, and not the subject. Can any one pray to a God in whom he believes not, or come to him through a Saviour that he acknowledges not? Sir, you have been taught to pray for religion, to get religion! But Calvin, not Paul, taught you to do this.

P.—Why, Sir, do you not teach your children to pray?

D.—Yes, I do, but through Jesus as a Mediator; seeing that no one can come to the Father but through him, acknowledging him as the way.

P.—Have they faith, Sir?

D.—If they desire to come to him, or to pray to him, certainly they have faith; for could they desire to come to him, or to pray to God, unless they believed "that he is, and that he is a rewarder of them that diligently seek him?" But

Sir, are we not straying away from the subject?

P.—But have you not strayed from the subject of the new birth?

D.—I presume, Sir, that you have. The issue was on regeneration. "It is the Spirit that quickens," the word is its evangelic envelop. "The word is the seed" (Luke vii. 5); the "incorruptible seed" (1 Peter i: 23; 1 John iii. 9). Through it we are begotten again. The Spirit quickens us by his word. We are begotten by the Spirit and born of water. It is only, at most, our symbolic mother. Every one baptized without faith, without the word sown in his heart, is stillborn. Baptism, in its *emersion* only, not in its *immersion*, is our mother. God is our Father, because his Spirit has quickened us by the word sown into our hearts; and without this we are not begotten, and, therefore, cannot be born of water and of the Spirit.

P.—Well, Sir, you make great capital out of water.

D.—And you, Sir, make great capital out of wind.

P.—Not so much as you, Sir, out of water.

D.—A great deal more, Sir! For without the word heard, believed, or sown in the heart of an infant, by a few drops sprinkled on its face, you say in your creed, sworn to or subscribed, "Baptism is a sign and seal of regeneration and of remission of sins" (chap. 28, sec. 1.) And this, Sir, you know, is also sanctioned and affirmed by the Episcopal Church of England—admitted by John Wesley; and, Sir, as a good, orthodox Presbyterian, you ought to preach according to the Westminster Assembly, which commands you to show "that baptism is a *seal* of the Covenant of Grace, of our *grafting into Christ*, and of the union with him, of *remission of sins, regeneration*, and life eternal." Now, Sir, how can you have the assurance to condemn us as erroneous, while you so far transcend us as to make your infant baptism, without faith or knowledge in the subject, more than a lamb has when led to the slaughter, avail to its regeneration and remission of sins, as yet only guilty of something you call "*original sin*?" O shame! where is thy blush?

P.—I will talk with you again on this subject, at a more convenient season. Good bye. A. C.

THE COLONIES OF AUSTRALIA.

THIS island, or continent, as from its vast extent it is now generally termed, lies between 112° and 153° of East longitude, and $10\frac{1}{2}^{\circ}$ and 39° South latitude. Its greatest length from West to East is 2400 miles, and from North to South about 2000 miles—its average breadth being 1400 miles, and the length of its coast line about 8000 miles.

The discovery of gold in this distant British possession, has attracted during the last three or four years, the attention of Britain and the world to its vast treasures and almost unlimited resources. In what a wonderful and providential manner has He who made "the round world and they that dwell therein," shown to thousands of His intelligent, but poor and starving creatures, a country where they may find a habitation, and a home that, with industry and frugality, may be surrounded with those creature comforts which were denied them in their native land.

Britain was over populated, Australia was, comparatively speaking, unpopulated. Britain was groaning under a weight of rich and poor—the former had oppressed the latter, not so much by law as by a system of unfair remuneration for labor, the result of a needless competition in trade—that revolution and civil war appeared to be an almost inevitable result. At this crisis the golden treasures of California and Australia were brought to light. The ends of the earth were to be peopled, but so great is the love of country and friends, even when poverty and distress prevail, that without some powerful attraction, few would be found to relinquish the former at the expense of the latter. Gold, the procurer and promoter of much that is desirable and almost indispensable, was to be had at the expense of danger and privation. Who were so well able to accept it on these terms as the hardy sons of want and toil? And these, with very little exception, have become the fortunate possessors of the golden treasures. Strange have been the changes effected at the gold-fields—servants have become masters, and masters servants—the rich have become poor, and the poor rich. Many were the evil predictions as to the result of these gold discoveries; but it will most likely be seen that He who can bring good out of evil, will turn that

which threatened to be a curse into a blessing. It cannot be denied that there are many attendant evils consequent upon these gold discoveries—that they have in many instances induced profanity, drunkenness, and vices of every kind; but what many have lost, others have gained: and in this way thousands may be benefitted, both at home and abroad, who have never found the gold in the mine or been near the diggings.

The employment of capital, the increase of trade, both in shipping and manufactures, with the increased number of professional and mechanical persons required to carry it on, are results mainly attributable to the gold discoveries. In Australia the capitalist becomes a gentleman, the manufacturer a merchant, and the laborer and mechanic a producer and consumer. The soil yields its increase abundantly to the tiller, and far more certainly than the mine its gold to the digger; and in a short time every steady and industrious family may sit under their "own vine and fig tree," beneath a clear and sunny sky, and think and speak as freely as the air they breathe.

As several of our brethren have made this land their home, and as many more contemplate so doing, we have, for the information more especially of the latter, inserted the following brief particulars of the colonies of Australia in their geographical order. Western Australia, of which Perth is the capital, is bounded by the shores of the Southern Ocean, and by the 129° of East longitude. The territory comprises not less than 800 miles from East to West, and 1200 miles from North to South, and contains an area of about 1,000,000 square miles. It is one of the earliest settlements, but on account of the unproductive nature of the soil, and other disadvantages, its population is small, and instead of increasing as the other colonies have done, has at times decreased to such an extent as almost to threaten depopulation. The steamers from Britain and India generally take in coal here, and this has had the effect of adding a little to the trade and population; but unless coal, minerals, or metals are discovered in pretty great abundance and richness, it is not likely to make any considerable advance.

Adjoining this colony is South Australia, of which Adelaide is the capital. The limits of South Australia are the meridians of 132° and 141° of East longitude, the parallel of 26° South latitude and the Southern Ocean. Its entire population is about 80,000. It is a fine mineral, pastoral, and agricultural country; and though it cannot boast of a rich gold-field, its fields of wheat are not only sources of sustenance, but of wealth. The vine, and nearly all kinds of fruit, grow here. The Burra Burra copper mine, one of the richest in the world, appears to be inexhaustible. Besides affording remunerative employment to some hundreds of mechanics and laborers, it returns an annual profit to its shareholders of about 400 per cent. It is situated about 100 miles from Adelaide. There are several other rich copper, lead, and silver mines in different parts of the colony.

The country around Adelaide, which is both level and hilly, is mostly occupied for agricultural purposes. There are towns and villages at intervals of a few miles. At several of these there are local courts, and throughout the country there are between 60 and 70 post-offices. The most distant parts of the country are occupied as cattle and sheep runs—some of the stock owners leasing as much as 300 square miles of country from the Government, at prices varying from 10s. to £1 per square mile per annum.

The largest river in Australia, viz. the Murray, empties itself into the sea about 60 miles from Adelaide. It has recently been navigated for several hundred miles; and although shallow in some parts, it is expected that at certain seasons it can be navigated for 1000 miles. On account of a sand bar at the mouth of the river, vessels cannot safely enter from the sea; but a railway, 7 miles long, has been constructed, to convey goods and produce from the river to a port in the gulph.

The city is divided into North and South Adelaide, the latter of which is the business part, and the former part generally occupied by private residents. The houses are mostly built of brick and stone. The population of Adelaide, North and South, is upwards of 10,000. The city is surrounded by park lands, about a mile wide; and the river Torrens, from which it is supplied with

water, runs between North and South Adelaide.

The port is 8 miles from the city, and has a population of about 4000. There are a number of coaches and omnibuses plying between the city and the port. A railway is in course of formation, and will probably be opened in twelve or eighteen months. The exports of South Australia are copper, wool, oil, grain, and flour. There is an extensive trade carried on with Melbourne in the two latter articles. Adelaide is about 100 miles from Perth.

The colony of Victoria joins South Australia. This colony embraces the country between the Murray river, a line drawn from its sources to Cape Horne, Bass' Straits, and the 141^{st} meridian of East longitude. It extends about 250 miles from North to South, by about 500 miles from East to West. Melbourne is the well-known capital of this golden land. The city is situated on the banks of the Yarra Yarra, a river which, although scarcely wide for a ship to turn round, is lined with vessels on each side for two or three miles; while steamers are constantly running up and down the narrow passage in its centre, conveying passengers and goods to and from the ships in Hobson's Bay. A railway is in course of construction from Hobson's Bay to the city, a distance by land of little more than 3 miles. It will probably be opened by the end of the year.

The city of Melbourne is being extended in all directions. It has some very fine brick and stone buildings. Most of the streets are generally crowded, and the business done here is immense. Owing to the great number of persons daily arriving in the colony from nearly all parts of the world, and passing through Melbourne, to and from the diggings, it has always the appearance of bustle and confusion. The population of Melbourne is estimated at about 100,000. There are several places in the suburbs which contain a large population, and form an outlet for those whose business is in the city, but who cannot dwell therein. There are very large wooden buildings for the reception of houseless emigrants, but many are compelled to reside in tents. The gold diggings, which are from 80 to 100 miles from Melbourne, extend over a distance of 100 miles. There are coaches, carts, and

bullock-drays constantly going to, and coming from the diggings, loaded with passengers and provisions. The expence of travelling is very great. The charge for an adult is from £2 to £3, without luggage, and from £60 to £80 per ton for goods. A railway between Melbourne and the diggings is talked of, but notwithstanding the resources of the colony and the prospect of remuneration, it is an undertaking that will require a few years to accomplish.

Geelong, another city of some extent and importance, is about 50 miles from Melbourne, and is situated in Hobson's Bay. The famous Ballarat diggings are near to Geelong. There are steamers that ply between this city and Melbourne daily, and a railway is in contemplation; but it will be some two or three years before such an undertaking is completed, after it is commenced.

The colony of Victoria has few other towns, but many are being laid out in the neighborhood of the principal diggings, and also near Melbourne. Large tracts of country in this colony are occupied as sheep runs, and before the discovery of gold, wool was the principal article of export. The country is nearly level for a considerable distance from Melbourne, and with the exception of the Yarra Yarra, there are no rivers of importance in the colony. Wages are much higher in Victoria than in South Australia or New South Wales; but provisions and house rent are high in proportion. The entire population of Victoria is upwards of 250,000.

The colony of New South Wales joins that of Victoria. It is bounded on the East by the Pacific Ocean; extends on the North to the 26th parallel of South latitude; on the West to the 141° of East longitude; and on the South its boundary is a straight line from Cape Horne to the nearest source of the Murray. This range of country comprises 400,000 square miles. The crown has the power to form a separate colony of the territories North of the 30° parallel of South latitude. At this point the climate becomes of a semi-tropical character, and this colony will probably become to the other colonies, what the Southern States of America are to the North. The principal settlement in Northern Australia, (which this part of New South Wales is called) is at Moreton Bay. Sydney is the capital of New

South Wales, and is the oldest and finest city in Australia. Melbourne has of late become a powerful rival to Sydney, both as respects extent, population, and trade, but it has not the advantage of such a fine harbor as Port Jackson, which is one of the finest in the world. The streets and buildings of Sydney are little, if at all inferior to those of some of the principal cities of England.

There are several large towns in New South Wales, and the country for a considerable distance in every direction, is thickly populated, and there are postal communications with Sydney from every quarter. Agricultural and pastoral operations are extensively carried on in the county districts, which are for the most part well watered. Some of the rivers in this colony are navigable for small vessels, and towns and villages are situated on their banks. Here, as in the colonies of Victoria and South Australia, the distant parts of the country are occupied for cattle and sheep runs. Coal is found in great abundance in the counties of Newcastle and Maitland, to the North of Sydney, and is an article of export as well as of consumption. The principal articles of export, before the discovery of gold, were wool, oil, tallow, hides, grain, and coal.

The gold-fields of New South Wales, which are scattered over a large extent of country, are not so rich and prolific as those of Victoria; but, from the internal resources of the colony, it is not so dependant upon these uncertain riches for its prosperity.

The population of New South Wales is probably little short of 300,000.

New South Wales was formerly a penal settlement, but has ceased to be such for many years.

In each of these colonies there is a Governor, a Legislature and Executive Council, Law Officers, &c. Also, a Protestant and Roman Catholic Bishop, with a large number of priests and several churches; ministers and congregations of Baptists, Independents, Presbyterians, Wesleyans, Lutherans, Primitive Methodists, Christian Brethren, Disciples of Christ, Bible Christians, Society of Friends, Unitarians, Swedenborgians, Mormons, and Jews. There are large annual grants of money and land to those religious bodies who will accept of these State aids in Victoria and New South Wales, but the voluntary principal has triumphed in

South Australia, and has banished State support to religion from its Statute Book. Education is liberally supported from the public revenue of each colony. In addition to the Auxiliary Bible, Tract, and Missionary Societies in Australia to those in Britain, there are several kindred institutions whose objects are of a local character, and are supported by the colonists.

The benevolent and philanthropic institutions of England and America will also be found in the colonies of Australia, supported by Government and by voluntary contributions. There are hospitals and asylums for the afflicted and destitute; Free Mason's, Odd Fellow's, Forester's, Rechabite, and Teatotal Societies. In fact, what with Libraries and Mechanics' Institutes, Banks, Chambers of Commerce, Exchanges, Mining, Insurance, Building, and Land Companies, and Literary and Scientific Institutions, it would be diffi-

cult to name any in existence either in England or America, that are not to be found in the colonies of Australia.

What a fruitful field for contemplation do these colonies afford! Of their future extent and greatness few can form any conception. Of the vast increase of their population there cannot be a doubt; but whether they will be characterized as religious and moral communities, and exercise a beneficial influence upon India, China, and the world, is a more difficult matter to determine. For the attainment of such a desirable end, certain means must be used. Nothing will tend more to form the future character of these nations, than the preaching of a pure and perfect Christianity, the circulation of a pure gospel, and practically carrying out those principles which were designed to benefit and restore mankind to happiness here, and to everlasting felicity hereafter.

H. HUSSEY.

COLLEGES.

EVERY denomination of religion that supports and patronizes colleges, knows them to be their sinews of power. A certain professor of a highly significant college, speaks thus:—"The learned professions of all civilized communities are the benefactions of our colleges. For their endowment and support we receive in return, as items of profit, all the wisdom and eloquence that fills the legislative halls, the courts of justice, the synagogues and temples of religion and virtue—all who learnedly minister to our wants and wishes in literature, in science, in physics and metaphysics, in the elegant and useful arts of our age and country. They are the fountains of all the discoveries and improvements in our country, and in the present civilized world. I know no earthly subject, no political question, so full of eloquence, so prolific in argument, and so powerful in its claims upon the patronage, the support, the liberality of the age and of a civilized people, as these great fountains of civilization and blessings to ourselves, our children, and to the human race." But why are the ninety churches of England and Scotland making no effort to establish an educational institution among themselves? Do they expect that men who have received only an elementary and

common education, can command a hearing from all classes of society? Be not deceived! Do we expect to gather figs from thistles, or apples from a gooseberry tree? Do you think you will always be independent of such institutions? Cambridge and Oxford export thousands of young heroes trained to defend the doctrines and traditions of their fathers; and Edinburgh and Glasgow are not far behind. Who are your most respectable and influential opponents? Are they not those who have been reared up in colleges? Does this fact not teach you, that this mighty machinery must be counterbalanced by some scheme worthy your object?—the establishing of an unsectarian college, in which men may be instructed in the principles of the New Testament, as well as in the arts and sciences, which will redound to the glory of God and the well-being of man?

Among your whole Associations in Great Britain, you have not so much as one seminary, academy, or college, and I am told you do not so much as endow and patronize a common school. Why this neglect of interest in education? Why this blind apathy to meet the wants of the age?

It may be said, we have not a single man among us whom we could even

appoint to a common school, and where could we find the man of sound scholarship to superintend a college? Out of nearly 4000 people it would be remarkable indeed if you could not find one out of every thousand qualified for the task. For that purpose let some of your meeting-houses be granted, free of expense, and the burden be imposed on *all the saints*. Or, do you believe that neither common schools nor colleges ought to be endowed and supported? Evangelism, Organization, and Education are three important agents, but the *greatest* of these is education. Ought

you not, then, to patronise the common school, and particularly the college? The last of these "create the men," says a distinguished individual, "that furnish the teachers of men — the men that fill the pulpit, the legislative halls, the senators, the judges, and the governors of the earth." May God give you all eyes to see, ears to hear, and hands to apply to the divine work. The fear of the Lord is the beginning of wisdom. His unalloyed truth will not become orthodox and catholic, until He has educated men to propound it.

AMICUS.

THE REAPPEARANCE OF JUDAISM.

[The reappearance of the dispersed Jews in their national character, is an event anticipated and pleaded for by many professing Christians of our day. The certainty of such event is predicated chiefly on the testimony of Moses and the Prophets, and not on that of Jesus and his inspired Apostles. We prefer the latter as our teachers on every subject connected with the Christian system. The reason of our choice may be thus stated:—Moses declared, and Peter and his associates distinctly enunciate the same truth, in relation to Messiah's mission, "Him shall you hear in all things whatsoever he shall say: and it shall come to pass that every soul that will not obey the Messiah in all things whatsoever he shall say, shall be cut off from the people." There has ever been, however, a class of persons who pleaded for the re-establishment of Judaism; though, as appears to us, the middle wall of partition between Jew and Gentile was for ever broken down by the teaching, life, death, and resurrection of Jesus, and the commission which he gave to his Apostles to go into all the world, and preach the gospel to every creature. The obedient believers in Christ of every nation are now constituted the true Israel of God, and the seed of Abraham according to promise. The Apostle Paul said to Gentile believers, "If you be in Christ, then are you Abraham's seed, and heirs according to the promise. In Christ Jesus there is neither Jew nor Gentile, bond nor free, male nor female; all are one body in Him, to the glory of God the Father." If the descendants of Abraham according to the flesh continue not in unbelief, God is now, as in the days of the Apostle, able to graft them in again: for the blood of Christ his Son, still cleanseth from all sin." The following chapter, by B. C. YOUNG, is selected from "The Millennium," a work which we reviewed in our last number. It forms the thirteenth chapter in that interesting work, which is published by Messrs. Houlston and Stoneman, London, and which will amply repay perusal.]—J. W.

"How turn ye again to the weak and beggarly elements!" (Gal. iv. 9.)

It would be difficult to conceive of a system of means more unsuited for the latter day, than would be the old cumbersome Jewish ritual. It would be out of harmony both with the expectations begotten by the Word of God and the nature of things. That after a progress of development for nearly six thousand years God should return to carnal ordinances imposed on a dark age till the times of reformation — that pictures

given to a people in a state of infantile knowledge should be reproduced in a time of the church's clearest light—that the "shadows of good things to come" should reappear after the good things themselves are possessed—few thoughtful minds would be prepared to expect; yet are the advocates of the literal hypothesis compelled to admit that there is scarcely a fragment of the old Jewish ceremonial which will not be

revived again in the Millennium, and that not for Jews only, but for all the nations of the earth.*

The following things will unquestionably belong to the means of the Millennium, if the literal scheme be the correct one.

The reconstitution of Jerusalem as the centre of worship; with an obligation laid upon all the earth periodically to go up there to its services (Isaiah ii. 2, lxvi. 23; Zech. xiv. 16-19.)

The re-institution of the priesthood, with their old official duties (Jer. xxxiii. 18; Ezek. xlv. 15-31, xlv. 17-19.)

The presentation again of offerings to God, including sacrifices for reconciliation (Jer. xvii. 26, xxx. 17-18; Ezek. xlv. 15-19-25.)

The re-appointment of circumcision, as a necessary qualification for worshipping God in his sanctuary (Ezek. xlv. 7-9.)

Against such a revival of Judaism the following considerations are offered.

I. As a centre of religious worship Jerusalem has been superseded by a more comprehensive arrangement.

The Prophets Isaiah and Zechariah unquestionably require that Jerusalem shall be the great centre of the world's worship, in a sense fully as strict as it ever has been such, and bind all the nations of the Millennial times to be constant worshippers there, if their predictions, that is, are to be referred to the Millennium, and are to be literally understood. The former says, "It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord" (lxvi. 23.) Zechariah adds, "Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of the tabernacles.

* AUTHORITIES.

"A Connected View of Scriptural Evidence." By J. A. Begg.

"The Last Things." By the Rev. W. Wood, A.M. Pp. 242-250.

"Second Advent." Fry. Vol. i. pp. 120, 583-586.

"Lent Lectures," for 1843. Freemantle. Pp. 276-278.

"Coming and Kingdom," &c. H. Bonar. Pp. 222.

See other authorities in Brown's "Second Advent." Pp. 360-363.

And whoso will not come up of all the families of the earth unto Jerusalem to worship the king, even to them shall be no rain" (Zech. xiv. 16-17.) But that such a sense is not to be put upon their words is evident from the principles laid down by the great Teacher in his instructions to the "woman of Samaria." Anxious for the opinion of the Prophet who stood before her on a question in dispute between the Jews and the Samaritans, she said inquiringly, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." The impressive manner in which the Saviour delivered his answer shows the importance of the truths he uttered. "Woman," he said, "believe me, the hour cometh when ye shall, neither in this mountain, nor yet at Jerusalem, worship the Father. The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him" (John iv. 21-23.) The doctrine of the Master forbids a literal interpretation of the prophets in these last days.

It may be replied, that Christ's words applied to the hour that then was, and now is—that through the gospel dispensation men were not to worship at Jerusalem, but that when Christ comes again a different arrangement will prevail. Then we will turn to Malachi, the prophet who lived nearest to the dawn of the gospel day, and see if he will not support the distributive and spiritual principles of our Lord in relation to the millennial times. Speaking for the Lord of hosts, he says, "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering" (i. 11.) The terms of this prediction are too comprehensive to exclude the Millennium. The name of the Lord is to be great—not amongst a few gathered-out ones in a dispensation growing darker to its close—but amongst all the nations upon whom the sun looks in his journey from East to West. "Incense" will be offered—not in a few spots redeemed from a world given up to the government of Satan—but in "every place." The offering is not to be that of a number of empty professors merely taking the name Christ, but "a pure

offering," such as God can accept. Now Malachi must be interpreted either literally or figuratively. If literally, then will the practice of the Millennial nations not be conformed to the ancient mode, nor to the requirements of Isaiah and Zechariah; for incense and a pure offering will be presented in "every place," and that, it would seem, in place of those offered in Jerusalem; certainly in contradistinction to the local usages of Malachi's time. Rejecting the insincere offerings of the ancient worship, Jehovah says, I will yet be worshipped in the earth; "for from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering." It cannot be that "all flesh" shall go up "yearly," "monthly," even "weekly," to worship at Jerusalem, when every Gentile "place" has its own offerings. If Malachi is to be understood figuratively, (and who can doubt it?) so may Isaiah and Zechariah; and the broad principle which Christ laid down at the well of Samaria belongs to millennial times.

Again, when Ezekiel predicts the observance of the feasts of the new moon, the Sabbaths, and the Passover (xlv. 17-25), he cannot mean that these feasts will be literally observed through the Millennial period, for Paul prohibits them upon a principle that belongs to all times. "Let no man," he writes to the Colossians, "judge you in meat, or in drink, or in respect of a holy day" (ii. 17, 17.) And why should they permit no man to judge them in these things? Because they were "complete in Christ." These things were "a shadow of things to come," and the body was of Christ who had come. They held "the Head from which all the body by joints and bands was nourished." They were "dead from the rudiments of the world" (verses 10, 17, 19, 20.)

Now, whether Christ reign personally on earth through the Millennium, or abide in heaven, these reasons for the rejection of Jewish ordinances will remain. The church will not be less complete in Christ through that time; the body or substance of those shadows will not be less of him; he will remain the Head of his body, the church; his people will then draw their nourishment from him; and as all the reasons remain the same, they must be dead

with Christ from the rudiments of the world then, even as now. The apostle's reasoning forbids that the faithful of that time should be subject to Jewish ordinances. And it cannot be that the men of that day shall earn the curse of the Prophets by obeying Paul.

Another objection to the future introduction of Judaical rites is found in the epistle of the same apostle to the Galatians. He puts in opposition two Jerusalems, and forbids that the carnal system of means belonging to the first shall ever attach to the second. "For this Agar," he writes (iv. 25, 26) "is Mount Sinai in Arabia, and answereth to Jerusalem which now is), (i. e. in Paul's time) and is in bondage with her children;" by reason, that is, of the "beggarly elements" belonging to their observances (see verses 9 and 10.) "But," he continues, "Jerusalem which is above, *is free*, which is the mother of us all." This spiritual Jerusalem is free from the bondage of rites and ceremonies. Now whom does Paul mean by the "all," who are the children of this mother, and enjoy this freedom? Are they a little flock to be gathered out from the world before the Millennium? And will the bondage return with the Millennial times? The description which the apostle gives of them will not allow such a conclusion. They are "the children of promise, as Isaac was" (28th verse); and unless the children of the Millennium are not the children of promise, as Isaac, they must be numbered with those who belong to the free Jerusalem. They are the progeny of the desolate, who hath more children than she that had a husband (27th verse); and these surely must embrace those who will be born of Zion in the last days. Isaiah's language, from which Paul makes his extract, is too comprehensive to exclude them. "Sing, O barren," he says, "thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isaiah liv. 1-3.)

Now, if these descriptions embrace the converts of the Millennial time, then will these children of the Millennium be the children of Jerusalem, which is free from the bondage of the old Jerusalem, and Jewish rites will not be revived in the latter day.

II.—The perfection of the great sacrifice will not allow the offering again of bestial victims.

There is no room for types, when the great antitype has come. The abiding efficacy of the Saviour's blood has for ever set aside the blood of bulls and of goats. The writer of the epistle to the Hebrews is very explicit on this subject. He says, "When he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come to do thy will, O God. . . . He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. x. 5-10.)

In these bestial sacrifices for sin God had no pleasure; and, as soon as Christ had come, he took away the first kind of offering, that he might establish the second. Will God establish again the first, in which he had no pleasure, while the second retains all its efficacy?

Again, he says, Christ has "obtained eternal redemption for us" (Heb. ix. 12.) By one offering, he perfects for ever them that are sanctified (x. 14.) If there be this everlasting redemptory power in the blood of Christ, can there be a place in the future for bestial victims? If the one offering perfects for ever them that are sanctified, can they need help from these abrogated sacrifices? Shall the dial of the world go back and point again to the Mosaic age, after having reached the hour which gave meaning to former rites? Shall the blood of bulls and of goats obtrude itself between the great sacrifice and the broken heart, after the body of Christ has been offered once for all?

III.—This one offering, too, was made in the last dispensation, so that if its completeness did not forbid the introduction of other offerings, the want of another economy would.

"Now, once in the end of the world hath he appeared, to put away sin by the sacrifice of himself" (Heb. ix. 26.) The time of the offering is, "the end of

the world;" or, "the conclusion of the ages" (*Macknight*);* and if Christ offered himself at the end of the ages into which the time of man on earth may be divided, there can be no age reaching beyond the gospel dispensation in which other offerings might be introduced.

IV.—Levitical priests can never resume their functions again.

Christ is "priest for ever, after the order of Melchisedec," and cannot surrender his office to others, or share its duties with them. He "is made (a priest) not after the law of a carnal commandment, but after the power of an endless life." "For there is, verily, a disannulling of the commandment going before, (relative to the priest's office) for the weakness and unprofitableness thereof" (Heb. vii. 16, 18.) If the Levitical priesthood was set aside "for the weakness and unprofitableness thereof," it is not likely to be restored in the time of the church's greatest power and glory. And if there was a disannulling of the commandment going before, to make way for an everlasting priest, holding a priesthood that cannot pass out of his hands, (Heb. vii. 24) it cannot be restored again while the priesthood to which it gave way remains. And were it possible that the great Intercessor should yield the duties of the priesthood to an order of earthly priests, it could not be during a personal reign on earth; for "this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God: henceforth expecting† till his enemies be made his footstool" (Heb. x. 12, 13.) "For ever," cannot indicate a time shorter than that during which

* It has been fully established by the researches of the most eminent commentators, (as Grot., Crell., Lightf., Schoetg., Wolf, Pearce, Whitby, Ros., Pott, and Heydn) that this does *not* mean, as is commonly supposed, the "end of the world;" but that there is an allusion to the Jewish mode of computing the duration of the world, and distributing it into three *Æons*, or periods of two thousand years each. 1, The age before the Law. 2, That of the Mosaic Dispensation. 3, That of the Messiah. Thus the sense will be, "upon whom the end at the *æons*, or ages—i. e. the last *æon*, or age, is come, namely, the age of the Messiah, the last dispensation of God to man."—*Dr. Bloomfield's Greek Testament on Cor. x. 11.*

† "Awaiting."—*Dr. Bloomfield.*

"the one sacrifice for sins" retains its efficacy. He has, then, made the one offering for sin, and sat down as a priest at the Father's right hand, to administer its grace till no more sins are forgiven by its virtue; awaiting, too, till his enemies be made his footstool. He thus by his love, or his power, shall have conquered the world before he leaves that right hand place which he now occupies.

V.—No less evident is it that circumcision will not be reimposed in the latter day.

Paul has laid down a principle on this subject of universal application. He says, for all times and all peoples, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. vi. 15.) He does not say, *In the gospel dispensation* circumcision availeth nothing, but *In Christ Jesus*. As long as men glory in the cross of Christ (compare 14th verse) and are "in him," must circumcision be an empty, useless rite. Now if Paul be correct, the prediction of Ezekiel cannot be literally understood, or it does not belong to the Millennial time. For he testifies, "Thus saith the Lord God, no stranger uncircumcised in heart, nor uncircumcised *in flesh*, shall enter into my sanctuary" (xliv.) He is far from saying that uncircumcision availeth nothing. Uncircumcision would avail to exclude the worshipper from the sanctuary of God. Though he should be a new creature circumcised in heart, yet if not circumcised *in flesh* he could have

no part in the worship of the future temple.

In short, if such a mode of interpretation be established, the New Testament must be repealed as obsolete and heretical; and certain of the prophets corrected, to save them from imposing on their fellow-seers. Some future woman of Samaria shall learn that the words of the Teacher to her who stood by Jacob's well, are reversed; and that Jerusalem *is* the place where men ought to worship. Malachi shall be reproved for teaching that *in every place* incense shall be offered, and a pure offering; since Zechariah has threatened with drought those who go not up to worship at Jerusalem. And Isaiah, who predicted that all nations shall flow to the mountain of the Lord's house (ii. 2), will stand corrected by a brother prophet, who will teach him that Jerusalem shall be holy, and that "no stranger shall pass through her any more" (Joel iii. 17). Paul must give place to some apostle of the future, who, addressing the Millennial assemblies, shall say, Sacrifice and offering God *will* have; in burnt offering, and offering for sin, he *has* pleasure. Christ has a priesthood which *is* transmissible. Stand *not* fast in the liberty wherewith Christ has made his people free; but put on the yoke which your fathers could not bear. Ye observe days, and months, and times, and years; I am pleased with you: and be sure that you turn again to all the weak and beggarly elements of olden times.

LETTERS TO YOUNG CHRISTIANS.—No. X.

MY DEAR YOUNG FRIENDS, — The subject of prayer is far too important to be dismissed with one brief letter. We will, therefore, present before you some of the objects for which it is to be employed. Prayer, like every thing else in the Christian economy, has a particular place and design; and in order to be beneficial, must be used in the way, and for the purpose for which it was designed. Its type, in the Old Dispensation, was the golden altar of incense, which stood in the holy place near the vail which shrouded from view the Holy of Holies, where the visible presence of God was manifested between the cherubim. And as this altar

had a position and use different from that of the altar of burnt offering, the brazen laver, the table of shew bread, and the golden candlestick, so prayer has a different position and use to that of any of the rites and ordinances of Christianity. The reading of the Scriptures, the Lord's Supper, the ordinance of baptism, and the Lord's day, have each a specific object; and the blessing flowing from each must be sought in the use of the appropriate instrumentality. The blessing associated with the observance of the Lord's Supper, is not to be found in reading the Scriptures; nor the blessing connected with the ordinance of baptism, to be enjoyed

through any other rite: so the blessings associated with prayer, are to be found only in the use of prayer.

In order to know the will of God, we are not to seek and expect this knowledge through prayer. This would be to ask a direct revelation from God, who has revealed his will in the Sacred Scriptures, and has enjoined the reading of those sacred records as the means of learning his character and knowing his will. But while information on those points is not to be sought in prayer, yet, when the will of God is learned from his Word, we may then ask strength from above to practice that which his Word enjoins. The solution of difficult passages of Holy Writ, and the determination of controverted points, must not be sought in prayer: diligent and persevering study, is the appointed means in the former case—the clear and express declarations of Scripture, and not our own reasonings and inferences, must decide the latter. Great and good men have erred greatly in consequence of a mistake here. Whitfield, whose piety and sincerity no one can doubt, made unconditional election and free grace the subjects of special prayer, and rose from his knees firmly impressed with a conviction of the truth of the former doctrine, and this conviction he regarded as an answer to his prayer. Mr. Wesley, a man not less sincere and pious, made the same doctrines the subject of fervent, special prayer, and rose from his knees with a firm impression that the latter doctrine was the true one, and this impression he regarded as an answer to his prayer. The answers in these cases were not only different, but contradictory, and, consequently, cannot be regarded as of God, but must be looked upon as the mistakes to which even great and good men are prone.

Indeed, when we make any matter the subject of special prayer, we should be well assured that such prayer is in accordance with the will of God; that is, with his promise. But to pray to God to give us a correct knowledge of the Scriptures, without careful reading and study on our part, or to determine for us the truth or falsity of certain positions, is certainly not in accordance with any promise he has ever made; as he has ordained that the above objects shall be secured by other means than prayer—namely, careful and dili-

gent study of what he has already revealed. Indeed, were prayer proper in such cases, we might as reasonably pray for, and expect an education, or a decision of knotty points in science and literature, without the necessity of study and research on our part.

Your prayers should be bounded by the promises of God, and let none say, "If I am only to pray for what God has promised, there is no necessity for my praying at all;" for with every promise there is a condition, as in the great promise, "ask and you shall receive." Here, asking is the condition, and receiving the consequence; and if we ask and receive not, it is because we have asked amiss—asked improper things—those which were not promised.

In prayer we are to express our gratitude for all temporal and spiritual blessings, and implore their continuance. We are to confess our sins and ask pardon—in temptation, to seek aid from above—and what is most difficult, if we have enemies, to pray for them.

In times of sorrow and deep distress, we have to pray for resignation under suffering, as did our Saviour, who, in the midst of tribulation deep, prayed, "Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." That is the true spirit of Christian meekness, patience and resignation; and instead of repining and murmuring in seasons of anguish and distress, every Christian should imitate the worthy example of his Lord, and close every petition with "Thy will, and not mine, O God, be done."

In this duty, let the holy men of old be your models; emulate the examples of patriarchs, prophets, and apostles, and make this, which is your duty from principle, a habit by practice. The Jews had their morning and evening sacrifices, and daily did the smoke of their oblations ascend. Remember that you are priests to God, and as such, daily offer up to him the acceptable sacrifices of praise and thanksgiving. This will be far more pleasing to God than the richest perfume ever breathed from golden censor, and thus doing, you will fulfil the apostolic injunction, Pray without ceasing.

We had thought of speaking of the seasons for prayer, but can offer, at present, nothing more appropriate than

the thoughts embodied in the following verses :—

Pray when the rosy light

First gilds the Eastern skies,

And thus begin the day

With purest sacrifice;

For God will be well pleased to hear,

And thou shalt feel his presence near.

All nature teaches this;

The dews which night hath given,

Soon as they see the sun,

They upward fly to heaven;

And birds awaking from each spray,

At morn pour forth their grateful lay.

Then, like the dew and song,

Which spring up to the sky,

Thus let thy early vows

Ascend to God on high;

And thus, with every opening day,

Thy full heart's grateful homage pay.

Pray when the evening shades

Begin to gather round;

The spot on which thou kneel'st,

Shall then be holy ground.

And as the sun sinks to his rest,

So may all passions in thy breast.

Pray that the watchful eye,

That never knows to sleep,

Around thee ever may

Its wakeful vigils keep:

Thus, Christian, speed along thy way,

And close with fervent prayer each day.

Pray on! O, ever pray,

For time is flying fast;

And soon this earthly scene

Will be for ever past.

Then prayer shall cease, and thou shalt raise

In heaven thy ceaseless song of praise.

TIMOTHY.

A SPEECH SUPPOSED TO BE MADE BY THE BIBLE.

FROM the days of Constantine, Emperor of Rome, down to the present time, my character in Europe has been acknowledged by all to be held in high estimation. Indeed, I have been acknowledged by all to be the only true teacher of religion. Notwithstanding this complaisance, the treatment I have received from many, has been worse than unpolite—people of opposite sentiments have not only whispered among their own circles, but proclaimed to the world that I supported them both. Such double conduct I detest; but as few comparatively consulted me, many adopted all the false and ruinous tenets propagated in my name.

The Roman Pontiff acquired excessive temporal power by gradual encroachments; he and his associates formed, as they said, a religion founded on my instruction, and sent emissaries in all directions, to impel men by fire and faggot, to confess their inventions to be my truth.

As I had portrayed this ecclesiastical monster with great accuracy, and warned the world of his approach, they soon viewed me with a jealous eye. At last I was laid under the severest restrictions, being enjoined never to address any people in the language they understood. As no nation spake Latin after the overthrow of the Roman Empire by the Northern Barbarians, they assigned me that language. However, they would not have been highly displeased

though I had spoken French in Holland, and Dutch in France.

Finding that even this barbarity did not wholly prevent me from teaching truth to the nations, they laid me under an embargo, till they had made such incisions and alterations upon my tongue, that I could hardly utter a sentence intelligibly. Indeed, they pared my tongue with such ingenuity, that in spite of myself, I appeared to speak in favor of superstition and absurdity; for example, when I attempted to say Jacob worshipped leaning on the top of his staff, it always sounded to the hearer, as if I said—Jacob worshipped the top of his staff—which made many suppose there had been an image of Enoch carved on the top, to which he paid religious honor. But as I had always been accustomed to give a distinct and certain sound, many perceived the wounds I had received in the house of my pretended friends, and likewise the effect it had on my articulation, the moment they perceived it, they condemned the cruelty and knavery of Rome; but these, my advocates, were silenced by a rod of iron; the old way of answering arguments.

In a few ages, men lost the remembrance of my fair character; and Rome had the effrontery to assure the world I was become such a mystic, that no mortal but herself could understand what I said. And she even asserted that I had appointed her my only in-

fallible interpreter. The world believing this story, surrendered their right of judgment.

In consequence of all this malice, envy, hatred, and treachery, I walked in the world prophesying in sackcloth and chains, and no man dared to express a desire for my liberation; however, even in the darkest ages of Roman tyranny and superstition, I had a few familiar friends, whom God taught to understand me, and influenced to believe and love my ancient testimony; these continually cried to God to dispel the cloud with which I was covered, that I might illuminate the world, as in primitive times. The prayers of these friends came up before God in an accepted time, he heard and sent deliverance by exposing the deceit and absurdity of the Anti-Christian hierarchy. Luther and others were enlightened to discern my truth and purity, and obtained courage to publish the discovery; they inveighed at my captivity, and detailed the barbarous treatment I had experienced during its continuance; how cruelly they had increased my torture year after year, and how frequently they had published lies in my name. Multitudes were shocked at the conduct of Rome by this exposure, and would no more acknowledge her to be their teacher; they said they had eyes and ears as well as the conclave, therefore, in matters of everlasting moment, they would not trust to those of others. My friends then applied ointment to my wounds, by which means they were soon healed; and all the bad matter with which I had been inoculated, was extracted, so that I travelled about with my pristine health and vigor. Thus was my age renewed as the eagle's, and I promoted the health and happiness of many countries. Rome raged because I was liberated, and laid many a snare to renew my captivity; but without success. To be sure many of my admirers suffered for their friendship; but they died rejoicing that they were counted worthy to suffer in such a cause.

My peregrinations became so rapid and extensive, that Rome could not follow me. At length she began to tremble, lest I should remove her from her seat; upon this she cried for help to all her friends and flatterers. One of the Henrys, King of England, wrote a little in her favor; she styled him Defender, and declared that his sons, to the very latest posterity, might assume the same honorable title, even though they never put pen to paper in her favor; so much did she consider herself obliged to this foreigner. However, in a very few years this very Henry began to turn against her, and laughed at her folly; and then renounced all connection with her. Being condemned to die a lingering death, she has long been in a declining state.

Now, many of my friends who have been particularly happy in my company, and who have been instructed of my true value, are endeavoring to send me on a mission to many countries, which are as foreign to me as I am to them; these, my friends, know that when I am sent in my native simplicity I never give an uncertain sound, but teach at all times and in all places, the same truth as I taught them. I am the cheapest missionary they can send. I make no cost for bed or board; and say more than any man about God and the things concerning his kingdom, and preach as willingly at midnight as I would at noon day, with the same pleasure to one as to a thousand, and to a slave as to a sovereign, and do not fear the face of man. My travels are travels of truth. Where I am known there is no night. Obscurity and darkness flee before me. I shall persevere in my mission to men until all shall know me, from the least unto the greatest; until the glory of the Lord shall cover the earth as the waters cover the channels of the sea. They that will help my progress with good intentions, will do well; my God will recompense them according to their need, by the glorious merits of our Lord and Saviour Jesus Christ.

J. B.

ANOTHER VOICE FROM THE BAPTISTS.

ELDER Meredith, recently deceased, who was editor of the *Biblical Recorder*, and one of the most talented men and

writers in the Baptist denomination, came out in favor of baptism for the remission of sins. A correspondent in

the *Recorder*, who signed himself J. J. F. took the following ground in reference to remission. We make an extract from his communication :—

"It is *by faith* that the sinner is justified, and if justification and remission are indivisible, it follows that remission is consequent upon believing *without any other act*, as much so as justification; and that those who make *baptism, or any other duty, an indispensable* requisite to remission, are brought into conflict with the great gospel doctrine of *justification by faith*."

Now here is a plain *hit* at ourselves; and with this before him, Elder Meredith boldly and independently wrote as follows :—

"The first thing that struck us in reading the article in view, was what seemed to be its singular want of agreement with the teaching of Christ and his Apostles. For example, the Saviour said 'He that believeth and is baptized, shall be saved.' Our correspondent says, Not so: 'remission,' and of course salvation, 'is consequent on believing, without any other act.' Again, Peter said to the Jews, 'Repent and be baptized every one of you, for the remission of sins.' Our correspondent says, This cannot be correct, because 'remission is consequent on believing, without any other act.' Again, Ananias said to Paul, 'And now why tarriest thou? arise, and be baptized, and wash away thy sins.' Our correspondent says: This must be wrong, because Paul, having already believed, 'remission is consequent on believing, without any other act.' It seems to us that these several teachers cannot all be right. If our correspondent be correct, in maintaining that baptism has no connection with gospel remission, then Christ, and Peter, and Ananias, must be in error in affirming so plainly that it has. On the contrary, if the inspired teachers be correct, in maintaining that faith and baptism are both requisite to remission, then our correspondent must be in error in virtually affirming that said act of baptism has nothing to do in the matter.

"The question now under consideration is: When are the promises of the gospel appropriated to the sinner? In other words, when is the sinner, in accordance with the provisions and stipulations of the gospel, authorised to appropriate to himself the fulfilment of those promises, including not remission only, but justification and acceptance

with God? Is he at liberty to do this as soon as he shall have judged himself to be the subject of a mere speculative faith; or not until he shall have illustrated and confirmed his faith by the appropriate act of outward obedience? Is it, in other words, so soon as he shall have complied *in animo* (in his mind) with one of the conditions of gospel salvation? or not until he shall have complied *de facto* (in fact) with both the aforesaid conditions, and thereby identified himself outwardly, as well as inwardly, with the cause and kingdom of Jesus Christ? This being the question at issue, it is easy to see that it must receive an answer essentially different from that given by our correspondent.

"So far as the question of *peace* is concerned, it may perhaps be fairly questioned whether there be any intelligible, authorised peace, until the conditions are *fully complied with*. It was not until after his baptism, that the Ethiopian went on his way rejoicing. Nor was it until after they had been baptized, that the penitent Jews ate their bread with gladness and singleness of heart. Nor can it easily be conceived that a sinner can have much intelligible peace of mind, arising from the application of gospel promises and mercies, until, having been buried with Christ in baptism, *he shall rise again to walk in newness of life*."

If this is not the ground occupied by us in reference to remission of sins, then we know not what is. Elder Meredith and ourselves are entirely together here. It is truly gratifying to have the testimony of such a mind, and under such circumstances, in favor of baptism for remission of sins, as contended for by us. We highly prize everything of this kind.

The manner in which he discards systems and system-makers, is truly gratifying :—

"It has always been the fault of system-makers and theorizers, that they have had each one his favorite scheme. Andrew Fuller, it appears, had his. With him, we are told, the cross was the orb, and all other doctrines were but satellites and planets. Dr. Gill, we think, made the doctrine of *election* his centre, around which all other doctrines were held to move in due order and subserviency. It seems to us that by far the better plan would be, to take

all these doctrines as we find them in the Bible, and to assign to each, as far as possible, the position, the magnitude and the relative importance, which have been given to it by Christ and the apostles. System-makers, in our opinion, have done but little to simplify or commend the gospel plan of salvation. They have done much, however, to obscure its doctrines, to

distort its proportions, and to involve the whole in mysticism and doubt."

To the truth and justice of this, we are most happy to subscribe, and so will every really discerning and intelligent mind. The result of such reasoning must be an entire rejection of error, and embracing of the whole truth, in all its parts.

ROMAN CATHOLIC AUTHORITIES ON PERSECUTION.

THE following extracts from Roman Catholic newspapers and periodicals published in Europe and America, will assist in opening the eyes of those who imagine that the spirit of persecution has ceased to actuate the hierarchy and orders of that church. The power only is required to light up again the fires of persecution, and to extirpate liberty and freedom of conscience from the earth. The *Univers* is the organ of the Archbishop of Paris and the church party.

Those who are inclined to acts of charity and the adorning of temples, should be frequently told that the height of perfection consists in withdrawing their affections from earthly things, thereby making the church the possessor of their properties.—*Secret instructions to Jesuits.*

For our own part, we take this opportunity of explaining our hearty delight at the suppression of the Protestant chapel in Rome. This may be thought intolerant, but when, we would ask, did we ever profess to be a tolerant of Protestantism, or to favor the doctrine that Protestantism ought to be tolerated? On the contrary, we hate Protestantism—we detest it with our whole heart and soul, and we pray that our aversion to it may never decrease. We hold it meet that in the Eternal City no worship repugnant to God should be tolerated, and we are sincerely glad the enemies of the truth are no longer allowed to meet together in the capital of the Christian world.—*Pittsburgh Catholic Visitor.*

No good government can exist without religion—and there can be no religion without an Inquisition, which is

wisely designed for the promotion and protection of the true faith.—*Boston Pilot.*

You ask if he (the Pope) were lord in the land, and you were in a minority, if not in numbers yet in power, what would he do to you? That we say depends entirely upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you; possibly he might even hang you—but, be assured of one thing, he would never tolerate you for the sake of the "glorious principles of civil and religious liberty."—*Rambler.*

Protestantism of every form has not, and never can have any rights, where Catholicity is triumphant.—*Brownson's Quarterly Review.*

Let us dare to assert the truth in the face of a lying world, and instead of pleading for our church at the bar of the State, summon the State to plead at the bar of the church, its divinely-constituted judge.—*Ibid.*

I never think of publishing anything in regard to the church without submitting my articles to the Bishop for inspection, approval, and endorsement.—*Ibid.*

I declare my most unequivocal submission to the Head of the Church, and to the hierarchy in its different orders. If the Bishops made a declaration on this bill, I never would be heard speaking against it; but would submit at once, unequivocally, to that decision. They have only to determine and I obey. I wish it to be understood that such is the duty of all Catholics.—*Daniel O'Connell, 1843.*

Heresy and unbelief are crimes; and in Christian countries, as in Italy and

Spain, for instance, where all the people are Catholic, and where the Catholic religion is an essential part of the law of the land, they will be punished as other crimes.—*R. C. Archbishop of St. Louis.*

A heretic, examined and convicted by the church, used to be delivered over to the secular power and punished with death. Nothing has ever appeared to us more necessary. More than 100,000 perished in consequence of the heresy of Wickliffe; a still greater number for that of John Huss; and it would not be possible to calculate the bloodshed caused by Luther; and it is not yet over.—*Paris Univers.*

As for myself, what I regret, I frankly own, is, that they did not burn John Huss sooner, and that they did not likewise burn Luther; this happened because there was not found some prince sufficiently politic to stir up a crusade against the Protestants.—*Ibid.*

The absurd and erroneous doctrines or ravings in defence of liberty of conscience, is a most pestilential error—a pest, of all others, most to be dreaded in a state.—*Encyclical Letter of Pius IX. Aug. 15, 1852.*

Protestantism of every kind Catholicity inserts in her catalogue of mortal sins. She endures it, when and where she must; but she hates it, and directs all her energies to effect its destruction.—*St. Louis Shepherd of the Valley.*

As long as I live the religious press of Paris shall be watched, and if necessary, repressed by spiritual weapons of which I can dispose. It shall either remain within the line of duty, or leave this diocese, and seek elsewhere a more complaisant jurisdiction to preach contempt for the hierarchy, and make war on the authority which I hold from Divine Mercy, and the grace of the Holy Apostolic See.—*Archbishop of Paris*

"THE LONG AGO."

OH! a wonderful stream is the river Time,

As it runs through the realm of tears,
With a faultless rhythm and a musical rhyme,
And a broader sweep, and a surge sublime,
And blends with the ocean of years.

How the Winters are drifting like flakes of snow,
And the Summers like buds between,
And the year in the sheaf: so they come and
they go,

On the river's breast, with its ebb and flow,
As it glides in the shadow and sheen.

There is a magical isle up the river Time,
Where the softest of airs are playing;
There's a cloudless sky, and a tropical clime,
And a song as sweet as a vesper chime,
And the Junes with the roses are staying.

And the name of this isle is the LONG AGO,
And we bury our treasures there:
There are brows of beauty, and bosoms of snow:
There are heaps of dust, but we loved them so!
There are trinkets and tresses of hair.

There are fragments of song that nobody
sings,

And a part of an infant's prayer;
There's a lute unswept, and a harp without
strings,

There are broken vows, and pieces of rings,
And the garments that *she* used to wear.

There are hands that are waved when the fairy
shore

By the mirage is lifted in air;
And we sometimes hear, through the turbulent
roar,

Sweet voices we heard in the days gone before,
When the wind down the river is fair.

Oh! remembered for aye be the blessed isle,
All the day of life till night:
When the evening comes with its beautiful
smile,

And our eyes are closing to slumber awhile,
May that greenwood of soul be in sight.

DRINKING USAGES.

WHAT is the cause of moderate or temperate drinking? Is it the force of natural appetite? Rarely. Nine-tenths, if not ninety-nine-hundredths, of those who use alcoholic stimulants, do it in the first instance, and oftener for a long time, *not from appetite, but from deference to custom or fashion.* Usage has associated intoxicating drinks with good fellowship—with offices of hospitality and friendship. However false and dangerous such an association may be, it is not surprising that when once established, it continually gathered strength; with some through appetite—with others, through interest. It is in this way that what we term *Drinking Usages* have become incorporated with every pursuit in life, with the tastes and habits of every grade and class of society. In the drawing-room and dining-room of the affluent, in the public room of the hotel, in every place of refreshment, in the social gatherings of the poor, in the harvest field and workshop, alcoholic liquor was at one time deemed essential. Too often it is deemed so still. Many a host and employer—many a young companion shrinks, even now, from the idea of exchanging the kind offices of life without the aid of intoxicating liquors, as he would shrink from sore offence against taste and propriety. Not to put the cup to your neighbor's lip, in one word, is to offend against that most absolute of earthly sovereigns—fashion.

Now, what is there in these usages to entitle them to the patronage of the wise and good? Are they necessary? Are they safe or useful?

Unless they can show some offset to the vast amount of evil which they occasion, they ought, surely, to be ruled out of court. But is any one prepared to maintain that these DRINKING USAGES are *necessary*—that it is necessary, or even *useful*, that men should use intoxicating liquors as a beverage? Do they add vigor to muscle, strength to intellect, warmth to the heart, or rectitude to the conscience? The experience of thousands, and even millions, has answered this question. In every age and quarter of the world, but especially within the last twenty-five years, and in our own land, many have made trial of entire abstinence from all that can intoxicate. How few

of them will confess that they have suffered from it, either in health of body, elasticity of spirits, or energy and activity of mind! How many will testify that in each of these respects they were sensible gainers from the time they renounced the use of all alcoholic stimulants!

But, if neither useful nor necessary, can it be contended that these drinking customs are harmless? Are they not *expensive*? Many a moderate drinker, did he but reckon up accurately the cost of this indulgence, would discover that it forms one of his heaviest burdens. No taxes, says Franklin, are so oppressive as those which men levy on themselves. Appetite and fashion—vanity and ostentation—constitute our most rapacious tax-gatherers. It is computed by Mr. Porter, an English statistician of distinguished ability, but of no special interest in the subject which we are now discussing, that the *laboring people* of Great Britain, exclusive of the middle and higher class, expend no less than fifty-three millions of money every year, on alcoholic liquors and tobacco! There is little doubt that the amount, directly or indirectly, consumed in Pennsylvania annually, for the same indulgence, equals 10,000,000 dollars—a sum which, could it be saved for four successive years, would pay the debt which now hangs, like an incubus, on the energies of the Commonwealth. In wasting fifty-three millions every year, the laboring population of Britain put it beyond the power of any government to avert, from multitudes of them, the miseries of want. Were but a tithe of that sum wrenched from the hands of toil-worn labor, and buried in the Thames or the ocean, we should all regard it as an act of stupendous folly and guilt. Yet it were infinitely better that such a sum should be cast into the depths of the sea, than that it should be expended in a way which must debauch the morals, and destroy the health, and lay waste the personal and domestic happiness of thousands. If the question be narrowed down to one of mere *material wealth*, no policy can be more suicidal than that which upholds usages, the inevitable effect of which is to paralyze the *productive* powers of a people, and to derange the proper and natural *distribution* of pro-

perty. Remember, then, that he who sustains these usages, sustains the most prolific source of improvidence and want. He makes, at the same time, an inroad upon his own personal income, which is but a loan from God, entrusted to him for his own and others' good.

But these drinking usages are not only expensive, *they are unreasonable*. What is their practical effect? It is that others shall decide for us, a question which ought, most clearly, to be referred only to our own taste and sense of duty. We are to drink, whether it be agreeable to us or not; whether we think it right or not; whether we think it safe or not. Moreover—and this is sufficiently humiliating—we are to drink precisely *when*, and precisely *where*, others prescribe. It has been said that, in some parts of our country, one must either drink with a man who invites him or fight. It is not long since, in every part of it, one must either drink when invited, or incur the frowns or jeers of those who claim to be arbiters of propriety. And even now, he or she who will not drink at all, or will drink only when their own reason and inclination bid, must not be surprised if they provoke invective or ridicule. And is a bondage like this to be upheld? Does it become free-born Englishmen, who boast so much of liberty, to bow down their necks to a servitude so unrelenting and yet so absurd?

A German nobleman once paid a visit to Great Britain, when the practice of toasting and drinking healths was at its height. Wherever he went, during a six months' tour, he found himself obliged to drink, though never so loath. He must pledge his host and hostess. He must drink with every one who would be civil to him, and with every one, too, who wished a convenient pretext for taking another glass. He must drink a bumper in honor of the king and queen, in honor of the church and state, and in honor of the army and navy. How often did he find himself retiring, with throbbing temples and burning cheeks, from these scenes of intrusive hospitality! At length his visit drew to a close, and to requite in some measure the attentions which had been lavished upon him, he made a grand entertainment. Assembling those who had done him honor, he gathered them round a most sumptuous banquet, and

feasted them to their utmost content. The tables were then cleared. Servants entered with two enormous hams. One was placed at each end, slices were cut and passed around to each guest, when the host rose, and, with all gravity, said, "Gentlemen, I give you the king! please to eat to his honor." The guests protested. They had dined—they were Jews—they were already surcharged with his too generous cheer. But he was inflexible. "Gentlemen," said he, "for six months you have compelled me to *drink* at your bidding: is it too much that you should now *eat* at mine? I have been submissive, why should you not follow my example? You will please do honor to your king! You shall then be served with another slice in honor of the queen, another to the prosperity of the royal family, and so on to the end of the chapter."

But waiving the *absurdity* and *costliness* of these usages, let me ask if they are *safe*? No one who drinks can be perfectly certain that he may not die a drunkard. Numbers which defy all computation have gone this road, who were once as self-confident as any of us can be. No one, again, who drinks, can be certain that he may not, in some unguarded hour, fall into a debauch, in which he shall commit some error, or perpetrate some crime, that will follow him with shame and sorrow all his days. How many a young man, by one such indiscretion, has cast a cloud over his prospects for life!

It is not the opinion of "temperance fanatics" merely, that adjudges drinking to be *hazardous*. It is so in their estimation who are close, practical observers and actors in life. Mr. Jefferson is said to have expressed his conviction—the result of long and various experience—that no man should be entrusted to office who drank. I have now before me evidence still more definite in the two-fold system of rates proposed to be applied, in one of our largest cities, by the same Life Insurance Company. The one set of rates is adapted to those who use intoxicating liquors, the other to those who do not use them at all. I have also before me the returns of two beneficial societies, in one of which the principle of total abstinence from all intoxicating liquors was observed, while in the other it was not. The result has been that, with the same number of mem-

bers in each, the deaths in one, during a given period, were but *seventy-three*, whereas in the other they were *one hundred and ten*! making the chances of life as ten to seven in their favor who practise total abstinence. This result need not so much astonish us, when we are told, on the authority of persons who are said to have made careful and conscientious inquiry, that of all males who use intoxicating liquors, one in thirteen becomes intemperate.

But let us admit—for one moment, and for the sake of argument—(to admit it on other ground would be culpable)—let us admit that *you can drink with safety to yourself!* Can you drink with safety to your neighbor? Are you charged with no responsibility in respect to him? You drink, as you think, within the limits of safety. He, in imitation of your example, drinks also—but passes that unseen, unknown line, within which, for him, safety lies. Is not your indulgence, then, a stumbling block—aye, perchance a fatal stumbling block in his way? Is it not, in principle, the very case contemplated by St. Paul when he said, *it is good neither to eat flesh NOR TO DRINK WINE, nor anything whereby thy brother stumbleth, or is*

offended, or is made weak! Yonder are the young and inexperienced, without habits of self-control, and with fiery appetites. Would you have them do as you do? Yonder is one who is just on the verge of the precipice that will plunge him into shame and woe unutterable! Are you willing that he should find in your daily potations a specious apology for his own? Or yonder is one who is already a bondman to his fearful vice, but who feels his debasement, and would gladly be once more free. Will you do that in his presence, which will discourage him from striking boldly for emancipation? Nay, it may be that he is even now struggling bravely to be free. He has dashed away the cup of sorcery, and is practising that which, to him, is the only alternative to ruin. Is it well, Christian—follower of Him who sought not his own, and went about doing good—is it well that, from you should proceed an influence to press him back to his cups? That you, by your example, should proclaim, that not to drink is to be over-scrupulous and mean-spirited—that at your table, in your drawing-room, he should encounter the fascination which he finds it so hard to withstand, so fatal to yield to?

TALK BY THE WAY.

HE CAN SING NOW.

A.—You see that brother?

B.—Yes.

A.—He is the son of Brother D. and now he can sing.

B.—What mean you by saying now?

A.—Why, when you were here some two years ago, he was a singer in the parish church—good bass—and as such esteemed, and he delighted in it. He came to hear your discourses, when you said some close things upon singing the praises of God—pointing out that those only were entitled to do so, and only consistent in doing so, who had given themselves to him, and who were walking in his commandments, and that all else was hypocrisy and insult.

B.—Well, did he unite with you soon after, and had those remarks anything to do with leading him to that step?

A.—Not for a considerable time, but he could not sing; the church lost his services, and when he came to our meet-

ings there was no singing in him. However, after a while, we were gladdened by an application one Lord's-day morning to baptize his wife, his brother's wife, and himself, and that day he *did* sing!

Reader! Do you sing? Can you sing? Are you where God can accept your song of praise?

THE MIDDLE WALL.

Clergyman.—Well, Thomas, mending the pathway against Winter sets in?

Thomas.—Yes, Sir; but thinking about something else also—I am thinking about being baptized.

C.—About *being* baptized, Thomas? Why have you not *been* baptized?

T.—Never, Sir. I was sprinkled in the church.

C.—Well, that is baptism.

T.—O dear, no, Sir. The Apostles never baptized infants, and never attempted to *immerse* by *sprinkling*.

C.—Immerse by sprinkling! No, that

of course could not be done; but *now* either sprinkling or immersion will do.

T.—But if the Apostles did not sprinkle, why was it introduced?

C.—Why, as to that, it was found more convenient; and, besides, putting babies into water often gave them cold.

T.—Well, Sir, I am sure I would not have the dear little things put into water, because the Apostles *never* baptized them; and I am told that these changes about baptism were introduced by the Church of Rome, and surely *you* don't like that church, Sir?

C.—You do not understand it, Thomas. Since the middle wall of partition has been removed, the changes you refer to have become proper. Sprinkling *is* baptism, and *you have* been baptized.

T.—Just stay, Sir, while I step in doors for my Bible.

C.—No, never mind, I have one in my pocket (!) but I cannot stay longer. Mind you attend to your church. Farewell.

T.—Well! if that is not teaching a poor man! The middle wall of partition! What can he mean? Why that

was the Jewish institution, which the death of Christ removed. How can that have anything to do with changing immersion into sprinkling, and believers, as the subjects, into babies? Well! I shall attend to what I understand—to what I read the apostles did. If these things are changed, God has not recorded the change, and I shall follow the Scriptures till He does.

When clergymen and road-menders thus converse, the truth will win its way; and if clergymen do not converse, the man who follows the Bible will, like Thomas, leave them to their sprinkling and other absurdities. Truth is prevailing—false religious institutions are failing in their power. The above little conversation—communicated to me by Thomas, who has since put his resolution into action, and followed the apostolic converts into the bath of regeneration—is of little or no importance *in itself*, but becomes so when used to illustrate the condition of thousands of the uneducated, who now know too much for the clergy. D. KING.

CORRESPONDENCE.

LETTER FROM AUSTRALIA.

[During the past month Brother Hussey, from Adelaide, sojourned twelve days very agreeably with us in Nottingham, and whilst here delivered four addresses to the congregation, and one to the children of the Sunday school. In addition to these labors, many letters were written by him to friends in different parts of the world, as well as the interesting article on "The Colonies of Australia," which commences on page 509 of our present number. It furnishes a general outline of the resources of the four divisions of this vast country. The latitude and longitude, with the extent, and commercial, agricultural, and mineral capabilities, so far as ascertained, are briefly described, and may be relied upon by the reader. The climate, and the advantages or disadvantages to emigrants, are not dwelt upon, on account of the length to which the article would have been extended; but the absence of more particular information on these points, is amply made up for by the following letter, from an individual who emigrated from

Chesham, Buckinghamshire, and who has recently been immersed on a confession of his faith in Jesus, and added to the number of the saved in his newly-adopted country. It reached us on the 4th of October.]—J. W.

VICTORIA, July 7th, 1854.

Dear Christian Brother,—Knowing that the question of emigration to Australia has become deeply interesting to great numbers of our countrymen at home, and among them to many members of the church of Christ, we think it may be acceptable to the latter especially, to furnish such information relative to the state of things in the province of Victoria, as may enable persons to form a correct judgment as to the course they ought to pursue. There are many and urgent reasons why great numbers of the working people of England should remove to another sphere; yet it is not to be forgotten, that to every general principle there are numerous exceptions.

The method we would pursue on the present occasion, is to set forth *both* sides of the question—that is, the *advantages* and *disadvantages* of coming to the colony. First advantages are chiefly to certain classes of laborers.

The following trades find abundant occupa-

tion and good remuneration, as may also be seen by the public prints of the colony:—Masons, bricklayers, carpenters, blacksmiths, sawyers, painters, tinmen, wheelwrights, furniture makers, and engineers. Also, there is a great demand for men accustomed to labor as agriculturists, at road-making, canal digging, felling trees, tending sheep and cattle, and such like. Female servants, inured to domestic labors, are in great demand, and would find the rate of remuneration far greater than they do at home.

There is plenty of land in the colony that must be settled upon and cultivated. The natural productions are numerous and valuable, vegetable and animal life attaining great perfection. The scenery of many parts is beautiful. The humidity of atmosphere experienced in England, is felt here in a much lower degree. On the other hand, saying nothing of the pains incident to separation from friends and old associations, expenses, discomforts and dangers of a long voyage, it is our bounden duty to state, that many misrepresentations have been made, from time to time, relative to this climate.

In Summer it is often fearfully hot when certain winds prevail, and these winds raise clouds of very fine dust, which prove most annoying. The transitions from heat to cold are often very great and sudden, proving extremely trying to persons with chest affections and a weak habit of body. Diarrhæa and dysentery are frequently experienced by the new comer, and have often proved fatal. There is also a form of disease known as "the colonial fever," which is a very distressing, low, nervous fever of the typhoid kind, and results in lengthened delirium and great emaciation. During Summer inflammation of the eyes is very common, and to these things must be added the presence of swarms of flies which annoy by day, and vermin that also annoy by night. In Winter the rains are often very heavy, and roads being mostly unmade, are very bad for wheel carriages. House-rent is very high, and accommodation often inferior. At the present time provisions are high.

Many persons in the colony are of very dissipated habits, and drinking and drunkenness are fearfully prevalent, with all their accompanying vices. Many bad characters, once in Van Diemen's Land, are now amongst us, and deeds of violence are not unfrequent. Still, though society has not all that quiet settled form that it has at home, much is accomplished. It would be quite a mistake to suppose that anarchy prevails; in fact, to a casual observer, things are much as in our large towns at home, and progress is being made all around—religion, education, hospitals, mechanics' institutions, &c. receive attention. Still, these things, and the public means of grace, are not to be reached easily by many who live in the bush—that is, up the country.

Having said thus much, we will add that only persons in the enjoyment of good health, and fit for active employment, ought to think of emigrating to these shores. Men here must be willing to turn a hand to *anything*. Weaving and lace-making belong not to these latitudes. We are not engaged upon the delicate tissues, integuments, and nerves of the body social, but are fashioning the bony skeleton. Our especial duty is to conquer *hard* things—hard earth, hard rocks, hard woods, and hard metals. This, of course, requires tough workmen. But to such as feel themselves prepared to face these things, we say heartily, "Come, and you shall be paid liberally." For road-making, 10s. per day and a tent and firing, to 30s. and 35s. per day for skilled workmen.

Well were it if, instead of expending thousands of pounds in strikes, our countrymen at home would organise a system of emigration for surplus labor, so as thereby to increase the comfort of those who departed and those who remained. But, above all things, *pray* that God may direct you. The trials to piety in the voyage are great—the temptations incident to plenty are many—piety breathes heavily in this atmosphere, and often looks sickly; but if God send us, he will keep us while we live to Him. Pious men are wanted very much to influence this community of worldly carnal minds, and doubtless the Lord will send his servants to sow the seed of eternal truth.

We are, dear brother, your's in the bonds of the gospel,

JOHN CHAMBERS.
HENRY WARREN.

LETTER FROM MELBOURNE.

ST. KILDA, near Melbourne, colony
of Victoria, July 21, 1854.

Dear Brother Wallis, — The overland mail being about to start in a few days for Southampton, I embrace the opportunity of sending you a line or two; also, a bill of exchange for the *Harbinger* for the current year. The surplus, if any, you can apply to the postage of letters, as we are not able to prepay letters beyond the colony. I had expected a line from you, or that some reference would have been made in the *Harbinger* relative to the books, hymn books, &c. In my last letter to you, published in the number for March, the hymn books were stated to be greatly needed, and that we should be glad to receive two or three dozen.* I need not say how we appreciate those mental feasts you send us month by month; the viands, indeed, are rich and substantial. They are, to use a schoolboy phrase, exceedingly *moreish*, and it is no less gratifying to perceive the progressive development of the logical faculty, combined with great spiritual devotedness, in those articles that com-

* The books were forwarded May 17, 1854.

pose its pages. Very singular, too, the subjects contained therein seem providentially to arrive in accord with circumstances. May they have their desired effect on all our hearts, in enabling us to appreciate more the truth of God's Word, that we may grow more in the favor and knowledge of our Lord and Master.

We have been favored during the past week with a visit by one whose name is a praise in all the churches—I mean our beloved brother, Thomas Magarey, from Adelaide. Having arrived on business, his stay with us is unavoidably short, which does not fail to produce those counter feelings of pleasure and disappointment, but hope it is to our profit withal. He has not hesitated to give us counsel founded on his own experience, to beware of matters that are likely to create divisions among us. Now the ice is broken, I believe he intends coming to Melbourne twice in the year. As the colony is mainly dependent on its sisters for the supply of the staff of life, there is a great and growing interest existing between them, and therefore hope he will have occasion to visit us oftener.

As our Brother Warren is writing you, and will no doubt give you some particulars of our standing as a church, I need not touch on that matter;* but I am happy to say that the teaching of our dear Brother W. has been highly appreciated, and done much good. He has also made some little stir among the Baptists at Prahran, having spoken before them occasionally, in order, if possible, to obtain the use of their chapel on a Lord's day evening, when it is closed, to proclaim the gospel. After speaking a few times, it was agreed that he should deliver a course of lectures, but on submitting the list of subjects for delivery, they took exception to one, and wished him to deliver the others. Brother W. could not consent to an abridgment, as it was a very important link in the chain, and consequently the matter has dropped. Tell it not in Gath, that a body of Christians, and professedly Baptists, too, refused to have a lecture delivered in their place of worship, on the subject, What is faith, and how obtained? But it is to be hoped that the veil which has been occasionally drawn a little aside, will have enabled them to perceive objects, although indistinctly, moving about with some degree of freedom, instead of being nailed with an iron necessity in time and eternity. May it be our happiness to endorse the declaration of Peter, in opening the kingdom to the Gentiles, "I perceive of a truth that God is no respecter of persons, but in every nation, he that feareth Him and worketh righteousness, is accepted with Him."

In conclusion, I would exhort you and myself to keep near a throne of grace, that if we

see not each other's face in this world, we may behold each other near the throne of his glory. Remaining your's in the bonds of peace,

THOS. S. LYLE.

LETTER FROM A NEW CONVERT TO HIS BROTHER.

Dear C. — I am very anxious to hear how you get on in your new situation. I suppose you will have heard what I have done since leaving home; if you have not, I shall be happy to inform you on my return. I have done what I consider every one should do, and must do, if they wish to become the disciples of the Lord Jesus Christ. I feel pretty sure that you wish to be a Christian, and to lead a Christian's life; but your mind has been unsettled and confused by those who profess to be Christians, and who profess to be desirous of making others Christians; but as they know not the way themselves, they could not be expected to teach others. Dear brother, if you wish to be happy, for time and eternity, divest your mind of all those errors that you have been taught to regard as truth, by those who appeared to be anxious for your conversion, and "receive with meekness the engrafted Word, which is able to save your soul." Read, study, and meditate upon the Word of the Lord, and endeavour to see what Christians really are; whether they are not persons who, seeing their sinful state, and having heard of a Saviour able and willing to save all who come unto him, have believed that they may come, if they repent of their sins, and are baptized for the forgiveness of them. Having fled for refuge to the hope set before them in the gospel, they become "new creatures in Christ Jesus," and have joy and peace in believing. They no longer hesitate as to whether they are in the right road or not, but being sure that they have entered by the straight and narrow gate, go on their way rejoicing. They "look not at the things which are behind, but press toward the prize of their high calling in Christ Jesus." Our Heavenly Father never designed the knowledge of Christ and of his gospel to be a source of doubt and perplexity, but a confident assurance that what He promised He is able and willing to perform. Rest assured, dear brother, that I shall be most happy, on my return, to contribute in any way to your present and eternal happiness. I will then make known to you more fully what the Lord has done for me, and what I am sure He will do for you, if you place yourself under the teaching of his Word and Spirit. Hoping you will see the importance of taking heed to the things which belong to your everlasting peace, I remain, your affectionate brother in the flesh, and trust hereafter to be in the faith and hope of the gospel,

H. H.

* Brother W. requests that this letter should not be published.

ITEMS OF NEWS.

WHITEHAVEN.

Being detained at Wigan for a short time on my route to Huddersfield, I hasten to give you some particulars of my visit and labors at Whitehaven and vicinity. Having received an invitation from the church there, I made arrangements and left home on the 9th ult. arriving the same night, and at once announced two open air meetings for Lord's day. Accordingly, on the 10th, after the morning meeting of the brethren, we held a meeting on the Bulwark, and obtained a favorable hearing; and again, after the church meeting in the afternoon, we held a meeting in the Market-place to an attentive company: at each place the attendance was cheering. From the state of the weather, these meetings were not well attended, so we sought and obtained the Temperance Hall, free of charge, where we gave four lectures on "Christianity, its rise and progress during the first century." The audiences were not large, but the attention was all that could be desired. While we dilated on the facts, ordinances, promises, and blessings of the religion of Jesus, distinct from the systems of the present time, as of old, some approved, while others spake evil of that way. We continued to hold two open air meetings every Lord's day, the attendance increasing each succeeding opportunity, and at the last meeting in the Market-place we had upwards of two hundred attentive hearers, who, notwithstanding darkness was coming on, showed no disposition to disperse. Some hundreds of hand bills (Apostolic Preaching), with other tracts, were given away, the people receiving them eagerly.

Our brethren here meet in a room connected with Brother Brown's dye-works, and being small and inconvenient we could not invite the people to come with us for inquiry and conversation. We felt this as a disadvantage. We have no immersions to report, yet we have sown the seed in hope, confident that if the effort is followed up by the brethren, fruit will be gathered in. The church here numbers 14, and has only been in existence a few months. There are some excellent materials in it for the service and work of the Lord, which, I trust, will be brought into operation.

There are several small communities in this district, of Baptist origin, Scotch or otherwise, which, in company with Brother Brown, we visited, and conversed with a few leading brethren among them; the societies are in a low condition. We were received with Christian courtesy by most, and requested to visit them, and labor a short time, which would have been productive of good, could I have done so.

I left Whitehaven on the 8th inst. and in company with Brother Brown came on to "Kirby-Ireleth," where there is a church of

20 members, with an aged brother as their president. Here we held five meetings in all, the attendance being most cheering. I presented to them Jesus and the resurrection, but here, too, there were those who objected, because we went out of the beaten track, and did not sermonize. Still, it is fully expected a few will speedily decide. This we can safely say, inquiry has been excited, and an earnest desire to know the truth in order to do it, predominates with the people of these parts; and if an evangelist could be sustained for six or twelve months, great good would result. May the Lord of the harvest send forth many laborers, faithful, self-denying, willing to spend and be spent in their Master's service, looking for wages unto eternal life when the Lord comes. F. HILL.

GLASGOW.

Lord's day, Sept. 24, a young man who is a student in Bro. Beattie's morning Bible class, was immersed in the name of Jesus, and united afterwards to the church of Christ meeting in the hall of the Mechanics' Institute.

OBITUARY.

WILLIAM NASH AYRES.

Since I wrote you last, we have been called upon to sustain a loss in the death of our elder and presiding brother, William Nash Ayres, who fell asleep in Jesus, Sept. 2nd, 1854, aged 65 years. His end was peace.

He was well known to the brethren about London. He had been a member of the church in Camden Town, but something occurred that caused him to leave there, and he then joined the Scotch Baptist church, William-street, Islington; but when they became Plymouth brethren, true to his principles, he left them, and was one of those who formed the church in the Berean Hall. He was chosen by the church to preside at their meetings, which office he held until his death.

I visited him almost daily for the last two or three weeks of his mortal existence. On the night previous to his death I said, "What would you be without this hope now?" He replied, "Miserable, miserable! but glory be to God, victory, victory through the blood of the Lamb!" When I left him I was forcibly reminded of the words of the Poet:

" 'Tis religion that can give
Sweetest pleasure while we live;
'Tis religion must supply
Solid comfort when we die."

He was heard during the night to say repeatedly, "Complete in Him." At his own request, the brethren of the church and some other brethren, carried him to his last resting place. He was indeed a good man, and feared God above many. JOHN CORRIE.

FAMILY CIRCLE.

DO YOU NEED A FRIEND?

It was a beautiful day in August—the sun was shining gloriously overhead—the fields were proudly waving their golden crops, or else were bestudded with shocks of newly-reaped corn. The heat was intense; and the road along which lay my journey extended on and on for many long miles before it reached my destination. What was it that had induced me to undertake so long a walk on such a hot day? It was FRIENDSHIP! I had “old friends” in — and its vicinity; and my regard for them prompted me cheerfully to pursue my way—spite of heat, dust, and distance. Thought I, as I walked along, “How powerful is friendship! When of a virtuous and intimate character, it will do almost anything—level mountains, exalt valleys, shorten distance, inspire courage, neutralise fatigue!”

These thoughts led me to reflect on the pleasing fact, that Christianity lays hold of this exquisite susceptibility of the human heart, and turns it to the best and most benevolent account. The Gospel avails itself of the charms and claims of friendship, by revealing a singularly valuable FRIEND. It gives us the pleasing information that

“One there is above all others, who well deserves the name of FRIEND.”

Courteous Reader! Can you spare a few moments to read a short but earnest commendation of this Friend?

“WHO IS HE?” you inquire. I will tell you. His name is JESUS, (*i. e. Deliverer*) “for He saves His people (His friends) from their sins.” He bears other names, all of which are apt and significant. He is the *Messiah*, or Anointed; *Immanuel*—“God with us.” Strange to say, He is both human and divine—“as human as his mother, as divine as his Father.” Must He not then be such a friend as is rarely to be met with? Such, in fact, we find him to be. He combines in himself the choice qualifications of ability to sympathise with human infirmity on the one hand; and on the other, “All authority in heaven and in earth.” He can meet his friends and commune with them, in all their lowly circumstances of poverty and affliction: but he can also raise them to all the happiness, dignity, and glory of His own throne and kingdom. His character, too, is most lovely. His principles are righteous—His affections are pure—His morals uncontaminated—His aims disinterested—and His history without a stain. And such a history! Unparalleled! In youth He far outstripped his years, resorting to the company of learned teachers of the Jewish Scriptures. In mature manhood He was most self-denying and devoted to the well-being of those around him. “He went about doing good.” For this He was maliciously persecuted, but He heeded not persecution. He persevered in his compassionate course until He became a martyr to the cause of humanity and piety. He was violently put to death—as much against law as goodness. He fell; but not merely as a martyr, for “He died for our sins according to the Scriptures, and was buried; and rose again, according to the Scriptures.” Soon after He ascended to Heaven, to the right hand of the Father, where He now lives and reigns. Oh, what goodness, patience, wisdom, and zeal, are conspicuous in this singular history! Surely such a Friend is worthy of the name!

“BUT HOW MAY I GET ACQUAINTED WITH HIM?” you ask. I reply: You may consult the original memoirs from which the foregoing particulars have been gleaned. The New Testament, especially the writings of Matthew, Mark, Luke, and John, will give you every needful information respecting this wonderful Philanthropist. You need not doubt whether enough can there be obtained to engage your affections to him. He lives, and moves, and breathes on the consecrated page. So vividly is He there drawn to the life, that the loss of his personal presence is sufficiently made up for all practical purposes. Have not distinguished foreigners sometimes been so efficiently represented to us, or our countrymen, by their own writings, or those of others respecting them, that we have known, and admired, and even loved them, without having once seen their face? And if, after such an acquaintance has continued some years, they have visited our land, have we not anxiously desired to meet with them, as with old and tried friends? Striking instances of this nature might be adduced. Just so may we become possessed of a deeply-seated admiration and love for Jesus, the Redeemer of men, through the testimonies of the Evangelists, and through the Saviour’s words and actions which we hear and see in them.

BUT HOW MAY I SECURE AND RETAIN HIS FRIENDSHIP? Your first step is to take the course just pointed out. You must study His birth, life, death, and resurrection—His spirit, character, and purposes—His love, wisdom, and power, as portrayed in the gospel narratives. Having thus satisfied yourself of the dignity of his person, the validity of his claims, the tenderness and strength of his love, and the all-sufficiency of his sacrifice—Does your heart now relent, and are you willing, for such a friend, to give up all your sinful works and ways, at once and for ever? Without this there can be no fellowship between you and the holy Jesus. But by it a broad and firm foundation is laid for an everlasting intimacy. Have you advanced thus far? Yet

another thing is necessary before you can scripturally be regarded as within the hallowed and privileged circle of Christ's chosen acquaintances. Jesus was immersed into His kingdom—He commands you to follow him. O, seek fellowship with him in his death, by "being buried with him in baptism!" So will you enjoy the blood-bought blessing of remission of sins, and receive the sanctifying Spirit of God. So, in a word, will your friendship with Jesus be consummated. You will be fully committed to *Him* in all holy obedience and plighted affection. He will be fully committed to *you*—to protect you below, to intercede for you above, and ultimately to place you on his throne. Only be faithful! If you commence such a friendship just to betray your Lord—to "wound him in the house of his friends," your "last end will be worse than the first." Obey Him in all things. Confess Him in all places. Maintain your devotion to Him all your life; then, and not else, will He confess, welcome, and crown you before his Father and before his angels. J. B. ROTHERHAM.

FEMALE INFLUENCE IN RELIGION.

The support and progress of religion depends very much on the female part of the community. Their influence in forming the mind and character is immense. The heavier transactions of society fall mostly upon the men; but women, in a more retired sphere, may exert an influence no less than the men in all religious matters. Their tender and feminine minds are more easily impressed with gospel truths, while their relations in life render them more susceptible of religious impressions, and more anxious to enjoy religious comforts. Their conditions in life are attended with fewer diversions from the duties of religion. It is but seldom, in this Christian country, that we see among females an infidel, a drunkard, or a contemner of divine things. There are more females truly pious than males, and a smaller number who depart from the faith and become cast-away. Hence seldom do females become subjects of discipline, as the history of the church proves. The religious education of children depends chiefly upon the mother, especially in its earlier stages, while receiving those impressions that will influence them through life. The mother can best adapt herself to their capacities. She, with the most tender care, rears and watches the tender plant. A curse awaits that child that despises to obey its mother.

THE SABBATH A FRIEND.

1. To Education. Compare the countries with and without the Sabbath. Its ministrations powerfully quicken and invigorate the human intellect, while a vast amount of knowledge is accumulated.

2. To Government. Where are honored Sabbaths and despotism co-existent? It shows the nature of human rights—adapts laws to the actual wants and circumstances of men—creates a conscience that sustains laws, and qualifies men to make, as well as to obey them.

3. To Health. By promoting cleanliness, by furnishing needful rest for the body and mind, by promoting cheerfulness and elasticity of spirits through its power to produce a peaceful conscience, and by its sublime influence over the hateful passions of men.

4. To Good Morals. By keeping in sight the character of God, by unfolding the claims of his holy law, by creating a distaste for unlawful pleasures, by creating a public sentiment that frowns on immorality, and through that suffering, causing wise and effectual laws for the suppression of vice and crime.

5. To Piety. By causing a right view of God to prevail, by constantly pouring on men's minds those great elements of piety, the divine truths of Revelation, by thus generating all right affections toward God and man, by shadowing forth and pointing men to the Sabbath of heaven.

Therefore the Sabbath is the friend of the nation, the family, everybody's friend, and never fails to repay true and devoted friendship for it, with the most precious blessings for time and eternity.—*Boston Traveller*.

WHAT IS NECESSARY?

There are many things that are not necessary. It is not necessary that we should be rich or great in this world; or that we should be gay and gaudy in our dress; or that we should enjoy sensual pleasures. It will not be a pin to choose, 'ere long, what part we have acted here, when the sceptre and the spade shall have one common grave, and royal dust shall be blended with the beggar's ashes. But it is necessary that we should be born again—it is necessary that we should submit to the yoke of Christ, and own his commands, and live to the Lord—there is nothing necessary but this.

DECEMBER, 1854.

ANCIENT AND MODERN TRANSLATIONS OF THE SCRIPTURES.

AN ADDRESS, DELIVERED AT A BIBLE REVISION MEETING, BY DR. SHEPARD.

WE have assembled on a great occasion, and for a great purpose. If the ancient Pagans, when assembled on such occasions, were wont to seek the aid of their lifeless and powerful deities, with what propriety may a body of intelligent Christians, like that here convoked, raise their eyes to the Living and Almighty Being, whose word, from nonentity, gave existence and form to the vast universe, and whose wisdom and power attuned the spheres to heavenly music!

And if Pagans hoped to be heard because they believed that they had convened to further the wishes of their gods, may we not look for the aid of the Eternal, when assembled for the purpose of giving publicity to the chronicles of his philanthropy, uttered in ancient times in sundry parts and diverse manners to the fathers of the Jewish people, in sacred Hebrew, but in the days which were last in the Apostolic age, were passed to record by Evangelists and Apostles in the current Greek of Western Asia, the Macedonian dialect? As this is the great object for which we have come together, we may reasonably expect the aid of Him whose word we love, in our resolution to give to the world, in all its languages, the means of a faithful translation.

Owing to the present importance and rapid spread of our vernacular, we begin principally with the English language. We have resolved that the Revelation of God—that bow of hope, which spans all time — that ample arch of love, one foot of which stands on the past, and the other on the eternity to come — shall be fully and faithfully exhibited to all English readers. What language the Infinite employed when He commanded nonentity to bring forth, and a world was born — when the infant world slept in the darkness of ancient night, and naught was heard by seraphs' ears but the breath of the Eternal, as it passed over the slumbering mass, separated land from water, and invested both with seeds of all inferior things — what speech He used, when by the power of his almighty fiat, He caused eternal darkness itself to scintillate until blending sparks, of virgin light, produced the early twilight of the first-born day — or what were the signs of thought by which He vocalized the grand purpose of man's creation to his coöperatives—we know not. But of one thing we are satisfied, namely, that God spoke to Moses and the Prophets in the Hebrew tongue.

Whether this language, or some other, was that in which the Elohim spoke to the father of our species, we cannot say; but this is the only language in which an authentic account of the creation and early history of our race is found. It is the sacred depositary of all the knowledge of God for four thousand years. It contains all the prophecies relative to the future, until a casket for a brighter gem was found in the Macedonian, Hebraic, or Helenestic Greek of the times of the Cæsars. These two languages contain all the elements of acceptable worship, and all the materials of future hope.

When we speak of a faithful translation of these Holy Scriptures into the English language as a thing yet to be done, and as the object of this Association, we are asked if we have not such a work already in the Common Version? To which we respond, *We have not.* In a late address we demonstrated, that the Common Version of the English Scriptures was procured by a tyrant, a bigot,

and a wicked prince—that it was produced by one sect, the Church of England, the most bigoted sect of the age, by the instrumentality exclusively of her own members, headed by Bishop Bancroft, whose history is anything but creditable to himself and his species—that it is decidedly sectarian, and was designed to be such, as its whole history evinces. It is proved to be a sectarian version both from external and internal evidence—from its history as written by its friends, and the dedication of it to King James by its authors, as well as from its contents.

But it is alleged by its advocates that it must be a faithful version, from the universal satisfaction which it has given to the men of learning of all sects. We deny that it has given universal, or even general satisfaction. It will be remembered that the Common Version was first published in 1611. Between this time and 1618, Barker, or Norton and Bill, printed at least ten editions of the Geneva Version, which was extensively used before the Common Version, besides four editions of the Geneva Testament separately. After the Geneva translation ceased to be printed in England, it continued to be imported from Holland and sold in England till after the death of James the First. Bishop Laud, the relentless persecutor of Dissenters, was busily engaged in 1632 in trying to prevent the importation of Bibles from Holland. He prohibited the importation, printing, and sale of the Geneva translation. He even made it a *high commission* crime to do either. This was twenty-one years after the publication of the Common Version. Does this look as if that version gave general satisfaction?

Eight years after the death of Laud, a bill was introduced into the Long Parliament, in 1653, for a new translation. This Parliament having been dissolved in about two months after the introduction of the bill, nothing was done on the subject.

In the time of Cromwell, the "Grand Committee for Religion" found fault with the Common Version, but they were not allowed to interfere with it. This was the last official displeasure expressed to this "authorized translation."

It was made by Royal authority—it was appointed to be read in churches by Royal authority, and forced on the English nation by prelatic authority—the importation, printing, or sale of its predecessor being declared a *high commission* crime.

For twenty years after King James' death, the Geneva Translation was as extensively used in Scotland as the King's Version. Is this proof of the universal satisfaction with his revision?

The Annotations of Henry Ainsworth on the five Books of Moses, the Book of Psalms, and the Song of Songs or Canticles, were published in London in 1639, only twenty-eight years after the emission of the first edition of the Common Version. Of this Dr. Doddridge says, "It is a good book, full of valuable Jewish learning, and his translation is in many places to be preferred to our own, especially on the Psalms."

Dr. Fell, Bishop of Oxford, prepared a Paraphrase and Annotations upon all Paul's Epistles, which had before passed through the hands of several eminent men at Oxford, and which was published at London, 1703. Dr. Doddridge says of this work—"Fell on the Epistles is very short, but most of his notes are worthy of remark. The collection of parallel Scriptures is judicious, and the translation in some places altered for the better." The right-reverend and learned Dr. Fell, Bishop of Oxford, was not satisfied with the Common Version in 1703.

John Ker, dissatisfied with the Common Version of Canticles, in 1727 published his *Cantici Salomonis Paraphrasis, Notis Criticis et Philologicis illustrata*. Of this work Mr. Orme says, it "is a very beautiful little work. It is dedicated in a poetical epistle, to the Marquis Bowmont, son of the Duke of Roxburg, the head of the family of Ker."

In 1728, Dr. John Gill, dissatisfied with the common translation of the same portion of Scripture, published a new or amended version of it, twenty years before his Commentary on the Old and New Testaments was published, with the following note:—"An Exposition of the Book of Solomon's Song, commonly called Canticles, wherein the divine authority of it is established, several versions compared with the original text, and the different senses, both of Jewish and Christian interpreters considered; and the whole opened and explained. By John Gill, D.D."

As another evidence of dissatisfaction with the Common Version, in 1741, appeared the work of Daniel Scott, J. U. D. with the following title:—"A New Version of Saint Matthew's Gospel, with Select Notes; wherein the version is vindicated, and the sense and purity of several words and expressions in the original Greek are settled and illustrated."

In 1744, a similar dissatisfaction with the common rendering of the Psalms of David, induced Z. Mudge, of whom Dr. Johnson was a great friend, to publish a work which he entitled, "An Essay towards a New Version of the Book of Psalms, from the original Hebrew."

William Green, impressed with the same view, published in 1762, "A New Translation of the Psalms from the Hebrew Original, with Notes Critical and Explanatory." Of this work the *Monthly Review* says, "It contains some judicious alterations in the version, and valuable criticism in the notes."

In this same year, A. V. Desvœux published "A Philosophic and Critical Essay on Ecclesiastes, wherein the author's design is stated, his doctrine vindicated, his method explained in an Analytical Paraphrase, annexed to a new version of the text from the Hebrew; and the differences in the new translation and the received version accounted for in philological observations."

In 1764, Richard Winne, A.M. expressed his dissatisfaction with the Common Version, by publishing "The New Testament, carefully collated with the Greek, and corrected; divided and pointed according to the various subjects treated of by the inspired writers, with the common division into chapters and verses in the margin; and illustrated with Notes, Critical and Explanatory."

Thomas Percy, D.D. Bishop of Dromore, in this year showed his dissent from the Common Version in his work entitled, "The Song of Solomon, newly translated from the original Hebrew, with a Commentary and Annotations." Mr. Horne says of this work—"The elegance of this version, and of its accompanying criticisms, has caused it to be held in the highest esteem; and all subsequent commentators have diligently availed themselves of it. It is now exceedingly scarce, and extravagantly dear."

"The Hebrew Text of Parallel Prophecies of Jacob and Moses, relative to the Twelve Tribes, with a translation and notes, and the various collections of near forty MSS. &c." are proof of the dissatisfaction of D. Durell, D.D. Principal of Hertford College, in 1764.

Anthony Purver, a member of the Society of Friends or Quakers, in the same year, demonstrated his dissatisfaction by what he entitled "A New and Literal

Translation of all the Books of the Old Testaments, with Notes, critical and explanatory."

As another evidence of the dissatisfaction of those times, we refer to "Notes on the Old and New Testaments, by the Rev. J. Wesley, A. M." published in Bristol the same year. It contains several important corrections of the received version, which are frequently quoted by Mr. Granville Sharp and Dr. Hales.

James Merrick published a poetical version of the Psalms in 1765, which the *Monthly Review* said was justly entitled to the highest consideration of any poetical translation then extant. In 1768, he published his "Annotations on the Psalms," assisted by Bishop Lowth and Archbishop Secker.

John Worsley, dissenting from the Common Version, published "The New Testament or Covenant of our Lord and Saviour Jesus Christ, translated from the Greek, according to the present idiom of the English tongue, with Notes and References," in 1770.

James Neale, A.M. being dissatisfied with the common translation of Hosea, published, in 1771, in London, a work he entitled "The Prophecies of Hosea, translated, with a Commentary and Notes."

"The Book of Job in English verse, translated from the original Hebrew, with Notes, historical, critical, and explanatory," is evidence of the dissent of T. Scott, its author, from the received version of that book. It was published in London in 1779.

The Rev. Julius Bate, in the same year, gave his testimony against the Common Version in "A New and Literal Translation, from the original Hebrew, of the Pentateuch of Moses, and of the Historical Books of the Old Testament to the Book of Kings, with Notes, critical and explanatory."

A work containing twenty-six observations, and a new translation of the Scriptures to which they refer, appeared in Oxford in 1775, from the pen of Thomas Hunt, D.D. Regius Professor of Hebrew, &c. with the following title: "Observations on the Book of Proverbs, with two Sermons." This is proof of his dissent from the Common Version.

In the same year, and as evidence of dissatisfaction with the Common Version of the Psalms, there appeared a learned work in London from the pen of Thomas Edward, A.M. entitled, "A New English Translation of the Psalms, from the original Hebrew, reduced to metre, by the late Bishop Harr; with Notes, critical and explanatory; illustrations of many passages drawn from the Classics," &c.

Zachary Pearce, D.D. and Bishop of Rochester, gave us a new translation of Paul's first Epistle to the Corinthians, with a Paraphrase and Notes, as evidence of the estimation in which he held the received version of that epistle, in 1777.

William Green, A.M. in 1781, being dissatisfied with our version of the poetical parts of the Old Testament, published his work entitled, "The Poetical Parts of the Old Testament, newly translated from the Hebrew; with Notes, critical and explanatory."

Benjamin Blaney, D.D. produced, at Oxford, in 1784, a "New Translation of Jeremiah and Lamentations, on the plan of Bishop Lowth's translation of Isaiah, with Notes, critical, philological, and explanatory." This shows his view of the common translation of those portions of Scriptures.

William Hopkins, B.A. gave his judgment on the common version of Exodus, in a work published in London, 1784, entitled, "Exodus; a corrected Translation, with Notes, critical and explanatory," which he executed with fidelity.

The judgment of Bishop Wilson on the correctness of the received version appears in a work published in London in 1785, entitled, "The Holy Bible; con-

taining the Books of the Old and New Testaments, carefully printed from the first edition (compared with others) of the present translation; with Notes, by Thomas Wilson, D.D. Bishop of Sodor and Man, and various renderings, collected from other translations, by the Rev. Clement Crutwell, editor."

The satisfaction of Bishop Lowth with the common translation of Isaiah, may be learned from the fact that he published at London, in 1778, his work entitled, "Isaiah; a New Translation, with a preliminary Dissertation, and Notes, critical, philological, and explanatory."

William Newcome, D.D. and Bishop of Waterford, condemned the received version of the twelve minor Prophets by his work, printed in London in 1785, entitled, "An attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Twelve Minor Prophets." He did the same thing relative to the Book of Ezekiel, in 1787, by his "Attempt towards an Improved Version, a Metrical Arrangement and Explanation of the Prophet Ezekiel."

In the next year, the Rev. Bern Hodgson, L.L.D. and Principal of Hertford College, gave us, "The Proverbs of Solomon, translated from the Hebrew, with Notes."

In 1789, the Rev. John Willis, B.D. gave his decision against the King's version of the Acts of Apostles, in his work entitled "Actions of the Apostles, translated from the original Greek," in which there are some valuable improvements.

In the succeeding year, William Cooke, Greek Professor at Cambridge, published his work on Revelations, with the following title: "The Revelations translated, and explained throughout, with keys, illustrations, notes, and comments; a copious introduction, argument, and conclusion."

George Campbell, D.D. F.R.S. Edinburgh, condemned the common version of the four Gospels, and furnished us with his admirable work entitled, "The Four Gospels, translated from the Greek, with Preliminary Dissertations and Notes."

Stephen Street, M.A. published in London a close, literal translation of the Psalms, in 1790, with the title, "A New Literal Version of the Book of Psalms, with a Preface and Notes."

Again, William Newcome, Bishop of Waterford, in 1792 furnished his work entitled, "A Historical View of the English Bible Translations; the expediency of revising, by authority, our present Translation, and the means of executing such a Revision."

In 1793, there was published at Bath, as an evidence of the estimation in which its author held the present translation of the Psalms, a work, the title of which is, "A New and Liberal Version of the Psalms into Modern Language, according to the Liturgy Translation, with copious Notes and Illustrations, partly original and partly selected from the best Commentators, calculated to render the Book of Psalms intelligible to every capacity. By the Rev. W. Wake."

John Symmonds, L.L.D. Professor of Modern History in the University of Cambridge, published in 1789, "Observations on the Expediency of Revising the present English Version of the Four Gospels and Acts of the Apostles;" and in 1794, a similar work on the revision of the Epistles.

In the succeeding year, the work of Dr. James Macknight appeared at Edinburgh, entitled, "A New Literal Translation from the Original Greek, of all the Apostolic Epistles, with a Commentary and Notes, philological, critical, explanatory, and practical. To which is added a History of the Life of the Apos-

tle Paul." Bishop Tomline put this work in his list of books for clergymen, and thus placed himself on the side of revision.

In 1795, Gilbert Wakefield, who, in 1782, had given a New Translation of Matthew, and of parts only of the New Testament in 1789, gave "A Translation of the New Testament."

In the next year appeared "a faithful translation of the Book of Jonah, from the original, with philological and explanatory Notes; to which is prefixed a preliminary discourse, proving the genuineness, the authenticity, and the integrity of the present text. By George Benjamin." It is very well that he did not find leisure to do more.

Charles Gardner, D.D. gave in the above year, to the good people of London, his "Improved Version attempted of the Book of Job, with a Preliminary Dissertation and Notes, historical and explanatory."

In 1792, Alexander Geddes, L.L.D. published at London, "The Holy Book, or Books accounted sacred, otherwise called the Books of the Old and New Covenants, faithfully translated from the corrected Text of the Originals, with various readings, explanatory notes, and critical remarks." This work contained the historical books from Genesis to Chronicles, and the Book of Ruth.

Archbishop Newcome, who gave a New Translation of Ezekiel, and the Minor Prophets, and who advocated a revision of our translation in 1792, furnished his work entitled, "An attempt towards revising our English Translation of the Greek Scriptures, or the New Covenant of Jesus Christ, and towards illustrating the sense, by philological and explanatory Notes," in 1796, but which was not published till 1800.

The last year of the eighteenth century gave to Glasgow, "A Revised Translation and Interpretation of the Sacred Scriptures, after the Eastern manner, from concurrent authorities of critics, interpreters, and commentators, copies, and versions; showing that the Inspired Writings contain the seeds of the valuable sciences, being the source whence the ancient philosophers derived them; also the most ancient histories and greater antiquities, and are the most entertaining, as well as the most instructive to both the curious and serious."

"Hosea: Translated from the Hebrew, with notes explanatory and critical, by Samuel Horsley, Bishop of St. Asaph," appeared in 1801, and again in 1804 with additional notes and corrections. Of it the British Critic, as quoted by Horne, said, "This translation, with its notes, forms a most valuable accession to sacred learning; and evinces at once the best qualities of the scholar and the divine, supported by sagacity and a powerful judgment."

The Right Rev. Joseph Stock, D.D. and Bishop of Killala, gave to Bath, in 1805, "The Book of Job, metrically arranged according to the Masora, and newly translated into English; with notes, critical and explanatory, accompanied, on the opposite page, by the authorized English version."

In 1806, John Chappel Woodhouse, D.D. furnished in London, "The Apocalypse, or Revelation of St. John, translated, with notes critical and explanatory, to which is prefixed, a dissertation on the divine origin of the book, in answer to the objections of the late Professor Michaelis, with a biographical list of writers in the early Christian church, who appear to have afforded evidence in favor of the Apocalypse." Bishop Hurd declared this the best book of the kind he had seen.

The work of Thomas Wintle, B.D. appeared in London in 1807, entitled, "Daniel: An improved version attempted; with notes, critical, historical, and explanatory." This valuable translation was executed on the plan of Bishop Lowth's Isaiah and Dr. Blaney's Jeremiah.

Dr. Gedds, whose translation of the historical books of the Old Testament we have already noticed, in 1807 gave a "New Translation of the Book of Psalms, from the original Hebrew, with various Readings and Notes." His version extended only to the 118th Psalm. The publication was posthumous, by Dr. Disney and Charles Butler, Esq. who placed themselves among revisionists.

In 1808 the following work appeared in Philadelphia, "The Old Covenant, commonly called the Old Testament, translated from the Septuagint; the New Covenant, commonly called the New Testament, translated from the Greek, by Charles Thompson, late Secretary of the Congress of the United States." This, though not perfect, is one of the most faithful versions of the New Testament ever published, so far as we know. The Old Testament is faithful to the Septuagint, the Alexandria translation of the Hebrew Scriptures.

In 1810 the Rev. T. Randolph published "The Book of Job, translated from the Hebrew, by the late Miss Elizabeth Smith, with a Preface and Annotations." The Doctor eulogized this excellent work extravagantly, and thus committed himself to the doctrine of revision.

"The Book of Job, literally translated from the Hebrew, and restored to its natural arrangement, with Notes, critical and illustrative, and an Introductory Dissertation on its Scene, Scope, Language, Author, and Object," appeared in London in 1812, from the pen of John Mason Good, M.D. and F.R.S.

Rev. John Fry, A.B. published at London, in 1811, a new version of Canticles; in 1816, *Lyra Davidis*, or the Psalms of David. and in 1825, a second edition; and in 1827, a new translation and exposition of Job.

In 1815 "The Book of Psalms, translated from the Hebrew, with Notes, explanatory and critical, by Samuel Horsley, L.L.D. and late Lord Bishop of St. Asaph," appeared, as an additional authority for revision.

The estimation in which our version of the New Testament was held by Wm. Thompson, A.M. is evinced by the fact that his New Testament translated from the Greek, and the Four Gospels arranged in harmony, where the parts of each are introduced according to the natural order of the narrative, and the exact order of time; with some preliminary observations, and notes critical and explanatory, was offered to the public in Kilmarnock in 1816.

Sir James Bland Burges, Bart. convinced of the necessity of revision, or rather a new translation, offered to the public in Durham, in 1819, his "Reasons in favor of a new translation of the Holy Scriptures."

In 1819, Rev. George Holden, A.M. furnished "an improved translation of the Proverbs of Solomon, and in 1822 a revision of the received version of the Book of Ecclesiastes," as an expression of his views of the propriety of revision. Philalethes *alias* John Jones, L.L.D. gave to the public in 1820, his "Epistles of St. Paul to the Colossians, Thessalonians, Timothy, and Titus, and the General Epistle of St. James: A new version from the Greek, and chiefly from the text of Griesbach." This expresses his views on revision.

London also furnishes another testimony in "The Epistles of St. Paul the Apostle, translated, with an exposition and notes." By the Rev. Thomas Belsham, 1822.

In the same city was published, in 1824, "A commentary on the version of Zachariah the Prophet, with a corrected translation, and critical notes, by John Stonard, D.D."

George Hunt, of Bath, in 1825, gave a new translation of the Book of Job; and the Rev. George R. Noyes, of Cambridge, Massachusetts, amended the common version of the same book in 1827, and gave a new translation of the Book of Psalms in 1831, and of the Hebrew Prophets in 1833.

Rev. George Vaughan Sampson, A.M. gave his testimony, in 1828, in "A Literal Translation of St Paul's Epistle to the Hebrews, from the original Greek, with copious explanatory Notes."

The Rev. John Jones, dissatisfied with the received version, translated Isaiah from the Hebrew text of Vander Hooght in 1830; and, in 1831, the same book, for the same reason, was translated by the Rev. Alfred Jenour.

In 1832 M. Stuart, that most extraordinary scholar, Professor of Sacred Literature in the Theological Seminary at Andover, gave to the world his Commentary on the Epistle to the Romans, with a Translation and various Excursus, as an evidence of his esteem of the received version. He has followed this work with a translation of other epistles, the Book of Daniel, and the Apocalypse of John.

James Scholefield, M.A. Regius Professor of Greek in the University of Cambridge, published his "Hints for an Improved Translation of the New Testament," in 1832.

A. Peck, a Christian Jew, published in 1833, in London, "A Literal Translation of the Hebrew of the Twelve Minor Prophets; with Notes from Jonathan's Paraphrase in the Chaldee, and Critical Remarks from R. S. Yarchi, Abenezra, D. Kimchi, and Abarbenel."

The Common Version has been revised in all the Commentaries which have been written on it. In a Commentary upon the Bible, wherein the Diverse Translations and Expositions, Literal and Mystical, of the most famous Commentators, both ancient and modern, are propounded and examined, by John Mayer, London, 1653; in Pool's Annotations on the Holy Bible, wherein the Sacred Text is inserted, and various readings annexed, together with the parallel scriptures—the more difficult terms explained—seeming contradictions reconciled—doubts resolved and the whole text opened, by the Rev. Matthew Pool, 1783; in the Old and New Testaments, with annotations and parallel passages of Scriptures, by Samuel Clarke, A.M. 1690; in the Help for the Right Understanding of the Scriptures, by Dr. Edward Wells, between 1709 and 1728; in an Exposition of the Old and New Testaments, by Dr. Gill, between 1748 and 1763—in the Family Expositor, containing a new version of the New Testament, by Dr. Doddridge, 1760 and 1762; in a Commentary on the Books of the Old and New Testament, in which are inserted the Notes and collections of John Lock, Esq. Daniel Waterland, D.D. and the Right Honorable Edward, Earl of Clarendon, and other learned persons, with practical improvements, by W. Dodd, L.L.D. 1770; in the complete Family Bible, or spiritual exposition of the Old and New Testaments, by the Rev. Mr. Cruden, 1770; in the Evangelical Expositor of Dr. Haweis, 1765; in Notes on all the Books of Scriptures, for the use of the Pulpit and of Private Families, by Dr. Priestly, 1803; in a Help to the Unlearned in the Study of the Holy Scriptures, by Mrs. Turner, 1805; in the Scripture Expositor, by Samuel Burder, 1809; in the Commentary and Critical Notes of Dr. A. Clark, 1810-1826; in the Devotional Family Bible, with copious Notes and Illustrations, by Dr. John Fawcett, 1811; in the critical, philological and explanatory notes of John Hewlett, B.D. 1812; in Dr. D'Oyly, and Bishop Mant's Notes explanatory and practical, 1814; and, indeed, in all commentaries has this version been revised.

Add to all this the oral revisions of all learned clergymen in their sabbatical services. For what clerical gentleman, of a good theological education, does not find it necessary, in his exegesis of the Living Oracles, frequently to amend the received version?

Who will say that this version has given even *general* satisfaction? There is not a Greek, Chaldee, nor a Hebrew scholar on this globe, who loves the Bible, that would not amend our version of it, in some cases, if he could. The universal satisfaction, of which we have heard so much, when translated clearly and faithfully, is universal *dis*-satisfaction. I repeat, Mr. President, that if any proposition can receive confirmation from the voice of history, it is proved, and that beyond all contradiction, that from the day of its publication till this hour, the Common Version has given general dissatisfaction to the learned and pious of all creeds. And why is it that now, when a combined effort is made to introduce all improvements into a revised version, there should be such violent opposition

to the consecutive desires of the wisest and best of our race ever since the birth day of the current translation?

But our version is called "venerable." I hold it to be an eternal truth, that no being is to be venerated because of the length of its life, but for its goodness. If the length of life is the measure of venerability, there is a being, if we are not mistaken in his antiquity, whose reputation is decidedly bad, both on earth and in heaven, who deserves more veneration than the wisest and the best man that ever lived. And if the respect of a version depends on its antiquity, we must return to the year 1536, to Tyndal's translation of the Old Testament to Nehemiah, and the Book of Jonah; and to 1526, to his translation of the New Testament. Like Noah's dove in search of land, we, in search of venerability, are compelled to return from our first mission to the common version without a leaf in our hand; from our second mission we return from Tyndal with an olive leaf; but from our last excursion we return not, but find a place of perpetual repose, as to the New Testament, in the land of the venerated Wickliff, with the testimony of 244 years in favor of the superiority of the claim of his version to venerability. If the *age* of a version is the ground of claim to our confidence, it happens to the received version, as to the Old Covenant, when compared with the New, it has no glory by reason of the glory that excels. The venerability of a version depends not on its age, but on its excellence—its perfection. This being the true issue, the received version stands condemned by the concurrent testimony of the best scholars since its publication. It has been eulogized and condemned by the same authorities. Eulogized when compared with former versions, but condemned when compared with the originals.

The originals of these Sacred Writings are the most extraordinary of all books. Their literature is the literature of all ages—their philosophy the only true system, because it traces everything up to an adequate cause—and their science, in general, is the only true science of God, in his entire sovereignty of the universe, and of man, in all his relations to this God and the universe.

Is the Bible food? It is the bread of life. Is it drink? It is a river of the water of life proceeding from the threshold of the throne of God and the Lamb. Is it a tree? It is the tree of life, its abundance is yielded twelve times in a year, and its leaves are the sovereign antidote for the malady of all nations!

It is the great moral power that moves the world. Its mighty influence is seen in the civilization which it has produced. The nations who respect its divine claims only but partially stand on a proud eminence in the midst of surrounding degradation and gloom; while by the mighty impulse imparted by this book to the minds of these nations, they sport with storms on the ocean, and play with the lightning at home—they make the winds their ministers, and the lightning the instantaneous reporter of their onward and upward progress! The destinies of the globe they hold as agencies of heaven, and the civilization, illumination, and evangelization of the world is committed to them as the mighty instrumentalities of God. They are the mirrors which are now, though imperfectly, reflecting the light of heaven on the darkness of antiquated Paganism!

And what, do we inquire, is the power by which so much is to be accomplished? The answer is, The Bible! The Bible, translated into all the languages of human kind. And what nations, in the mysterious providence of God, are placed in the highest career of success in this divine conquest of the world? The response, the most emphatic and veritable response is, the nations speaking the English language. This language seems ordained of God to become, in the last age of the world, when men shall cease all attempts to build babels, the "one speech" of the entire race. It has already zoned the earth, and is rapidly spreading North and South.

It is on this account that far-seeing philanthropists direct the first and most urgent attention to the revision of the English translation of the Holy Oracles. What man who loves the truth, and knows the capacity of our constantly spreading vernacular, can desire that our Bibles shall be sent wherever our language is now, and shall hereafter be spoken, in the state phrase of the Common Version? Let us retain all that is valuable in it. But the seathing and soding, the howbeiting and doing-to-witting, the *eth*-ing of verbs in their termination, the wotting, &c. let them not once be named among us.

But these things are small compared with the errors of the version. In some places it fails to convey the sense, in others it conveys it obscurely, and in some others again it conveys a wrong sense. Shall these go abroad wherever our language shall be read in all time to come? Or shall they be corrected? The reply of every honest heart is, Correct them. We revise the translations of the Classics. Why not the translations of the Scriptures? What are the history, philosophy, ethics, and poetry, of ancient Pagan writers, compared with the writings of Moses and the Prophets, Evangelists and Apostles, fired with the inspiration of God, and filled with benevolence to man? They are like a taper compared with the sun—a mote with the globe.

Their histories connected the nations with idolatry, their philosophy was conjecture, their ethics, with all the aid derived from a vague knowledge of the Jew's religion, were imperfect, and their poetry was inspired with thoughts of ill-will, wars, fighting, and debaucheries, among what they regarded as the higher powers.

But the Bible speaks of a great First Cause, infinite in wisdom, in power, and goodness—makes all rational beings accountable to Him from whom they have received life, breath, and all things, and by whom they all live, move, and have their being; and lays all under tribute of gratitude and homage to swell the amount of the revenue of his glory. It speaks not only of the past and present, but of the mysterious, and, to us, untried future. It pronounces the sentence of death, but holds out the hope of life. It affirms man's mortality, but offers him immortality. It threatens him with corruption, but proffers him incorruption. It dooms him to the grave, but points him to the skies.

It makes his highest enjoyment depend on the state of his heart toward God, and the conformity of his life to the eternal laws of right, as revealed from heaven. It kindles up in the heart of man the purest affection for the Divinity, and kindest feelings for his fellows. It is the anchor of hope. It should be the pride of our youth, the glory of our manhood, and solace of our old age. It has rejoiced its myriads in the hour of death, by giving them a passport to life eternal. Let us give it to the world, faithfully translated, as an evidence of our ardent desire for the highest felicity of our species.

And finally, let us imbibe the Spirit of Him who, though he was rich, for our sakes became poor, that we through his poverty might become rich. Let us love one another with a pure heart fervently. And let us keep his commandments, that we "may have a right to the tree of life, and that we may enter in through the gates into the city."

And when the Lord Jesus shall descend from heaven, with the voice of an archangel and with the trump of God—when the ashes of the saints of all ages shall be stirred by the Spirit of life, and the earth and the sea shall give up the pious dead that are in them—when the saints survivant shall be changed from mortality to immortality in a moment, in the twinkling of an eye—when all the righteous, both small and great, shall put on the bloom of an endless life, and shall enter into the kingdom prepared for them from the foundation of the world, may we partake in this inheritance of the saints in light, and in all the ardor of immortalised beings, contribute to the final and eternal revenue of the glory of God and the Lamb.

THE RESURRECTION—ITS IMPORTANCE.

THE importance of the resurrection, as a crowning doctrine of revelation, though happily illustrated by many modern and living examples, will best appear by a reference to its influence on holy men of old, who wrote and spoke as they were moved by the Holy Spirit. We will turn, first, to the "father of the faithful." With three days' journeying to Moriah, in which to clear himself from the fanaticism of impulse, he deliberately builds an altar, binds Isaac upon it, and raises the glittering knife without faltering; and, but for the forbidding voice of the angel, in another instant would have slain his son, where Jehovah, two millenniaes later, offered up His only Son for the sins of the world. The solution of this strange transaction is found in the fact, that he "accounted that

God was able to RAISE HIM FROM THE DEAD." But for the strong commanding influence of that God-honoring faith, Abraham would never have been recognized as the friend of God, or father of the faithful. This is an impressive case. In the moral machinery which worked out this sublime result, admired by angels and by Jehovah himself, a belief in the resurrection stands forth as the main spring which moved, and thereby demonstrated its great theological and practical importance as a crowning truth.

Next, we come to Job, the patriarch of Chaldea. Cast down to the lowest depths of human suffering—covered over with boils, one of which is often painful even to fainting—reduced from the condition of a prince to that of a beggar—stripped of family and reputation—wearied out by his few remaining friends, with exhortations to repentance of sins he had never committed, and with a vexatious controversy to convince him that the scales of retributive justice are equalized in this life—for what can he hope? Can he expect that his body, already nearly eaten up of worms, will be restored to health?—that his wealth, or friends, will return?—or, if they should, that he would ever be regarded as other than the greatest of sinners, because he has been the greatest of sufferers? No! If his hope lives at all, it must be by launching through the dark valley, to the realities of a future life. When the world leaves us, there Christ finds us. As we trace Job down the dark descent to its deepest gloom, we see the star of hope cast its silver beam on his path, and he exclaims, "O! that my words were now written! O! that they were printed in a book!—that they were graven with a pen of iron and lead in the rock for ever!" What has so electrified his spirit at the point of despair? The same mighty hope which nerved Abraham's arm to raise the deadly steel over his only son. But hear him:—"For I know that my redeemer liveth, and that he shall stand at the latter day on the earth; and though after my skin worms devour this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eye shall behold, and not another; though my reins be consumed within me."

There is a man who, in the deepest affliction ever recorded of any individual, if we except the "man of sorrows," is made happy, even to the most startling exclamation of joy, by the assurance of a resurrection from the dead at the return of the Redeemer to this earth. These two causes are of the most impressive character, outweighing the metaphysics of German Neology, as much as gold outweighs ether.

We will add to these the personal experience of the Apostle of the Gentiles, as given by his own pen in Phil. iii. 7-11. Here is a highly educated man, moving in circles of luxury and ease, who makes himself the foot-ball of the community—volunteers to be stoned and imprisoned, to meet perils by land and sea, and finally, to be decapitated—under the inspiring hope of the first resurrection. Thus, in the mouth of two or three witnesses, is every word established. These three witnesses are among the most noted of scripture worthies; and they present to us the most heroic example of endurance under trials, at the faintest thought of which the blood congeals at the heart. With them the resurrection was not only a theory, but a *fact*. It was to them a light whose brightness increased in proportion as the darkness thickened.

As our limits admonish us to be brief, we hasten to add the sum total of these witnesses, as furnished by one inspired to give it. Like tracing the little stream of some mountain height, as it receives tributary after tributary in its onward course till it rolls a mammoth flood into the ocean, does the Apostle begin with Abel, and follow down the line of martyrs till he finds the numbers to be innumerable; and the time fails him to speak of all those who had endured the most appalling sufferings, not accepting of deliverance as the price of their hope of a better resurrection (Heb. xi.)

In not one of these instances is any other motive mentioned; not, however, that this is the only motive, but the greatest one. It is worthy of remark, that the resurrection of the righteous is often presented without any allusion to the intermediate state, or the resurrection of the wicked; but this is so far from sustaining the negative conclusion which some have arrived at—that, therefore, there is no intermediate state, and no resurrection of the wicked—only proves that the resurrection of the righteous is a superior, and far more glorious event

—for, in similar passages, the others are stated with equal distinctness. This is not the whole arch of truth, but it is the key-stone; and, if it be removed, the whole arch will come down a thundering ruin. As well strike the sun from the solar system, or gravity from the physical universe, as “the resurrection of the just” from the motives, under whose promptings, the heart can only attain to that holiness without which no man can see the Lord.

The intermediate state is an imperfect, yet vastly superior one. Between it and the present state, St. Paul felt nearly a balance of desire — was in a straight between departing and being with Christ, and abiding in the flesh — was willing to be absent from the body (2 Cor. v. 8-9, Philip. i. 22-4); but, when the resurrection is his theme, he speaks of *groaning* for it with all “who have the first-fruits of the Spirit,” with the most intense desire (Rom. viii. 23.)

And the souls of the martyrs were represented to John (Rev. vi. 9-10) as praying for the day of judgment to be hastened, as the time when redemption should be completed. If that state were one of fruition instead of expectation, then would the second advent of Christ, the resurrection, and the judgment—which, throughout the Bible, form the focal point to which all the rays of prophetic light ultimately converge—be a mere farce. “Goodly Lebanon” among all the parts of Canaan, did not stand out more prominent to the view of Moses, from Pisgah, than does the “resurrection of the just” to the eye of the Christian’s faith in this wilderness state. So conspicuous is this among the Christian doctrines, that its *Author* is termed “THE RESURRECTION AND THE LIFE.” Upon the resurrection of Christ, as the sample and earnest of ours at his coming, St. Paul does not hesitate to stake the issue of Christianity (1 Cor. xv. 1-13.) Jesus and the resurrection was his theme before the most learned Pagan court in the world, as well as among the Jews and Christians (Acts xvii. 29-34.) If Christ is the door, this is the golden hinge on which it turns.

If when “the spirit returns to God who gave it,” it enters upon a better state than to remain in the flesh, it is not till the resurrection that it will have “an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.” Till the King shall sit on the throne of his glory, with all nations gathered before him, and say to those on his right hand, “Come, ye blessed of my Father, *inherit* the kingdom prepared for you from the foundation of the world,” will the saints remain heirs (Mat. xxv. Gal. iii. 29.) And with what interest does even the heir of an earthly inheritance, however well he may be provided for in the time of his minority, look forward to the period when he shall become an *inheritor*. Well might Job bethink himself that a book, containing the record of such a precious truth, might perish under the tooth of time, and wish it graven with an iron pen in the rock for ever!

In the midst of the exciting scenes of worldly prosperity, this truth may either be forgotten or lightly prized; but when the body is wasted by disease and restless with pain, and life is growing dim in the dark valley of death, and he sees and feels that his interest in all below the sun is at an end, what can then throw a beam of hope on his dreary path, but a full and earnest persuasion, that after worms have destroyed his body, it shall be restored to beauty and strength, and be robed in glory when the Redeemer shall stand upon the earth at the last day? But, alas! with how many does a sense of its importance come too late for a preparation for its blessedness!

Let us in health place the telescope of faith before the eye, and turn it to the radiant heights of Zion, to survey that “far more exceeding and eternal weight of glory,” in reservation for the blessed and holy at the first resurrection. St. Paul declares that “our vile body shall be fashioned like unto Christ’s glorious body” (Phil. iii. 21.) This is a startling announcement. Oh, how vile is this body, subjected to many loathsome and painful diseases and casualties, and finally to corruption, and to be eaten up of the vilest of worms! Such a body, to be made like Christ’s glorious body, which appeared bright above the sun at noon-day! Yes, as sure as he was put to death in the flesh, and was raised again for our justification, will he raise all his saints to such a glory at the last day.

“ Oh, happy day ! O bless'd abode !
 I shall be near and *like* my God ;
 And flesh and sense no more control
 The sacred pleasures of the soul.”

St. John, who had seen the Saviour on the mount, with Moses and Elijah in glory, and again seen Him in glory at Patmos, mistook one of his glorified brethren for the Saviour, and was about to worship him, when his forbidding voice dispelled the illusion.

In Mat. xiii. the Saviour declares, that when the wicked shall be gathered out of the kingdom at the end of this age, the righteous will then shine forth as the sun in the kingdom of our Father. The sun is the highest emblem which can be presented ; but, if our bodies are to be like Christ's glorious body, and that was bright above the sun, then, verily, will he do for us above all that we are able to ask, or even *think* (Eph. iii. 20.) How ought such a glorious doctrine to blaze forth from every pulpit and through the press, and in our prayers and conversations !

“ Corruption, earth, and worms,
 Shall but refine this flesh,
 Till my triumphant spirit comes
 To put it on afresh.”

With all humility and deference to his brethren in the ministry, the writer wishes to say, that for the last few years he has noticed, with much regret, a growing neglect to give this crowning truth that prominence, in public ministrations, which it so evidently has in the Bible. May one who claims no worthiness to do so, be permitted to entreat the earnest attention of those brethren into whose hands the *Harbinger* may come, to this subject. If others have connected with it and the Second Advent of Christ and the Judgment, “ the times which the Father hath put in his own power,” is this a reason for avoiding to present it in all its real importance and glory ? “ What is the chaff to the wheat ?”

O, when the full measure of its glory shall be experienced, shall we not regret that we thought, and talked, and prayed, and preached about it so little ? With a body more luminous than a robe of stars, a countenance more radiant than the sun at meridian, and with feet more beautifully bright than the moon in her silvery mantle—to toil, and weep, and hunger, and thirst, and die no more for ever and ever, and *evermore*—oh, how it contrasts with the poor, sordid, sensual, empty, short-lived pleasures of time and sense, for which the worldling is thoughtlessly spending all his blood-bought probation ! They are like the foolish butterfly, which spreads his gaudy wings to every zephyr, and kisses every flower through its brief Summer, only to be cast on an icy bed by relentless Boreas. Dives rolled in luxury and ease in this life, only to roll in fiery torments beyond the grave ; while Lazarus had his evil things here, and reposed in joyous peace when the silver cord was loosed.

The man who sends his ship or goods to sea uninsured, or leaves his house or goods uninsured, is a prudent man compared with him who neglects this great salvation : for if these should be lost, the loss may be dispensed with, or made up—but what shall a man give in exchange for his soul ? No angel in heaven could describe such a loss ! As many years as there are moments in the longest period within the power of man to enumerate, would but begin to make it known. He that is wise, is wise for himself ; while he that scorns must alone bear it.

If an angel were to offer the reader a thousand years of unalloyed happiness, for one hour's devotion to all the commands of Christ, with what alacrity would he accept and enter upon it ! What ! a thousand years without pain, weariness, injury, or grief—with not a desire uncrowned, nor a wish unmet—to repose in amaranthine bowers — “ to run and not be weary, to walk and not faint,” or move by the impulse of the will—all for one hour's self-denial, watchfulness, and prayer ! Oh, how you would fly to relieve the widow and fatherless—to defend the wronged, to support the weak, to instruct the ignorant, to reprove the thoughtless, and to soothe the sorrowing ! How soon would you forgive your enemies, and be patient toward all men ! This might cost you a struggle, but the great reward would make hard things easy. You would say—“ A thousand

years for an hour! Yes, I will try, and nerve every energy to the effort. I *must* succeed—God helping, *I will* succeed. Now my soul, take heed,—watch, pray, keep thine eye single.”

And yet a thousand years compared with an hour, is immeasurably less than eternity compared with time. He who neglects first to seek the kingdom of God and his righteousness, bases his hope on the rolling sand, which the ebbing tide will soon remove.

When He who is “the resurrection and the life” shall descend the parted skies, in radiance above the brightness of a thousand suns, and proclaim—“Awake, ye dead, and come to judgment”—will this vile body be fashioned like his glorious body—this corruption put on incorruption, and death be swallowed up of life.” Then will He show us the Father openly; and as surely, as He lives, will all the earth then be filled with his glory.

MORAL OBLIGATION THE FOUNDATION OF FREE INSTITUTIONS :

AN ADDRESS DELIVERED TO THE GRADUATING CLASS OF MISSOURI UNIVERSITY,
JULY 4, 1854, BY J. SHANNON.

YOUNG GENTLEMEN,—In the middle of the nineteenth century, and in this favored land, it is no ordinary privilege to hold the rank of a citizen. And to come into this rank with minds liberally educated, is an honor which the despots of the Old World might justly covet; but to which neither they, nor their down-trodden vassals, as such, can ever attain.

To you, however, this exalted honor belongs—involving a responsibility of corresponding magnitude. And now, at the conclusion of your academic course, as you are about to step from these classic halls on the busy stage of active life, in the full enjoyment of all the high privileges of citizens, a few random thoughts on this familiar topic, may, peradventure, be neither uninteresting nor unprofitable. Three score years and seventeen have elapsed since our immortal band, the founders of this “Model Republic,” this great and growing confederacy, nobly resolved that they would shake off the shackles of British tyranny, and live free-men, or perish in the attempt.

In that short period more has been effected to elevate the masses—to refine, ennoble, and bless mankind—than had previously been accomplished in many centuries. The problem has been fully demonstrated, that intelligence and virtue are all-sufficient, and at the same time indispensable qualifications for self-government; and, that, in the language of the venerated Father of his Country, “Of all the dispositions and habits that lead to political prosperity, religion and morality are indispensable supports.” No intelligent man now imagines, that ignorant and vicious communities *are*, or that intelligent and virtuous communities *are not*, capable of self-government. And when we contemplate the amazing velocity with which discovery follows discovery, and invention treads on the heels of invention—the telegraphic speed with which, in this progressive age, nature, to an almost boundless extent, is being pressed into the service of man, and made his willing slave to minister cheerfully to his wants, and do his bidding—what lofty genius will venture to calculate, or even conjecture the marvellous exploits, that may be accomplished within the present half century, in the practical redemption of the human race!

The thought is highly suggestive, and especially to the noble-minded, patriotic, and well-educated of our youthful citizens.

But, be this as it may, an enlightened regard to our own interest requires that nothing be omitted, that is calculated to perfect, or that is necessary to preserve and perpetuate our institutions. In view, then, of all that we are, and have been, of our high responsibility, and sublime mission, it may be well to inquire into the causes of our rapid progress in whatever constitutes social, moral, and political elevation. Such an inquiry, though ever so brief, may aid you in forming a correct judgment with respect to great principles, by which your conduct as men, as patriots, and as enlightened citizens, should ever be regulated.

That our republican institutions, operating on *our* people, have a direct and powerful tendency to expand the intellect, energeise the character, refine and ennoble the heart, will not be questioned, and need not be proved. The true source, however, of this creative energy may not, at first glance, be so obvious.

It lies not on the surface of a mere form of government, as the superficial might vainly imagine, but is buried deep in man's nature, and in the fundamental principles wisely deducted therefrom, on which our constitutions have been constructed, and our corresponding governments so happily erected. Even to the most casual observer it can hardly fail to occur, that in at least one important particular, our institutions differ essentially from all that have existed hitherto, or do now exist, in other parts of the earth.

It would be difficult, if not impossible, to find any other country in which the governing power completely repudiated the right to interfere, in any manner, with the subject of religion and the rights of conscience. The union of church and state, or the assumed right on the part of rulers to legislate over consciences, at least so far as to secure special privileges to the advocates of some favored creed, whilst dissenters from that creed, if not persecuted, were at least subjected to certain political disabilities, has ever constituted the grand blunder of almost all governments except our own. The language of our political systems is but a practical acknowledgment of the axiom, that Jehovah alone is Lord of the conscience, and consequently, no human authority can properly interfere with its rights; and that no person, on account of his religious opinions, shall be subject to political disabilities, or entitled to special privileges.

That civil liberty can neither flourish, nor indeed exist, except where these principles are scrupulously maintained, is too obvious to be successfully disputed.

Here, however, at the very outset, we are met with an apparent paradox, an inability to solve which has led multitudes, even of philosophers and statesmen, into the grossest blunders.

They have readily discovered, that of every species of free government, religion and morality are indispensable supports, and that, in the absence of these, a military despotism may be the best form of government of which a given multitude is capable. Reasoning from these premises, they have sagely concluded, that by these fundamental instincts of self preservation, any government has an undoubted right to maintain by law that which is admitted to be necessary to its existence. The error lies just here: Human authority has no power to make men either religious or moral; but on the contrary its interposition has a direct tendency to sap the very foundations of piety and virtue, by exiling the Lord of the conscience from his rightful dominion. Moral obligation most evidently lies at the basis of all free government; and the paramount obligation of man to his Maker is the source from which all other obligations flow, and in the absence of which it cannot exist. Hence, in the nature of things, freedom of conscience, supported by the right of private judgment, in matters purely religious, is essential to the existence of moral principle; and without it neither piety, nor virtue, nor civil liberty can possibly exist.

Whilst, then, it is indubitable, that pure and undefiled religion is essential to the preservation of our liberties, it is no less indubitable, that it is absolutely impossible for human government—nay, for man or angel—to do more for the promotion of this religion than what is compatible with, and inseparable from, freedom of conscience, and the right of private judgment. Religion and morality must be preserved, or our freedom is inevitably subverted. And yet, all attempts to build up, or pull down, any given form of religion by human legislation, or, indeed, *by any human authority whatever*, militate directly against true religion, and, consequently, in an equal degree against civil liberty.

Hence, by an unavoidable necessity, we are thrown upon the unbought and unforced piety of our citizens, as the only refuge from the Scylla of licentiousness and anarchy on the one hand, or the Charybdis of despotism, either with or without an established religion, on the other. From one or the other of these fearful alternatives, in the absence of true piety, no power can save any community.

Guilty Sodom was not more absolutely dependent for its constitutional salvation upon the existence of ten righteous men, than is civil liberty upon the mo-

rality, and that again on the piety and religion of its citizens, nurtured (when alone they can be) in the genial soil of an unfettered conscience, and the unrestricted right of private judgment. It is to the practical recognition and general prevalence of these principles, more than to anything else, that we are this day indebted for all that makes these United States the hope and admiration of the world.

To the matchless honor of the founders of our glorious constitution it may be said—as it has been said with perhaps less justice about the Pilgrim Fathers—

“They left untouched,
What there they found—
Freedom to worship God.”

That the prevalence of civil and religious liberty contributes more than anything else to the prosperity and social elevation of a community, may easily be exhibited.

It is but a truism to say, that he who is Lord of the conscience is Lord also of the man; and that no human being can rise to the dignity of a freeman whilst his conscience is enslaved. But, although the body be manacled, if the conscience is free, the impotent rage of petty tyrants to the contrary notwithstanding, the man is free indeed. Whatever is effected, therefore, to enslave the conscience to human authority, is so much accomplished to efface, if not to eradicate, the noblest element in man's nature, and to degrade him from his high dignity as a moral agent. Besides, although in given circumstances religious bondage might not be made subservient to civil despotism, it has nevertheless a direct tendency to dwarf the intellect, and thus retard the progress of civil liberty and social elevation, with all their rich and countless blessings.

In attestation of this most thrilling truth we might appeal to facts innumerable. Cast your eyes over the map of the moral world and over the pages of history. You will ever find the masses ignorant, degraded and brutalized, in proportion as you find their consciences enslaved to crafty priests, and self constituted spiritual advisers. This result is by no means accidental, but proceeds naturally from the immutable laws of cause and effect. No man can soar to sublime elevations of thought, without long continued and intense thinking.

And how can he think intensely on any subject, who dare not think for himself upon that subject which is the most inspiring in the whole range of human thought and human language—namely, his relations to God, and to the sublime realities of an eternal state?

Hence the shaking off of the shackles of priestcraft, the assertion of religious liberty, the freedom of conscience, and the right of private judgment, have ever been found highly conducive, if not absolutely necessary, to intellectual progress, and the establishment of civil liberty.

Witness the Lutheran Reformation in the beginning of the sixteenth century. For ages, under the blighting influence of a fettered conscience, had the dwarfed intellect of man lain degraded and dormant. But no sooner does conscience assert its supremacy, and claim its heaven-born prerogative, than intellect, as if touched by the wand of the enchanter, starts at once into new life, and stands out before the admiring gaze of the world in majestic proportions, and divine beauty. The impulse thus given to pure morals, to social progress and civil liberty cannot be denied, and ought not to be overlooked.

No man who is honest and well informed will question for a moment the powerful influence exerted by the Lutheran Reformation in quickening the energies, galvanizing into new life the palsied intellects of Europe—and thus, in a thousand ways, contributing to the introduction of a better order of things, and to the establishment of civil liberty. Who should say that the peerless elevation of these States in all that can constitute true dignity, in all that render them the present admiration, and future hope of the world, is not ascribable mainly to our religious liberty, and this again to the direct, and reflex influence of the Lutheran Reformation? Certain it is, that a fettered conscience militates directly against good morals, civil liberty, intellectual advancement, and the unnumbered blessings of social progress. He, then, who knowingly invades the religious liberty of the humblest citizen, or who opposes, or circumscribes, or stigmatizes

with opprobrious epithets the right of private judgment, or condemns its free exercise, is in heart a tyrant.

From these brief hints you will perceive that enlightened patriotism calls for the purest virtue, and the cultivation of practical piety, to the utmost extent of your ability in yourselves and all with whom you stand connected.

In vain may that man claim the high character of a patriot, who is immoral and profane—corrupt himself, and a corrupter of all with whom he stands associated. Eloquent, and highly educated, physically and intellectually, he may indeed be. But it should never be forgotten, that without moral principle, superior intellect only qualifies its possessor to exert a more pernicious, and destructive influence over any community that may be scourged with the contamination of such a moral pestilence. You will also perceive, young gentlemen, that, as patriots, you are obligated to frown indignantly upon all attempts to abridge the right of private judgment, or to subvert our liberty by the unhallowed union of Church and State. It is hardly probable that an open and acknowledged attempt of this sort will be made within the life time of the present generation. But we should always remember, that the greatest departures from correct principles are often made by slow and imperceptible degrees. And we should also remember, that every man is contributing directly to the subversion of civil liberty, and to the union of Church and State, who even *alludes* to any man's religion as a reason why he ought, or *ought not* to be allowed, the unrestricted enjoyment of any privilege that pertains to a citizen.

All such conduct is essentially intolerant and persecuting—directly calculated to subvert our free institutions—and therefore, should meet with prompt rebuke and unyielding opposition from every lover of God and of his country. To that God and that country are you indebted for blessings greater than imagination can conceive or language express. Let your gratitude be seen in your efforts to preserve and to perpetuate those blessings, and thus extend their influence as far as possible to the ends of the earth. And let all your efforts for this noble purpose be regulated by this unerring maxim, that “righteousness exalteth a nation,” but sin is a reproach to any people. Should our priceless blessings of civil and religious liberty be preserved unimpaired, and should our progress under their benign influence for half a century to come correspond with what it has been for the last fifty years, how sublime the spectacle that America and the world will present at the close of the present century! Imagine an intelligent and virtuous Anglo-Saxon population of one hundred millions spread over our rich territory, from the Atlantic to the Pacific, the steam car travelling the whole extent of that territory in three or four days, and the steam ships transporting passengers thence to the Celestial Empire in as many weeks—and how much, or rather how little, may then remain unaccomplished in the great work of a world's regeneration; at least, who can estimate or doubt the power of such a population, with wealth and resources of all kinds indefinitely multiplied, to regenerate the world in a few years by giving to all nations, not merely commerce and civilization—art, science, and literature—but besides all, and above all, the missionary, the Bible in its native purity, and with it the religion of our Lord Jesus Christ, the only fountain of true liberty. In the contemplation of a prospect so thrillingly sublime it would be delightful to linger, but the occasion admonishes me to be brief.

My object is already gained, if these brief hints have inspired you afresh with the noble resolution, that you will go forth from these halls with a fixed purpose to show your gratitude to your country, and your Alma Mater, for the exalted privileges of educated citizens, by sparing no pains to defend, preserve, and perfect our institutions, and hand down their rich blessings unimpaired to generations yet unborn.

In this holy cause you will be sustained by the sympathies and coöperation of all the wise and good, and opposed, if opposed at all, by traitors and tyrants.

Corruption is like a ball of snow, when once set a rolling it must increase. It gives momentum to the active knave, but it chills the honest man, and makes him almost weary of his calling: and all that corruption attracts it also retains.

THIS BEAUTIFUL WORLD OF OURS.

THIS world of ours is beautiful indeed, for it is filled with many delightful things. By many it is often asked, "Where is beauty found? and where are those scenes of loveliness of which poets and wise men and good so often speak?" Our brief answer to such is, *beauty is found everywhere*, if men had but eyes to behold—if they would but give themselves attentively to consider the works of God. "There is," says Dr. Channing, "a very minute portion of creation that we can turn to clothes, and food, and gratification of the body; but the whole creation may be used to minister to the sense of beauty." All things are beautiful in their season, and in every season the beautiful may be found.

"The beautiful! the beautiful!
Where do we find it not?
It is an all-pervading grace,
And lingereth everywhere."

There is beauty in the virgin Spring, when she weaves her green bowers in the woods, and starts sweet echoes in the flowery vales. There is beauty mingled in its sublimest form in the pine-clad mountain, where zephyrs sigh, and loud tempests fall, and heaven's own loud thunder echoes on the heights. There is beauty in the humble flower, that spreads its tiny cup to catch the falling dew. There is beauty in its most enticing form, where flowers are found—whether they be in the verdant meads or groves, or on the green hill-side. There is beauty in the silver moon and twinkling stars that shine by night, and look down so mildly upon our lower world. There is beauty, too, in the mirrored lake, that reflects every lovely object on its silent bosom.

"The glories of the noontide day,
The still and solemn night,
The changing seasons all can bring
Their tribute of delight."

Beauty sparkles in the resounding waves of the ocean, and in the glittering dew upon the grass, and upon every blooming flower in the early morn. There is beauty in the vale and in the woodlands—there is beauty in the flowery meadow and in the murmuring stream. Why the beautiful is everywhere. Even in the child's sweet smile—in its innocent prattlings—there is an engaging charm. There is loveliness, too, in the Christian's confiding faith, and in the departure of the good man from this to the brighter world above. In retirement, amid quiet solitude, how much does the man of piety and "those who wisdom love" enjoy! Here he finds much to admire, and much for which his heart goes up in ardent praise to God. Even the soft green moss that grows upon the hill-side, and covers the rocks in the shady woods, have lessons of instruction and pleasure for him.

"The paths which wind 'mong gorgeous trees,
The streams whose bright lips kiss the flowers—
The winds that swell their harmonies
Through the sun-hiding bowers—
The tempest vast—the green arcade—
The nestling vale—the grassy glade."

All these scenes and sounds are rendered majestic and beautiful to the well-cultured mind, and open up to the reflecting and devout a source of continued pleasure.

Then there are gems of beauty found in knowledge and kindness, truth and love, forgiveness and heaven-born piety. These all are a rich revenue of pleasure to the possessor, while at the same time they may impart pleasure and happiness to others. These acquirements and virtues of the Christian name, amid all other beauties, have a brighter charm, and shed a light and glory upon our pathway to another and a better world. These form a rich constellation of beauty that never fades nor grows old with age. Religion, pure and undefiled, is beautiful indeed. True beauty never dies—it claims eternal excellency in the skies. Oh, that men had ears to hear melodious sounds—the voice of nature

and God—minds to contemplate the glorious works of Jehovah—hearts to appreciate every sound and sight in our beautiful world—and eyes to behold the loveliness heaven has so lavishly spread all around them! How much loveliness is there in all the works of the great Creator! This world of ours is beautiful indeed. Then,

“If so much loveliness is sent, to grace our earthly home,
How beautiful! how beautiful! will be the world to come!”

THEMES OF THE BIBLE.

GOD is now only heard through his revelation. That revelation was made, originally, in languages now dead. They are, to the great mass of human beings, “unknown tongues,” and therefore, not to be used in the churches. The spirit of inspiration forbid even those endowed with the gift of languages to speak in a foreign language, except some one who had the gift of “the interpretation of tongues” or the gift of translation, were present to interpret. It is only where the Word of God is correctly translated, that people who do not understand the originals, can be said to hear Him. Just so far as a translation is correct, it is the Word of God. Where incorrect, it is only the word of man in the place of God’s word. That the Common Version is incorrect, is evident from the concurrent testimony of learned men ever since its first emission. Just so far as it is incorrect, it is human, not divine — a *per*-version, and not a version of the Living Oracles.

What book in all the world can be compared with the Holy Writings! The very first sentence discloses the mighty operations of a mysterious Power in this remote part of the universe, where, from all eternity, not one ray of light had fallen—a Power operating for untold ages in the creation and arrangement of the materials of this globe for the residence of man. This sentence is the summing up of the long labors of a God who had determined on the existence of a new race of rational beings, and who had resolved on creating a world in which to place them. The next sentence notices the chaotic and empty age of the world—the period of its embryotic existence; while the third opens with a flash of light from the eternal throne, which constituted the birth-day of the world. A few more sentences give us a knowledge of the order in which the heavens and the earth were furnished and embellished for man’s reception; and then, as all things were in readiness for the fulfilment of the ultimate design, and the time had fully arrived for the creation of the favorite being, God called for co-operation in the production of this last—this master-piece of all terrestrial creations. It was then He said, “*Let us make man.*” The design was executed, and MAN was the result. The law under which he and a “suitable help” were placed—the primeval apostacy—the institution of a remedial system—the increase of crime—the capital punishment of their race, except the germ of a new world—the increase of the species—the origin of national distinctions—the introduction of idolatry—a general apostacy—the call of the most honored of our race, in whose SEED all nations were to be blessed—the numerous prophecies relative to the coming of that Seed, the Messiah—the history of his life—the tragedy of his sacrificial death—his resurrection—the provisions for blessing all nations—the ascension of Messiah—the descent of the Holy Spirit—the miraculous endowment of the Apostles—the general distribution of the gift of a holy spirit to the early converts—the astonishing progress of the gospel in opposition to all the institutions that opposed—in opposition to all the ancient forms of the religions of the world—the wealth, the pride, the wickedness of man—the disgrace, the abuse, the persecution, the martyrdom of Christians—the destruction of the Jews—the final overthrow of Paganism—the resurrection of the dead—the return of the Lord—the destruction of the wicked—the immortality and eternal life of the righteous—are the grand themes variously stated and illustrated in this wonderful Book.

It is the Book for all nations, and for all the generations of human kind—worthy of a place in all families—in all hearts.

ANNUAL MEETING OF THE BIBLE UNION.

WE have now before us a report of the proceedings in connection with the anniversary of the Bible Union, held in New York on the 5th and 6th of October last, in the Baptist meeting-house in Broome-street. As the Bible Union has been formed for the purpose of providing and circulating the most faithful version of the Sacred Scriptures in all languages, and as every disciple of Jesus will be anxious to learn what progress has been made during the year in an undertaking so momentous in its bearing on the highest interests of the human family, we propose to furnish our readers with an outline of the very interesting proceedings.

That the basis of the Association may be well understood, we shall first place on record the constitution of the Union.

CONSTITUTION.

I. The Association under this Constitution shall be called THE AMERICAN BIBLE UNION.

II. Its object shall be to procure and circulate the most faithful versions of the Sacred Scriptures in all languages throughout the world.

III. It shall be composed of annual messengers, life members, and life directors. Annual messengers may be sent by churches, or any other coöperative bodies, on the payment of TEN DOLLARS into the treasury of the Union; and they shall have all the privileges and powers of membership under this Constitution for one year. Life members shall be constituted such by the payment of THIRTY DOLLARS, and shall be entitled to speak and vote in all the meetings of the Union, subject only to this Constitution and such rules of order as the Union shall adopt. Life directors shall be constituted such by the payment of ONE HUNDRED DOLLARS, and in addition to the rights of membership, shall be entitled to seats in the Board, with all the privileges of managers except that of voting. The managers shall have the power of appointing such persons as may have rendered essential services to the Union, either members for life or directors for life.

IV. The Union shall meet annually to celebrate its anniversary, to hear the Reports of its Board and Treasurer, elect its officers and managers for the ensuing year, and to transact any other business that may come before it, connected with its legitimate object. The an-

nual meeting shall be held in the city of New York, on the first Thursday of October, unless otherwise authorized by the Union.

V. A special meeting of the Union may be called at any time by the President, at the request of the Board, provided that a notice of the same shall be published at least six weeks previous to the meeting.

VI. The officers of the Union shall be a President, two or more Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and an Auditor.

VII. The Executive Board of the Union shall consist of twenty-seven managers, together with the officers of the Union (who shall be *ex officio* members of the Board), excepting the Vice Presidents. The managers shall be divided into three equal classes, of which, at the organization of the Union, the first shall be chosen for one year, the second for two years, and the third for three years; and at each subsequent election nine managers shall be chosen for the term of three years.

VIII. The officers and managers shall be chosen at the annual meeting of the Union by a majority of members present, and shall continue to discharge the duties assigned to them respectively, until superseded by a new election; provided that the Board have power to fill all vacancies occasioned by the death or resignation of officers, when the Union is not in session.

IX. It shall be the duty of the President to preside in all the meetings of the Union and of the Board, and to perform such other duties as devolve upon him by the provisions of this Constitution. In case of the President's inability, or at his request, one of the Vice Presidents shall perform the duties of his office.

X. It shall be the duty of the Corresponding Secretary to conduct the correspondence of the Union, under the direction of the Board; keeping a copy of his official correspondence at all times accessible by the managers. He shall also prepare the Annual Report, and perform such other duties as may be connected with his office by the provisions of this Constitution.

XI. It shall be the duty of the Recording Secretary to keep a record of all the meetings of the Union, and the doings of the Board, accessible at all times to the managers; and to furnish the Corresponding Secretary with a copy of such as he may need in making out the Annual Report. He shall perform any other writing connected with his office that may be required by the Board.

XII. It shall be the duty of the Treasurer to keep the monies of the Union, and disburse them only upon the order of the Board, certified by the Recording Secretary. He shall report at every regular meeting of the Board

on the state of the treasury, and present to the Union, at its annual meeting, a report of all the receipts and expenditures of the year, duly certified according to the provisions of this Constitution. His account shall be all times open to the inspection of the Auditor.

XIII. It shall be the duty of the Auditor to examine the Treasurer's account at the close of each financial year, and in case he finds it correct, to certify the same to the Union, in connexion with the Treasurer's Annual Report. He shall also examine and certify the same at any other time, at the request of the Board.

XIV. The Board shall meet monthly, or oftener if necessary, at such time and place as shall be designated by previous adjournment. And in case no such designation is made by the Board, the time and place of meeting shall be fixed by the President, with the concurrence of five managers. A special meeting of the Board may be called by the President at the request of six managers, provided a written notice of the same is sent to each manager at least three days previous to the meeting. A majority of all shall be requisite to constitute a quorum. The minutes of each meeting shall be signed by the President and Recording Secretary.

XV. The Board shall have power to employ agents, translators, and colporteurs; to fix the compensation of all salaried officers of the Union; and to take such measures as they shall deem necessary in making known the character and claims of the Union, in the collection of funds, in obtaining the most faithful versions of the Holy Scriptures in every language, and in distributing them throughout all lands, subject always to the provisions of this Constitution and to the special instructions of the Union.

XVI. The Board shall report through the Corresponding Secretary, at the Annual Meeting; giving an account of their operations during the year, and embracing such other matters of interest as they may think proper and important to lay before the Union.

XVII. The Board shall make such provision and arrangements for the Anniversary as they deem best calculated to promote the interest of the Union; and cause the same to be published at least one month previous to the meeting.

XVIII. All monies or other property given for specified objects, shall be appropriated according to the will of the donors, provided such on application shall not be contrary to this Constitution, nor to the object or special instructions of the Union; in which case they shall be returned to the donors, or to their lawful agents.

XIX. The Union and the Board shall each have power to adopt such By-Laws, or Rules of Order, as may be necessary for the regulation of their own proceedings, provided they do not conflict with any part or principle of this Constitution.

XX. This Constitution may be altered by two-thirds of the members present at any Annual Meeting of the Union; provided only that no alteration shall be made in the Second Article, which defines the object of the Union, without a unanimous vote, and one year's previous notice.

We omit the list of officers, because, with probably two or three exceptions, they are unknown to our readers.

It is very satisfactory to find that the resources of the Union have rapidly increased, as the circle of its influence has extended. The Treasurer's Report from October 4, 1853, to October 4, 1854, is as follows:—

TREASURER'S REPORT.

EXPENDITURE.	dollars.
Spanish Scriptures	931 45
French Scriptures	281 05
Italian Scriptures.....	665 55
German Scriptures	880 68
Rev. J. G. Oncken, for German do.	5000 00
Ditto, for mission chapels	395 00
Home and Foreign Missions	139 50
English Scriptures	19,278 43
Printing and Postage	804 00
Salaries and Expenses	3822 55
Salaries	2465 47
Rent of Rooms	500 00
General Expenses.....	215 12
Balance	5159 39
	<hr/>
	40,538 19

RECEIPTS.	
Balance	4487 56
Interest	150 00
Scriptures sold.....	750 00
Life Members, Directors, Churches, Auxiliaries, Associations, &c....	35,150 68
	<hr/>
	40,538 19

The gradual progress of the Society in public confidence, is strikingly exhibited by a comparison of its receipts during the five years of its existence:—

	dollars.
First year	5,595 50
Second year	10,433 98
Third year	16,527 73
Fourth year	23,392 67
Fifth year	35,378 80

The Treasurer, in submitting his Report, made the following remarks—

The Society, having nothing financially to depend upon but the benevolence of its friends for the prosecution and completion of the work in which it has engaged, it will be proper for

me to say, the large sum of money reported to you as received by the Bible Union during the past year, has been contributed in small sums, by the common people.

Only one thousand five hundred dollars have been given in sums exceeding one hundred dollars, excepting a special donation from a friend in Australia, George Fife Angus, who remitted 250 dollars for the Spanish Scriptures.

Our subscriptions made, but not yet paid, amount to 140,000 dollars. They have been given by friends of small means, but noble hearts, who generally have subscribed thirty dollars to make themselves life members, paying usually three dollars, sometimes five dollars, but frequently less per annum.

During the year these instalments have been paid with a punctuality beyond what could reasonably be expected — a punctuality that I have never known in similar cases.

The American Bible Union having undertaken a work second in importance to no other in the world, in its bearing upon the kingdom of the Redeemer, looks to our Heavenly Father to open hearts and purses, to supply what may be needful to accomplish what He has commanded to be done.

The word of the Lord cannot be bound.

He that hath my word, let him speak my word faithfully, saith Jesus.

The reception of this Report was unanimously agreed to, on the motion of Mr. S. K. Wightman, seconded by Mr. W. D. Murphy. We shall quote the addresses of these gentlemen.

MR. WIGHTMAN'S REMARKS.

I need hardly express my gratification—a gratification in which I am sure all here participate—in learning that the pecuniary affairs of the Union are in a prosperous and flourishing condition. We have reason, then, to hail with pleasure the return of another Anniversary of the American Bible Union. In looking to the past, or to the present, we have every reason to rejoice, and every reason for encouragement; and if we look forward to the future, it seems to me we have nothing to fear. We have only to consider that He who made all things, who sits at this moment high enthroned in heaven, who has made us, and moves us in every thing we undertake, is at the head of what I deem to be the great, the grand, the important enterprise of this age. We have nothing, under these circumstances, to fear. The momentous work in which we are engaged is, in my judgment, a kind of moral crusade against

the errors of the world. With the sentiment which stands pre-eminent with this Union, and which is the common ground of our labors and our hopes, emblazoned on our banner—with the knowledge of the fact that our great object is the procuring and circulating the most faithful versions of the Sacred Scriptures, in all the languages spoken throughout the world—from what quarter of the universe, except from those heathens who know nothing of God, and nothing of His revealed will, could we expect to encounter opposition, that will be at all serious or hard to overcome? Again, I say, we have nothing to fear. We have everything to encourage us and incite us to persevere. What though the large mass of the world does not think proper to join us? Was there ever yet, since Adam and Eve were created, any important undertaking accomplished, when all the world united together in the beginning to produce that grand result? No, never. God works by means, and those means which He selects are almost always weak, so that through the weakness and fallibility of man, He may show forth His power: and so that, when the grand and triumphant result is at length realized, all the glory shall be given to Him. That is where it belongs. But I feel, Sir, that I am trespassing on the time of the meeting. We are all waiting impatiently for the address of our venerable and beloved President. It would be uncourteous in me to detain you further, and I now yield the floor, therefore, merely saying, that if during the continuance of the present session of this body, an opportunity shall present itself whereby I may be enabled to spend some few moments, in going into a little but comprehensive argument on this whole subject, I shall gladly and with readiness avail myself of it.

MR. MURPHY'S REMARKS.

I coincide fully with the sentiments which you have just heard, and I should feel myself very much out of place, therefore, if I were to attempt any extended remarks on this subject. And yet there is one idea, Sir, that I will venture to express. It is less than five years since this Society—this Union—came into separate existence. It is well known to all that are present, I presume, that its growth has been very rapid. Commencing with but 5000 dol-

lars the first year, we now find that, without going into detail, the funds have increased to 40,000 dollars—that is, 35,000 dollars additional have in the meantime been contributed.

Without, as I say, going into details in reference to this. I would ask, Sir, what is the reason of this matter? Is it attributable to the fact that the sagacity of the brethren composing the Bible Union has struck upon some new principle which they have invented, with a special view to public sympathy and assistance? Oh, no! it is not that. It is simply because they adhered—adhered, I repeat, for they did not discover—but adhered to a principle that has been dear to the hearts of all the saints since the days of the apostles. What is it, I ask, that men have suffered for in all the eras of persecution, and through all the ages of Christian martyrdom, but for the faith once for all delivered to the saints.

It is not for saying that there is a God, and that he manifested himself in some way to, or had some connection with mankind; but it is, and ever has been, for enforcing the Word of God as he revealed it to mankind, and commanded them to obey it. Was there ever an ecclesiastical assembly, or a body that arrogated the right to force men's consciences, that did not court, instead of persecute, every individual that spoke doctrines opposed to theirs, provided those teachers would consent to take the Word of God as they wished them to take it? Not one! And all history proves it. Even Martin Luther, the grand and triumphant opponent of them all, they desired, every single man of them, that he should return, disavow his independence, and advocate their peculiar system of interpretation, so far as it went. But he did not: he rejected their base overtures, and advocated the truth as it was. And that is the state of the American Bible Union now?

Many persons, weak minded and with judgments very easily led, express a kind of pious dread at our noble enterprise. Say they, "You are going to alter the Bible. You are going, perhaps, to pervert the meaning, and misconstrue the text, and destroy the sense." We say, "We are not. We are going to look into it, and see if any man has presumed to alter the text

before us, and discover if it contains any unintelligible expressions or errors in the forms in which it now exists among us — to see if what has been charged against the received version by every critic who has written about it in the English language, in some form or other, be true. That is what we are going to do, and what we will get encouragement to do."

Now, what are we to infer from this, when we see 40,000 dollars contributed to an infant institution? Why, Sir, that there must be some principle of good in it, when men in the best state of information will adhere to and forward it. If this be the fact in our present state of infancy; if God has so poured down the strongest testimonies of his favor and approval on it, it must be so. There are only a few ways in which you can manifest your devotion to such a cause as this. One way is by the countenance of a man. He can give countenance to it by his language—he can speak approvingly of many things.

All this is testimony of favor, that mankind will not fail to value, but it amounts to nothing, comparatively speaking, when you see a man take out his substance, and contribute freely of his money—denying himself that he may contribute—putting out with a generous hand that which he has toiled and labored hard to acquire. Some men can smile without the expenditure of a feeling; but no man can give his substance, except his heart be with the object of his charity, and he will follow it up with his prayers.

I, therefore, Sir, rejoice not only in the accuracy with which the report has stated every particular that was necessary or could be desired, but I rejoice in the amount of means which it exhibits. I rejoice that this people have awakened up in the space of five years to the greatness of our undertaking, and to its demands on the support of Christian men. I rejoice that they at length seem to feel with us that the King of Heaven has given us a message, and that no man among us dare to alter it. I therefore trust that this report will be adopted, and printed, and widely circulated throughout the land.

We also reprint the address delivered by the President.

PRESIDENT'S ADDRESS.

Brethren and Friends, — Lovers of truth and of right, accept our heart-felt welcome to another anniversary of the AMERICAN BIBLE UNION. We meet to celebrate the progress of pure versions of the Sacred Scriptures.

No other Bible organization in the wide world advocates the translation and circulation of the *whole* truth. No other lives, and breathes, and has its being exclusively in the unclouded atmosphere of pure unalloyed principle; as the beloved Oncken, while among us, said, OUR PRINCIPLE IS DIVINE. On this platform we meet each other with the knowledge, that we are solemnly pledged to deviate neither to the right hand nor to the left, in our honest efforts to express accurately and plainly what God has revealed. Here, no king can threaten; here, no civil tribunal coerce us. Whatever opposition may be raised by men or devils, it cannot come against us with the overwhelming power of church or state, to prevent our operations, or frustrate their legitimate results.

During the current year the meetings of your Board of Managers have been pleasant and harmonious. We are not only satisfied that our work is of God, but its unspeakable importance to the cause of Christ and the best interests of our dying fellow men, becomes every succeeding month more and more manifest.

The report of the Treasurer shows you that our appeals to the friends of the Union have not been in vain in the Lord. Our expenditures have been promptly met, and the prospective subscriptions already obtained assure us, with the blessing of God upon the continued efforts of our agents and friends, of adequate support in the year to come.

It seems proper on the present occasion to advert briefly to the circumstances which, in the all-wise providence of God, have contributed to the peculiar liberty we enjoy in the work of Bible revision.

1. The age in which we live.

2. The country, and

3. The denomination in which many of us have been trained.

1. In no preceding age were so just views entertained of *religious liberty*, as at the present time. With few excep-

tions, and those chiefly among the Baptists, even the advocates of religious freedom, in past days, have insisted upon some restriction upon the rights of conscience—some connection between church and state. Luther, Calvin, Zwinglius, Knox, and their followers, together with the Puritans both of Old and New England, all fell into this grievous error. The present century has done more to explode it than any other since the days of Christ and his Apostles.

2. Our country. In this highly favored land, the sun of religious liberty first shone with unobstructed rays. Rhode Island was the first State that really established the principle of FREEDOM TO WORSHIP GOD. This was the pattern Commonwealth of Roger Williams, followed by the other States in our glorious Union, where all civil power should be exercised by the people alone, and where the Ruler of the Universe should be the only ruler over the conscience. Says an eloquent writer of our own nation, "Williams was the first person in modern Christendom to assert in its plenitude, the doctrine of THE LIBERTY OF THE CONSCIENCE: he defended it when he first trod the shores of New England; and in his extreme old age, it was the last pulsation of his heart." This is the land where we may even revise the commonly received version, having none to make us afraid.

3. Of all denominations, Baptists have most strenuously and efficiently battled for unrestricted religious liberty. From the time when John the Baptist was imprisoned for freedom of speech, to the time of John Bunyan, who suffered for the same crime; and from the time of the ingenious dreamer to the formation of the American Bible Union, they have been bold to declare and maintain their views of truth. They never could endure to receive their religion by inheritance instead of conviction, or yield up their souls to the domination of Popes, Kings, Councils, or Assemblies. *To the Law and to the Testimony* has been their uniform appeal — *the Living Oracles — the revealed mind and will of Jehovah!*

Such is the age—such the country—such are the principles which have grown with our growth, and strengthened with our strength. Is it wonderful that they should have conduced to

originate and cherish in our hearts an earnest desire to know exactly what God has taught? Is it surprising that we should reject the authority of King James, and the rules by which he restricted the Bishop's Bible from "LETTING OUT THE WHOLE TRUTH."

But we are told that the legitimate exercise of our liberty in seeking to know what God has revealed, produces disturbance. No doubt of it. Truth and principle always create disturbance in our sinful world. The inspired apostles themselves turned the world upside down by preaching the truth. You cannot put a little leaven into three measures of meal without producing a great ferment, until the whole is leavened. The Reformation was a fruitful source of trouble, the effects of which have not yet died away. The translation of the Bible by Wickliffe caused great disturbance, and Tyndal's version produced still greater. What would have been the effect of the revision made under King James, if the revisers had been permitted by him to do their duty, and had done it, who can tell? Probably it would have changed the whole aspect of religious affairs in Great Britain, and have severed, probably, the cords that bound together church and state; nay, it might even have gone far towards pulling down INFANT SPRINKLING, that great "PART AND PILLAR OF POPERY!"

And what is THE TRUTH for which we are contending? Is it some personal matter between man and man? Is it an affair that concerns only a city, a state, or a nation? No! the truth for which we strive is THE TRUTH AS IT IS IN JESUS! the truth that concerns the immortal soul! the truth that affects the welfare of our whole race, and the declarative glory of God on earth! We assert that there should be no embargo laid upon God's Word; that it should be given to our countrymen, and to the whole family of man, in as pure translations as can be made; and that it should be free as the air we breathe. No priestly faction, no prejudiced society, no combination of wealth or influence should prevent it. *Let the Word of God run, and have free course, and be glorified!* The motto of Brother Köbner, of Hamburg, we have acted upon from the beginning—WHO CAN MEASURE THE CONSEQUENCES OF AN UNFAITHFUL TRANSLATION OF A SINGLE SENTENCE? Dr. French, Pro-

fessor of Divinity, King's College, London, in his work on SYNONYMS, just published by Redfield, shows the importance of becoming DISCERNERS OF WORDS, in their fine and delicate shades of meaning, that the mind of an author may be *rightly distinguished*. If this be so with reference to Greek and Roman writers, how much more so with reference to the inspired penmen of God's HOLY BOOK!

"If," says this learned teacher of the value and force of words, "we become aware of delicate variations in an author's meaning, which otherwise we might have missed, where is it so desirable that we should not miss anything, that we should lose no finer intention of the writer, than in those words which are the vehicles of the very mind of God? If it increases the intellectual riches of the student, can this any where be of so great importance as there, where the intellectual may, if rightly used, prove spiritual riches as well? If it encourage thoughtful meditation on the exact forces of words, both as they are in themselves, and in their relation to other words, or in any way unveil to us their marvel and their mystery, this can no where else have a worth in the least approaching that which it acquires when the words with which we have to do are, to those who receive them aright, words of eternal life; while out of the dead carcases of the same, if men suffer the spirit of life to depart from them, all manner of corruptions and heresies may be, as they have been, bred."

On this platform we stand—the truth, the whole truth, and nothing but the truth — THE TRUTH OF GOD FOR THE WORLD! Here we stand, and here we hope to stand while life remains. We will be free—free to speak or write—to preach or print—yea, to circulate in all lands, as far and as fast as we can, THE BIBLE AS GOD GAVE IT.

Brethren and friends! I was born and bred a freeman, and am too old now to learn the language, or wear the fetters of bondage. Yea, more, I trust I am one of Christ's freemen, and the children of the kingdom should not become subject to human tradition. There is no sacredness in a translation, except just so far as it pictures forth the original, just so far as it develops the features of divine truth. All else is refuse, and should be removed. Shall we hesi-

tate to filter and clarify the water we drink because past generations have partaken of its impurities?

Can time sanctify error? Can antiquity make right *wrong*, or wrong *right*? Shall the scholar and the divine know what God has revealed, and must it be—can it be—a crime to communicate it to the common people? Christ, the anointed, thanked the Father of lights, from whom cometh down every good and perfect gift, that He had *hid these things from the wise and prudent, and had revealed them unto babes*; but many professing Christians in our day would reverse the plan, and cover up the words of our REDEEMING GOD. We have no objection, say they, to a corrected version for the learned, but don't prepare one for the common people! Let the studious minister have the Book in his library, but let it not become popular, so that the unlearned members of his church can read it.

Blessed be God, we cannot make it popular, nor hinder it from becoming popular. That must depend upon its intrinsic merits. But it is our determination to spare no pains to make it a truthful representation of the sacred original. We wish to make it as plain as the gospel Christ preached to the poor, and then publish it so cheaply that all who are able to read it may be able to buy it.

Some persons have endeavored to prejudice the minds of our friends by the preposterous rumor, that the work, when finished, will be so dear that men of ordinary means cannot purchase it. This rumor is, no doubt, founded upon our present publications, which are designed chiefly for criticism. When the New Testament is finished, we expect to issue it, in its cheapest forms, for a shilling a copy, if not for less. We are laboring mainly not for the learned or the rich, although they will be benefited by the result of our labors; we are laboring emphatically for the masses—for the poor and the ignorant, IN ALL LANDS; not forgetting our own beloved country. If the common people who heard Christ gladly, will receive our work gladly, we shall have our reward.

Brethren, we do not labor in vain. The Report of the Corresponding Secretary will present to you some of the details of our operations; and they will convince you that we have abundant reason to thank God and take courage.

Many of the beloved followers of the Lamb have travelled farther than from Rome to the Appii Forum or the Three Taverns, to cheer us on our way, and bid us not to fear what man can do unto us. The enlargement of our receipts; and the accession of new friends and subscribers, have added to the influence, and given pleasing assurance of the permanency of our organization. Numerous recommendations of our publications from distinguished quarters, have secured the confidence of learned men, both in England and America, in the prudent and successful method by which we are prosecuting the objects of the Union. Thus far the hopes of friends are realized, and the predictions of foes are UNFULFILLED. But above all these things we have constantly enjoyed the soul-comforting assurance that the God of Jacob has been our refuge and strength; He has guided, and controlled, and blest our efforts. This fills our hearts with joy, and our tongues with praise. This crowns the labors of the year, and calls for loudest acclamations of thankfulness to THE GOD OF THE BIBLE!

The President presented a copy of the first edition of 6250 copies of the German Scriptures, published by J. G. Oncken, at the expense of the Bible Union, a few copies of which had just been received in this country; also a copy of the Italian New Testament, just issued by the Union, an edition of 30,000 copies of which is now loudly called for from Italy. The President also read the following letter from T. J. Conant, D.D. of the University of Rochester, addressed to the Corresponding Secretary of the Union:—

LETTER FROM T. J. CONANT, D.D.

ROCHESTER, October 3, 1854.

My dear Sir, — My official duties render it inconvenient for me to be present at the approaching Anniversary of the Union. But I cannot let the occasion pass without an expression of my interest in its great object—the thorough and faithful revision of the Holy Scriptures into the languages of modern Europe, and especially into the English tongue.

It is now a little more than three centuries since the first translation of the Bible was made into English, from the original languages of the Old and New Testaments. It originated in

the great struggle between the Romish and the Protestant principle, for ascendancy in England; not merely in the assertion and vindication of the divine right of private judgment in matters of religion; but far more in zeal for the truth itself, for purity of doctrine and practice in the churches of Christ, and for the glory of God in the salvation of men. This spirit kept pace with the advance of sacred learning, and the progressive study of the Divine Word; for, as the original Scriptures became better understood, the necessity was felt of a more perfect expression of them in the vernacular tongue. Accordingly, five or six translations, or rather revisions, of a prior version, were made during a period of less than a century, in which this gigantic struggle continued. Such was the spirit of the early reformation in England. Light! was its watchword—the light of the Divine Word, unobscured—as clearly and fully revealed to the unlearned in the common language of the people, as to scholars in the languages of the original.

It cannot be denied that the most imperfect of all these early versions were sufficiently clear and faithful to guide the humble inquirer in the way of life. They taught the system of revealed truth in its grand and essential features. But the Bible is far from being a system of truth. It is a heaven-devised course of instruction and discipline for both mind and heart, and adapted to all the capacities and wants of the human spirit. Its divine influences are diffused through channels and forms as various as the aspects of intellectual and moral life. It seeks to make every faculty an avenue for the entrance of truth into the heart. In the form of law and of moral precept, it gives specific rules for the character and conduct; in the narrative and historical portions, it exemplifies and illustrates these by the lives of individuals and the fate of nations. In the Psalms we trace their influence on the inmost working of the pious soul. It was surely not without meaning, that so large a part of the Divine Word is given to us in the form of poetry. Why did the inspired Psalmist "open his dark saying upon the harp?" Why was the great problem of Divine Providence exhibited in the Book of Job, through the sublimest strains of poetry the world has ever known? Why did prophets depict the spiritual glories of Messiah's reign under the form of poetry? He who can suppose that all this was without design, that the Divine Spirit chose these various forms of revelation arbitrarily or by accident, can consistently maintain that a perfect representation of them in the various languages of the human family, is of little consequence. But one who reverently believes that there are no idle words in the Book of God, must take an essentially different view. To him it seems of infinite moment that every form of communication selected by Divine Wisdom should reflect, as a perfect mirror, precisely that aspect

of revealed truth of which it is the chosen organ; that not a thought, not an illustrative image, not a felicity of expression, should be lost or marred in translation. These things may seem trifles to our coarse perceptions; but he who has written his eternal power and Godhead on his natural creation, in the countless forms of beauty and grandeur, has not grudged the like pains in the revelation of himself through the inspired Word. Let us not judge God by our weak and short-sighted wisdom, nor deem that anything which he has thought it worth while to say, is not worth our while to know.

The power of this divine gift to accomplish the purpose of its author, depends, therefore, so far as it is an instrumentality, on the fidelity and clearness with which it is presented to the reader's mind. Hence it was the highest wisdom, as well as love of truth, that led the early reformers of England to make repeated revisions of the Common Version of the Scriptures, in order to bring it as near as possible to the original, and to make it clear to the common mind. The excellent Genevan version (1560,) the product of the piety and best learning of that age, and its rival, the Bishops' Bible (1568,) embodied the maturest scholarship of the time, and may still be read with profit, in connection with the revision of them now in common use. Yet, at the close of that century, in the crisis of the struggle between the spirit of formalism in the church, and the champions of a purely spiritual worship and discipline, a more perfect translation of the Scriptures was deemed the most pressing want of the age. Again, therefore, a further and more careful revision was demanded and was executed, by the joint labors of a large number of the ablest scholars of the time.

But this revision, much as the world is indebted to it, did not satisfy the just and reasonable demands of its own age. Reasons of state policy induced the royal patron to urge on the completion of the work with unbecoming and injurious haste. Had twenty years been allowed for its accomplishment, instead of seven, it would not have exhausted even the resources of that age.

The epoch of this revision was followed, in England, by a period of profound and varied scholarship, of earnest, far-reaching, and manly research, which has not been surpassed in the history of science, and has justly made the learning of the seventh century the pride and glory of English history. It was natural that the thoughts of many should be turned to the improvement of the Common Version of the Scriptures. About the middle of that century, an earnest effort was made for it in Parliament; but the violent agitations, both in Church and State, and successive political revolutions, were unfavorable to such a work. The golden age of sacred learning in England passed away, without any further improvement of the Ver-

sion for the common people, though the means for such a work had accumulated far beyond what any former age could show. The subsequent decline of that spirit in England effectually forbade the resumption of the work. The intermission of it, for two centuries and a half, has at length resulted in the worst form of religious apathy, and indifference to the purity of the fountain itself, from which the common mind must draw its spiritual vitality.

Still, the demand for renewed revision, has been often repeated, and the necessity of it has been acknowledged by the most competent judges.

During the two and a half centuries since the last revision, the advance of sacred learning has been immeasurably greater than during the century that preceded it. Whatever reasons then existed for revision are increased tenfold. If there is any sincerity in our professed admiration of the spirit of the Reformers, it will not content itself with building their sepulchres. Many unsuccessful attempts have been made to meet this demand. The Union is the first organization which has undertaken the task with pecuniary resources adequate to so great a work. You must not expect to accomplish it without great expenditure of money, time, and labor. No work of the age can be compared to it in difficulty or responsibility, or the amount of labor required. Nor should you be disheartened or annoyed by honest and well-intended opposition to your work. The jealousy that watches anxiously over the cherished medium and depository of revealed truth, distrusting as rash the most careful hand put forth for its amendment, is both natural and just, and is entitled to respect. If it leads to greater deliberation and caution in every step of our progress, let us be thankful for the salutary influence. To the opposition of weaker minds, which vents itself in the sneers and ribaldry of platform speeches, you can well turn a deaf ear; certain that such weapons cannot reach men who are doing an earnest work for God and for humanity.

I am, my dear Sir, very respectfully and fraternally your's,

THOMAS J. CONANT.

The Annual Report of the Committee is a very lengthy document, occupying some thirty octavo pages. We will endeavor to place before our readers a summary of the matters referred to in this important document.

It commences by a recognition of the many mercies of God, in increasing the prosperity of the Union, and enlarging the prospects of its usefulness; and then proceeds to recapitulate the prin-

ciple on which it is based, that of ascertaining and making known the exact truth respecting the mind and will of Jehovah. The Report proceeds in the usual manner to describe what has been accomplished in each department of the Union's efforts.

SPANISH SCRIPTURES.—Senor John Calderon, of No. 10, Marlborough-road, St. John's Wood, London, was engaged in revising the Spanish Testament; and whilst occupied in the prosecution of his work, he was suddenly called away from his beloved pursuit. He had been educated as a priest, and followed the routine of that office in the Romish church; but a diligent study of the Scriptures soon pointed out to him "a more excellent way." About twenty-five years ago he left Spain, and in 1845 came to London, where a sphere of greater usefulness presented itself. He revised and corrected the proof-sheets of two Spanish editions of the Bible, and during the time of the Great Exhibition, he preached in Spanish regularly, at one of the institutions in Leicester-square. His sudden death caused the work of translation to be suspended for a brief period; but an able successor having been found, the work again progresses. The Gospels of Matthew and Mark were completed under Mr. Calderon, and that of Luke has been nearly finished under his successor.

THE FRENCH SCRIPTURES.—A revision of the Gospels and the Acts of the Apostles are sufficiently advanced to be submitted to the critical examination of scholars.

THE ITALIAN SCRIPTURES.—The New Testament, revised by Dr. Achilli, has been printed, and a number of copies are already on their way to Italy and other parts of Europe. Facilities for circulating the Scriptures in Italy are rapidly increasing.

THE GERMAN SCRIPTURES.—Preliminary to a revision of the German Scriptures, the Union engaged to assist Mr. J. G. Oncken, the pioneer of mo-

dern missionary efforts in Germany, in the circulation of his translation, as most faithfully representing, to the ordinary German reader, the mind of the Holy Spirit, as revealed in the divine originals. J. G. Oncken has since united himself to the Board in the work of revision, and has undertaken to consult with the most intelligent and judicious of his German brethren, as to the best methods of prosecuting that work in their language.

THE SIAMESE SCRIPTURES. — J. H. Chandler, the oldest missionary to the people of Siam now living, who was present at the last anniversary of the Bible Union, has returned to that country, and expects to resume his labors in printing and circulating the Scriptures on behalf of the Union.

THE ENGLISH SCRIPTURES. — Far more has to be done than was first imagined, and the grandeur of the undertaking has enlarged with its progress. The first part issued consists of the 2nd Epistle of Peter, and the Epistles of John and Jude: they form a quarto volume of 250 pages, each page being divided into three columns, the centre of which is the Greek text, and the others the Common Version and the Revised Version. The Gospels of Matthew and John are now passing through the press. The Book of Job is ready for the press, and only waiting for the casting in Germany of an entirely new font of Hebrew type specially for this object. No pains have been spared to press forward the revision, so far as expedition is consistent with thoroughness. Every book of the New Testament has been revised by scholars, and the manuscripts are in the possession of the Board. Of a considerable portion the Board has also duplicate revisions. The Committee on Versions are now engaged in a careful examination of each manuscript, with an understanding that those only are to be recommended for the press, in which the revision possesses such a degree of merit that the

publication would do honor to the Union. All are anxious that the revision should be made thorough and faithful, and that merit should in no instance be sacrificed to taste. With regard to the portions already printed for still further revision, the critical observations of eminent scholars and periodicals of a religious character, are highly favorable. We have space for a few instances only. Joseph A. Alexander, Classical Professor in Princeton Theological Seminary, says, "I am equally pleased with the justness of the emendations, and with the delicacy which has prevented their undue multiplication." Thomas Boys, M.A. a clergyman of the Church of England, writes: "It is not without some hesitation, that I have attached a few suggestions to a work of so much ability and research; but they are sent as a token of respect and good-will to those who are engaged in this arduous undertaking. As an ancestor of mine was one of the translators engaged on King James' Bible, I feel a warm interest in every attempt to correct and improve it. There is doubtless much to be done." Dr. Murch, President of the Baptist College, Stepney, near London, writes: "I think it a very successful attempt, considered as a revision of the English Version." Dr. Davidson, of the Independent College, Manchester, a biblical scholar of the highest reputation in Europe and America, says, "There is no doubt that the revision is very well done. Whoever the unknown writer be, he has done his work extremely well. His scholarship is varied and sound." Similar letters of approbation were received from the late Dr. Cox, of Hackney, the Dr. Thomas Thomas, President of Pontypool College, and other competent scholars. It is somewhat singular, that while many of the leading periodicals of the Dissenting body are either silent respecting this important work, or have manifested a hostile spirit, the authorities of the State

Church party give expression to their approval. *The Clerical Journal*, published in connection with the University of Oxford, says, "The conscientious minuteness, with which every slight departure from the authorized text is noted, and every authority collated, is highly creditable to the editor." *The Church of England Quarterly Magazine* says, "We want a work of the kind here, and if this be not a conclusion, we hope there will be sufficient encouragement to go on with so good a work." In a similar strain writes the Editor of the *Church and State Gazette*. The *Nonconformist*, true to its mission as the advocate of reform and advancement, gives the work its emphatic commendation.

CONCLUDING REMARKS.—In bringing our digest of the Bible Union Report to a conclusion, we may observe that the anniversary meetings were unusually well attended — that all was harmony and love, and not a discordant feeling was experienced. From this very full report, as well as from the address of Brother Shepard, which appears as the first article in our present number, our readers will see what has been accomplished, and what it is contemplated effecting, in translating the Bible in its integrity into all the known languages of the world. The Baptists of the United States have nobly taken the lead in this great movement. There is a moral heroism in their proceedings, which elicits

our unqualified approbation. They are engaged in an enterprise the importance of which surpasses all others of our times. If the undertaking be not carried out successfully by our American brethren, it will not, in our opinion, be accomplished by those in England for many years to come. The reasons for this must be obvious to all, and therefore need not be stated. We rejoice in the movement, and intend aiding it by whatever influence we possess. Brother A. Campbell thus expresses himself on the subject:—

"As the Bible Union, in its efforts to have the pure word of God in our vernacular as perspicuous, definite, and intelligible as it is in the original Scriptures to those who read them, is doing all in its power to accomplish this noblest enterprise of the age we live in, is it not our duty, our privilege, and our honor, to co-operate with our Baptist brethren in achieving this great service to the church and to the world? Have not our brethren from North to South, and from East to West, engaged in it fearless of the consequences, and sanguine in their anticipations of its happy influence and bearings upon a distracted Christendom and an alienated world? We fear nothing, because we have nothing to fear, from such co-operation. We are all in quest of the truth, the whole truth, and nothing but the truth. And why should they, who think they have the truth, or they who are doubtful, yet desire to know the truth, stand aloof from an undertaking so evidently benevolent, and so full of promise to the church and the world?" J. W.

REMARKS ON THE NEW AMERICAN TRANSLATION.

SINCE the formation of the American Bible Union, (on the 10th June, 1850) the attention of your readers has very frequently been directed to the importance of a revised translation of the sacred Scriptures. This is the grand object of this Union; and it has long appeared to me, that its accomplishment would do much to correct the errors which we so much deplore in the religious communities generally. I rejoiced, therefore, on seeing the following announcement, of the first-fruits of this

important society:—"The 2nd Epistle of Peter, the Epistles of John and Judas, and the Revelation, translated from the Greek, &c. New York, American Bible Union; London, 12, Paternoster-row. (a) This revision is not final. It is circulated in the expectation that it will

(a) Let it not be supposed that the translation of Moses, Matthew, &c. has not commenced, or did not commence, so soon as that of Peter, John, and Judas. The last is first; and possibly, the first may be last.

be subjected to a thorough criticism, in order that its imperfections, whatever they may be, may be disclosed and corrected."

I acknowledge that it is not in my power to subject this volume to a "thorough criticism;" but there are those who are well able, and also ready to do this. And it is matter for congratulation that they will do so — that the most able reviewers, on both sides of the Atlantic, will criticise it, freely and thoroughly so. I will first enumerate a few of the many corrections and improvements: as 2 Peter i. 4, become (partakers) for be; 8, idle, for barren; 16, had for have, and had for were: chapter ii. 1, destructive sects for damnable heresies; 5, Noah with seven others, for Noah the 8th; 6, reducing, for turning; 7, behaviour for conversation, and lawless for wicked; 11, who for which (*b*); 14, ceasing not, for cannot cease; 19, by what, for of whom: chapter iii. 12, hastening, for hasting unto. 1 John i. 9, righteous for just, (as chapter ii. 1, &c.); chapter ii. 1, one for man, (as also in iii. 3, 5, 7); have sinned, for sin (*c*); 6, He for he (*d*); 12, have been, for are; 18, there are many become antichrists; 19, none of them are of us; 20, anointing, for unction (as verse 27); 26, who would deceive you, for them that seduce you; 28, shamed away, for ashamed. 2nd Peter ii. 12, reads, "But these, as natural brute beasts born for capture and destruction, railing in things that they understand not, shall utterly perish in their own corruption." In the note on which, it is truly observed, that "the comma after the word beasts, is worse than superfluous, and does not appear in the original edition of 1611." 1 John ii. 24, "You, therefore, let that which ye heard from the beginning abide in you; if that abide in you which ye have heard from the beginning, ye also shall abide in the Son and in the Father"

(*b*) "I recommend that in all cases of personal reference, *which* be laid aside as antiquated."

(*c*) "Here is rather consolation and healing for the actual penitent, than security for the future transgressor."

(*d*) "In the six instances in this Epistle in which John thus refers to the Saviour, I recommend that the emphasis in *exminos* be thus indicated."

—translating the same Greek word uniformly, and not as in the authorised version, "abide," "remain," "continue" — where, as we read in the note, "the simple beauty and force of the original are sacrificed to a great number of good English words."

The insertion of the definite article, so very frequently omitted in the common version, is another very important correction. As 2 Peter i. 21, the holy men; iii. 7, the ungodly men (*e*); 1 John ii. 18, 22, iv. 3, &c. the antichrist, the life, the truth, the darkness, &c. But in 2 Peter i. 19, the article is to be omitted before day dawn; in 1 John iii. 1, 2, before children; in 1 John iv. 2, 3, before flesh, &c. 1 John v. 6 reads, "This is he that came by water and blood, Jesus the Christ; not with the water only, but with the water and the blood; and the Spirit is that which testifieth, because the Spirit is truth." Here is the same propriety in saying the Christ, the water, and the blood, as the spirit (*f*); but I submit, that we should also read, the Christ, in 2 Peter i. 2, iii. 18; 1 John i. 7, ii. 1, v. 20, &c. — there being no more propriety in saying Jesus Christ, than John Immerser, or Isaiah Prophet. As "this revision is not final," I submit that "favor" would be preferable to "grace," 2nd Peter, i. 2, &c.: "will" to "shall," 2nd Peter, iii. 3: "compassion" to "bowels," 1 John, iii. 17. A further correction seems to be required in 2nd Peter i. 9, inasmuch as one who is "near-sighted" is not "blind." At the close of Note X, 2 Peter i. 5, read 8 for 9.

Query—Is it true (see Note W on 1 John, ii. 27) that "the whole truth, John xvi. 16, is the 'one faith' of Ephesians iv. 5?" &c. But I will not now enlarge. Hoping the above will promote the interest of your readers in the labors of the American Bible Union, to furnish the best English version of the Word of God; and that those who are able to do so, will purchase and aid in improving this ("not final") revision.

The foot notes *b*, *c*, and *d*, marked with the inverted commas, are the words of the translators; *a* and *f*, mine.

9th November, 1854. W. D. H.

(*e*) Who now mock at these terrors.

(*f*) So in John iii. 5, we should read the water and the Spirit.

NEW AMERICAN TRANSLATION OF THE FIRST EPISTLE OF JOHN.

1. WHAT was from the beginning, what we have heard, what we have seen with our eyes, what we gazed upon, and our hands handled; concerning the word of the Life, (and the Life was manifested, and we have seen, and do testify, and declare unto you that eternal Life which was with the Father, and was manifested unto us,) what we have seen and heard declare we unto you, that ye also may have fellowship with us; and, again, our fellowship is with the Father and with his Son Jesus Christ. And these things we write unto you, that your joy may be fulfilled.

2 And this is the message which we have heard from him, and report unto you, that God is light, and darkness in him there is none. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth; but if we walk in the light, as he himself is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us *our* sins, and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

II. My little children, these things I write unto you, that ye sin not; and if any one have sinned, we have an Advocate with the Father, Jesus Christ the righteous; and he is himself the propitiation for our sins; yet not for ours only, but also for the whole world.

3 And hereby we know that we have known him, if we keep his commandments. He that saith: I have known him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, truly in this man hath the love of God been perfected: hereby we know that we are in him. He that saith he abideth in him ought himself also so to walk, even as He walked.

7 Beloved, I write not a new commandment unto you, but an old

commandment which ye had from the beginning: this old commandment is the word which ye heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness passeth away, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in the darkness until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither goeth, because the darkness hath blinded his eyes.

12 I write unto you, little children, because your sins have been forgiven you for his name's sake. I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write* unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things in the world: if any one love the world, the love of the Father is not in him: for all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world: and the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last hour; and as ye heard that the Antichrist cometh, even now there are many become antichrists; whence we know that it is the last hour. From us they went out, but they were not of us; for if they had been of us, they would have abode with us; but it *was* that they might be made manifest that none of them are of us. And you, ye have an anointing from the Holy One, and

* Or, as very many read, *have written*.

21 know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is the liar, but he that denieth that Jesus is the Christ? This is the Antichrist, who denieth the Father and the Son. Every one that denieth the Son, neither hath he the Father; he that confesseth the Son hath the Father also.

24 You, therefore, let that which ye heard from the beginning abide in you: if that abide in you which ye heard from the beginning, ye also shall abide in the Son and in the Father. And this is the promise which he himself promised us, the life eternal. These things I have written unto you concerning those who would deceive you. And you, the anointing which ye received from him abideth in you, and ye have no need that any one teach you: but as the same anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall be manifested, we may have confidence, and not be shamed away from him, at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness hath been begotten of him. III. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God! therefore the world knoweth not us, because it knew not him.

2 Beloved, now are we children of God, and it hath not yet been manifested what we shall be, but we know that, when it shall be manifested, we shall be like him, for we shall see him as he is.

3 And every one that hath this hope on Him purifieth himself, even as He is pure. Every one that committeth sin committeth also violation of law; and sin is violation of law. And ye know that He was manifested to take away our sins; and in him is no sin. Every one that abideth in him sinneth not; every one that sinneth hath not seen him, neither known him. Little

* Or, *he*.

children, let no one deceive you; he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this was the Son of God manifested, that he might destroy the works of the devil. Every one that hath been begotten of God doth not commit sin, for his seed abideth in him; and he cannot sin, because he hath been begotten of God: in this are manifest the children of God and the children of the devil.

Every one that doeth not righteousness is not of God, and he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another; not as Cain was of the wicked one, and slew his brother; and wherefore slew he him? Because his own works were wicked, but his brother's righteous. Marvel not, my brethren, if the world hateth you. As for us, we know that we have passed out of death into life, because we love the brethren: he that loveth not his brother abideth in death. Every one that hateth his brother is a mankiller; and ye know that no mankiller hath eternal life abiding in him.

Hereby have we known love, because He laid down his life for us: we also ought to lay down our lives for the brethren. But whoso hath the world's goods, and seeth his brother have need, and shutteth up his bowels from him, how abideth the love of God in him? My little children, let us not love in word nor with the tongue, but in deed and truth.

And hereby we know that we are of the truth; and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have confidence toward God. And whatsoever we ask, we receive from him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments abideth in him, and

he in him: and hereby we know that he abideth in us, by the Spirit that he gave us.

IV. BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby ye know the Spirit of God: every spirit that confesseth Jesus Christ come in flesh, is of God. And every spirit, that confesseth not Jesus Christ come in flesh, is not of God; and this is that *spirit* of the Antichrist, whereof ye have heard that it cometh, and now it is in the world already. You, little children, are of God, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world; therefore *what is* of the world they speak, and the world heareth them: we are of God; he that knoweth God heareth us; he that is not of God, heareth not us. By this we know the spirit of truth and the spirit of error.

Beloved, let us love one another; for love is of God, and every one that loveth hath been begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God in us, that God hath sent his Son, the only begotten, into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No one hath at any time seen God: if we love one another, God abideth in us, and his love hath been perfected in us. Hereby we know that we abide in him, and he in us, because he hath given us of his Spirit. We also have seen, and do testify, that the Father hath sent the Son as Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. We also have known and believed the love that God hath in us. God is love, and he that abideth in love abideth in God, and God in him. Herein hath love with us been perfected, that we should have confidence in the day of judgment, because as He is are we also in this world.

There is no fear in love, but perfect love casteth out fear; because fear hath punishment; but he that feareth hath not been perfected in love. We love him, because he first loved us. If any one say: I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God loveth also his brother.

V. EVERY one that believeth that Jesus is the Christ, hath been begotten of God; and every one, that loveth him that begat, loveth him also that hath been begotten of him.

Hereby we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not burdensome. For all that hath been begotten of God overcometh the world; and this is the victory that overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

This is he that came by water and blood, Jesus the Christ; not with the water only, but with the water and the blood; and the Spirit is that which testifieth, because the Spirit is truth. For there are three that testify,* the Spirit, and the water, and the blood; and the three agree in one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God which he hath testified concerning his Son. He that believeth in the Son of God hath the testimony in himself: he that believeth not God hath made him a liar, because he hath not believed in the testimony which God hath testified concerning his Son. And this is the testimony, that God gave to us eternal life, and this life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life.

* Two or three inferior copies here insert the words: *in heaven, the Father, the Word, and the Holy Spirit; and these three are one. And they are three that testify on earth.*

- 13 These things have I written unto you,* that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of the
- 14 Son of God. And this is the confidence that we have towards him, that, if we ask anything according
- 15 to his will, he heareth us: and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we have asked from
- 16 him. If any one see his brother sinning a sin not unto death, he shall ask, and† shall give him life, even to those who sin not unto death. There is a sin unto death: not for that do I say that he shall pray.

- 17 All unrighteousness is sin; and there is a sin not unto death.
- 18 We know that every one that hath been begotten of God sinneth not; but he that hath been begotten of God keepeth himself, and the wicked
- 19 one toucheth him not. We know that we are of God, and the whole
- 20 world lieth in the wicked one. But we know that the Son of God is come, and hath given us understanding that we may know the True One; and we are in the True One, in his Son Jesus Christ. This is the true God, and the Life eternal.
- 21 Little children, keep yourselves from the idols.

"BORN OF WATER."

IN the *Millennial Harbinger* for this month (November) there are some remarks by J. R. on Mr. Campbell's Review of Dr. Cook's Sermons, especially in reference to the meaning of John iii. 5, in which remarks J. R. maintains, that by "water" in that passage, our Lord meant the word of God. I do not wish to forestall any reply that Mr. Campbell may give to the arguments of J. R.; but, as it is not likely that such reply can appear in your next number, and therefore not within the present year, I beg your insertion of a few lines on the subject. My conviction has long been, that the views of Mr. Campbell are, in the main, right in reference to that important passage; and though I do not doubt that Christ sometimes uses the term water in a figurative application, yet I cannot feel convinced that our Great Teacher would speak so obscurely as he must have done, had he used the terms "water" and "spirit," the one *figuratively*, and the other *literally*, in the same sentence.

The chief argument of J. R. arises from the awful consequences if "water" in this text refers to baptism: namely, (as he interprets the meaning) *the certain exclusion of all unbaptized persons from eternal happiness*. But let J. R. calmly view the consequences of his own in-

terpretation. Does it not inevitably follow, that *all those who may die without the opportunity of hearing the word, or incapable of understanding it, (as are millions dying in infancy) are inevitably consigned to perdition?* Let him fully face this conclusion, for on his own premises it cannot be avoided.

But does Christ at all refer to the state of eternal happiness by the phrase "the kingdom of God?" Certainly not in this text, as I think. In most instances in which that phrase is used, it refers to the gospel church, or kingdom of God's grace on earth. Taking this as the meaning, our Lord's words just amount to the following import:—Except any one (*tis* in Greek) be baptized as a believer, manifesting a change of heart and life by the power of the Holy Spirit, he has no right to a place in that spiritual kingdom which Jesus came to set up. "By water here," says Albert Barnes, "is evidently signified baptism." "Jesus meant undoubtedly to be understood as affirming, that this was to be the regular and uniform way of entering into his church; that this was the appropriate mode of making a profession of religion," &c. (See Barnes' Commentary on John iii. 5.) Before Calvin suggested another interpretation, we believe all commentators and expositors understood our Lord to refer to baptism.

Baptism, as instituted by Christ, is evidently intended to mark the turning point when the sinner renounces his

* Or, as very many read, *that ye may know that ye have eternal life, who believe in the name of the Son of God.*

† Or, *he shall give.*

former disobedient course, and begins a life of godly obedience. This view is presented in Romans vi. 4, 5: and what can be more appropriately spoken of under the figure of a birth, than the act of obedience by which we BEGIN to walk in "NEWNESS OF LIFE?" This is an idea altogether different from the "baptismal regeneration" of those who introduce infants, or others devoid of knowledge or faith, to receive what they call baptism. To such a notion of regeneration as that, of course, the Christian Scriptures afford no sanction. I rather wonder that J. R. has overlooked one passage which at first may appear to support his argument. That is in Eph. v. 25, 26—"Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word." Perhaps he was aware, that a careful examination of the Greek text would suggest a different idea.

The conjunction "and" has no right to be introduced. It is not said, that "he MIGHT cleanse;" but, "HAVING cleansed by a bath of water," which seems introduced parenthetically, so that I submit the following as the sense of the passage:—"That, having cleansed by a bath of water, he might sanctify it by the word." This gives a clear sense, and is borne out by a reference to various texts which speak of baptism for remission of sins; and especially the words of Ananias to Saul, (Acts xxii. 16) "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Here is the cleansing by the bath of water, received in faith, accompanied with true repentance and prayer. Some among us appear startled at the connection of remission of sins with baptism, as though, in teaching this, we were introducing very heterodox doctrine: whereas the Holy Spirit has repeatedly taught this in the inspired word.

What do we mean by forgiveness of sins, or God pardoning our souls? We do not mean that any change takes place in the divine mind, for God knows the end from the beginning, and is the same yesterday, to-day, and for ever. But we mean that *the repenting sinner comes into that state in which, according to God's promise, he has a right to take the comfort of pardon, and look on himself as forgiven.* The soul, trusting in the

name of Jesus, relying on his obedience unto death, his atoning blood and divine power to save, manifests a loving obedience to Christ in baptism, and thus is brought within the circle of the faithful promise—"He that believeth and is baptized, shall be saved." This is baptism for the remission of sins. Whenever we come into that state in which we can claim the promise of pardon as belonging to us, and have the word of truth to warrant our claim, then we have received forgiveness of sins; and inheritance among them that are sanctified follows as a matter of course, for if our faith is genuine, it will work by love, and purify the heart and conduct.

Baptism should be regarded not *merely* as an act of believing and affectionate obedience to God, but as a divinely-appointed ordinance to impart stronger consolation to believers. Baptist Noel somewhere calls it, *THE KISS* with which the gracious Father receives the repenting prodigal. In his *Essay on the Subjects of Baptism*, (page 111) he says:—"The Spirit imparts new life and baptism manifests it, and both complete the new birth. As a child first lives and then comes into the world, and thus is born—his entrance into the world not giving life, but manifesting it—so the child of God receives life and then is baptized, and thus is new born, &c." These extracts prove that writers far removed from Puseyism, quite agree with Mr. Campbell and the Reformed Disciples, in their exposition of Christ's words to Nicodemus. Let us, brethren, hold fast the form of sound words, and guard against whatever may seem to explain away the sayings of the Holy Spirit. "Having therefore boldness to enter into the holiest by the blood of Jesus, (the great meritorious cause of acceptance with God) let us draw near, having our hearts sprinkled from an evil conscience, (here is inward faith) and our bodies bathed in pure water." Here is baptism, for I suppose J. R. will not say that our *bodies* are bathed in the *word*! Thus we have access to God as the subjects of His spiritual kingdom.

J. HARBOTTLE.

Oswaldtwistle, Nov. 8, 1854.

[We feel obliged to the writer for this reply to J. R. As a minister of the gospel, he well understands its theory and practice; as a student of the divine word, he is able and profound. We hope to hear from him oftener.]

THE JERUSALEM MISSION.

LETTER FROM DR. BARCLAY.

FALMOUTH, ENGLAND, Sept. 11, 1854.

MY DEAR BROTHER,—An accident having occurred to our vessel, which will prevent our arrival in the United States as early as you have been led to expect from my letter, written on the eve of our embarkation, I address you a few lines in explanation of our delay.

We lost a spar by coming in contact with a vessel, in being tugged down the Thames, which caused us one day's delay, and adverse winds detained us, either at anchor or buffeting about in the channel, several more; but our long detention in this port is occasioned by an unfortunate collision with the steamship *Hermann*, after we had cleared the channel and were well out at sea. We were all suddenly aroused from sleep on the night of the 24th ult. by a mighty concussion that convulsed our barque from stem to stern, and almost threw her on her beam ends; and on rushing out of the cabin, discovered that the shock—which we supposed to be occasioned by the fall of spars and masts, suddenly caught in a squall under a heavy pressure of canvass—was occasioned by a huge steamer, which lay not far from us. Most fortunately the principal fury of the shock was received by the bow of the *Reindeer*, and though she made sad havoc in carrying away our bowsprit, jibboom, cut water, and rigging in front, yet on sounding the hold the hull was found to remain tight, no breach having been made below the water line. The steamer soon answered our signals of distress, and came to our relief—remaining with us all night, with the intention of taking us in tow the next morning. This she several times attempted, but finding it exceedingly difficult to maintain connection, on account of the heavy swells in the ocean, and learning that the water was not sensibly gaining on us, the captain would have left us in our sad plight, but for our urgent appeals to his tender mercies. But, unfortunately, on approaching us for the purpose of renewing, by hawsers, the *Hermann* ran foul of us in the stern, and gave our poor barque another shocking smash, which, though done in doing us a kindness, was yet “the most *unkindest* cut of all.” Finally, however, we

were towed into this port, and though we had suffered so much at the hands of the *Hermann*, we could not but feel very grateful to her captain for removing us from our perilous position, and safely conducting us into this harbor, where our damage has at last been repaired. But how much more grateful are we to our Merciful Heavenly Father, for permitting this untoward casualty to eventuate so well. May this act of Providence, however difficult of interpretation, not fail suitably to impress our minds, affect our hearts, and influence our lives! Had our vessel sailed only a single inch faster per minute, on the last tack, or the steamer as much slower, we should inevitably have gone to the bottom, without a possibility of escape. This is the seventeenth day of our detention here, and although the repairs are not thorough, we are now about to put to sea.

We are under the deepest obligation to Mr. Scharit, our able consul, and his generous and accomplished lady, for their unwearied efforts to render our stay as pleasant as possible. We have greatly enjoyed our religious privileges in port. Mr. Bailey, the courteous and excellent minister of the British and Foreign Sailors' Society, at this place, having invited me to officiate in the “non-sectarian Baptist chapel,” I have twice preached there to very large and deeply interested congregations. To our excellent captain and his amiable wife, we are also indebted for every temporal comfort and religious privilege we could desire on ship-board.

Mr. Scharit has deservedly acquired a high standing here, and to his influence, no doubt, is to be ascribed the great civility and hospitality with which we have been received by many, and especially by Mr. Tilly, his brother attorney, and his pious and accomplished lady, with whom we spent so many pleasant and profitable hours, both at our worthy consul's and at his own country seat. A finer specimen of an English gentleman is perhaps nowhere to be found, and I was more than pleased in enjoying this opportunity of becoming acquainted with the manners and customs of the English gentry. I am truly delighted to hear that a gen-

tleman of such great ability, liberal principles, and moral sentiments, is expected soon to take a seat in Parliament. But what particularly interested us, was the deep concern evinced by the accomplished family of Teignmouth in behalf of Israel. I also met at his hospitable mansion Mr. Robert Barclay Fox, a distant relative of mine, bound for Palestine in a few weeks—a kind of Hebrew of Hebrews, or “Friend” of “Friends”—being a direct descendant of those eminent Quakers, George Fox and Robert Barclay, the celebrated “apologist.” Whilst at London I was also favored with a social call by a Mr. Handbury, an eminent “Friend,” who married a descendant of the “apologist,” and manifests a great concern for us, and every thing that relates to the welfare of the Jews. I learnt from several clergymen and others in London, that a great interest is now being taken in behalf of the “lost sheep of the house of Israel,” since the repudiation of the Talmud by such members of the London Jews. As an earnest of their deep interest, this new association have already dispatched Mr. Her-

schel, a dissenting minister of some note (himself a converted Jew), with whose name you may probably be acquainted, through his excellent little work, entitled, “A Visit to my Fatherland,” to “spy into the land,” and report progress.

Whilst writing on this subject, I would like to say much more; but the busy notes of preparation for departure admonish me to close forthwith, in order to send to the office.

As this goes by steam it will probably reach you by the time we shall have half crossed the ocean—if, indeed, we shall be spared that long—for how it will go with us we know not, nor need we anxiously care—it is surely enough to know that we are in the hands of the all-wise Disposer of all events—the righteous Judge of all the earth, who *will* do right and *cannot* err, dispose of us as he may. It is no little source of comfort to us to feel assured that we enjoy the benefit of your and other fervent and effectual intercessions.

With devoted affection,

Your dearest brother,

D. S. Burnet.

J. T. BARCLAY.

A GRACIOUS WOMAN RETAINETH HONOR.

BY JAMES CHALLEN.

Not by her outward beauty, form, or grace,
 Not by her witching smile, her winsome face,
 Not by the eye of fire, or cheek of flame,
 Shall woman find imperishable fame;
 But by her inward charm, her truth and love:
 These gain for her a name all price above.
 Thus Esther o'er her heathen lord retained
 The influence which her piety had gained;
 And saved her people from the cruel spite
 Of Israel's foe—the wicked Agagite.
 And praying Hannah, too, a fame has won
 Almost as great as her illustrious son;
 Who, when she found the gift divinely sent,
 Back to her God, for life, the treasure lent;
 The consecrating mother she shall be—
 On earth a lovelier we may never see.
 And she—the nameless widow—poor beside,
 Whose farthing swelled far more the flowing tide,
 Than the rich gifts from out the ample store,
 Which fuller hands their hoarded treasures pour;
 Where'er the blessed Gospel shall be known,
 This “gracious woman” every tongue shall own,
 And her “two mites” will prove a larger share
 Than princely offerings from the millionaire.

WINTER EVENINGS.

DURING the winter season, most of the youth of our land, particularly those of the country, have the evening at their own disposal to devote to amusement, recreation, or whatever pursuit they choose. We speak now of those who are employed in some active or necessary pursuit during the day, and to whom the evening brings their only leisure; for the youth who has not some such employment, or who does not seek it, is not the one to be benefitted by anything that may be said on the improvement of his leisure hours. We, therefore, address our remarks to the industrious youth of our country, who are trained to useful and laudable purposes. Such young men will hail the long evenings of this season with delight, and bless the glad hours which they may devote uninterruptedly to the cultivation of their minds.

Few young men are at all aware of the amount of valuable knowledge of which they might become the masters and possessors, by a careful and judicious improvement of the leisure afforded by the evenings of a single winter, and when we add to this the acquisition of ten or fifteen winters, the aggregate amount of what a youth of common capacity might attain would make him a learned man in any portion of the world. Many who rendered themselves eminent and useful in their day—the Franklins, the Shermans, the Rittenhouses, and the Bowditches of our own country—the Watts, the Fergusons, and the Simpsons of England—names conspicuous in the list of contributors, and the benefactors of their species—made themselves what they were by a diligent use of less leisure time than falls to the lot of four-fifths of the young men of the present day. The greatest men of every age have in general been self-taught and self-made. They have risen from obscurity, and struggled with adverse circumstances. A diligent use of their time (studying and laboring while others slept or played), a steady perseverance, and an indomitable energy, gave them their attainments and their eminence. Cicero,

by far the most learned man of all antiquity, as well as the greatest orator of Rome, lets us at once into the secret of all his vast and varied learning, when he tells us that the time which others gave to feasts, and dice, and sports, he devoted to patient study.

It matters not what may be a young man's intended pursuit in life, he cannot choose any for which reading and study, during his leisure hours, will not the better qualify him. If he is to be a farmer, let him read books and treatises on agriculture; if he is to be a mechanic, let him study the mathematics and works on mechanism, architecture, &c.; if he is to be a merchant, let him become familiar with the principles of political economy, the statistics of trade, and the history of commerce; and finally, if he is to be a useful citizen, one of the millions to whom is to be entrusted the rich heritage of civil and religious liberty bequeathed to us by our forefathers, let him study well the history, the constitution, and the institutions of these kingdoms, and let him contemplate frequently the lives and characters of those who wrought out and framed our liberties.

Nor is the knowledge to be thus acquired the only inducement for a young man to devote the hours of his leisure to reading and study. The pleasure to be found in such pursuits is as much superior to that transient and giddy excitement attendant merely on the gayer amusements, as it is purer, more elegant, and more refined. The young man, too, who habituates his mind to find pleasure and gratification in reading and study, can never want for society; for he creates around him a society of which he can never be deprived—a society which will never weary of his presence, which has nothing cold, or artificial, or false—a society composed of the very *élite* of the earth—the master minds of all ages and all countries. With them he can retire into his library to spend a leisure hour whenever opportunity occurs, certain of finding them ever ready to delight and instruct.

J. CHALLENGE.

The rich are under difficulty to expend with pleasure, and the poor to labor with success.

Love or friendship purchased by gifts, are lost so soon as you stop payment.

THE LORD'S DAY.

If religion has been productive of no other benefit to mankind, it deserves their reverence for the establishment and universal obedience of the Lord's day, which once a week checks the treadmill of human labor, and gives overwrought nature an opportunity to resuscitate its strength and renew its vitality. What blessings, comforts, enjoyments, and happiness, each recurrence of the Lord's day brings with it. The busy hum of toil is unheard. Labor, speculation, accumulation—the every-day god of life—are not heard and worshipped then; but quiet and domestic happiness are its divinities.

"Hail! hallowed day, that binds the yoke on vice,
Gives rest from toil, proclaims God's holy truth,
Blesses the family, secures the state,
Prosper communities, exalteth nations,
Pours life and light to earth, and points the way to heaven."

It is a day for calm social enjoyment, for the poor as well as for the rich, for the young as well as the old. Even children who have scarcely learned to lisp the word feel that the day is theirs, and long for its return.

THE OLD IS BETTER.

Not always, it is true. Aged men are not always wise; neither are old things always the best. The reverse is generally the case in Science, Art, Commerce, Legislature, and Manners and Customs. Who would prefer the Astronomy of Copernicus to that of Newton?—or the stage coach to the railway car? Nor is this sentiment of universal application in religion. No enlightened mind can say of the Law of Bondage which thundered forth from Sinai, and the Law of Liberty which went out from Zion, captivating the hearts of Jesus' murderers—the old is better. Yet there is a wide religious sphere in which our motto may be forcibly applied. When the new is *human*, and the old *divine*, then is the old infinitely superior to the new.

No greater evil has befallen the Christian religion, than that man has attempted to *mend* it—one after this manner, and another after that. In trying to mend, he has marred! What else could have been expected? "Who hath known the mind of the Lord, that he may instruct him?" In the Christian Scriptures we have the latest divine revelations, institutions, precepts, and promises. Whatever, therefore, in the Christian religion, is not as old as the New Testament, is human, inferior, sinful, and worthy of immediate and universal rejection. Since the Scriptures were completed, many new things have been introduced, claiming the faith and obedience of Christians, but without exception—the old is better.

1. *The old CREED was the Bible, and the*

Bible alone. The primitive "form of sound words" was "the wholesome words of our Lord Jesus Christ." But, not satisfied with this, men have invented *new* creeds without number. The Nicene, Athanasian, Trent, Dort, Westminster, the Thirty-nine Articles, John Wesley's Sermons and Notes, and a host of others, have been constructed. Yet who can deny that for authority, wisdom, plainness, and union—"the old is better?"

2. *The old GOSPEL was the good news of salvation by Jesus Christ.* It was short, and therefore soon told; simple, and therefore easily understood; well-sustained, and therefore exceedingly convincing. But the single truth of Jesus' Messiahship and Divinity, and the simple facts of his death, burial, and resurrection, (1 Cor. xv. 1-4) though God's power to save all believers, (Rom. i. 16) have not gratified man's philosophic vanity. Hence he has invented *new* gospels, about everything as much as Christ and salvation, to which a miserable sinner may listen for a long time without really understanding how he must be saved! If such be the new gospels, surely "the old is better!"

3. *The old BAPTISM was the immersion of a believer in water, into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins.* Because it was an immersion in water, it could be performed by a disciple, (Mat. xxviii. 19) and constituted a burial with Christ (Rom. vi. 4, Col. ii. 12.) Because its subject was a believer (Mark xvi.

16) who was thus introduced into (Greek *eis*, "into," not *en* "in") the names of the Sacred Three, (Mat. xxviii. 19) it was the consummating or completing act of discipling a sinner to Christ, (John vi. 1) and formed an introduction into the heavenly family or kingdom (Gal. iii. 26-27, John iii. 5.) And because it was—with the repentance and faith it expressed—"for the remission of sins," (Acts ii. 38) the immersed believer *might well* "go on his way rejoicing," Acts viii. 39) and ever after remember that he had been "purged from his old sins" (Acts xxii. 16, 2 Pet. i. 9.)

But the *new* Baptisms (for there are many) are either refinedly spiritual, or grossly material; and, in both instances, useless. No baptism is valid that is not *by* the Spirit—by His arguments, persuasions, and directions. But baptism *into* the Spirit never was the subject of *command*. It was once the subject of *promise*—which promise was fulfilled when the Jewish disciples in the upper room, and the Gentile converts in Cornelius' house were *suddenly* overwhelmed with, or immersed in, the miraculous influences of that Divine Agent. It is still the privilege of Christians to be filled with the Spirit, but not to be immersed in it. The grossly material baptisms of our day are, most of them, indeterminate in their *action*—reflecting most painfully on King Jesus for not being more definite in his commission: they are all of them perverted in their *subjects*—being performed on *babes, unbelievers, or pardoned* believers; and are blindfold in their *design*—most persons submitting, or *being* submitted to them, "for" *they know not what!*

Are we not warranted in saying, that the new baptisms of this age are visionary, or grovelling; useless, or deceptive; desolating, or divisive; and that, consequently, beyond all calculation, "*the old is better?*"

4. *The old CHURCHES were congregations of immersed believers* (Mat. xxviii. 19-20, Rom. vi. 3-4) — individually, leading orderly and godly lives: and, collectively, assembling on every first day of the week, being the Lord's day, to "continue steadfastly in the Apostles' doctrine, (teaching) and fellowship, (contribution and distribution) and in breaking of bread, and in prayers" (Acts ii. 42.) They were *guided and ruled* by a plurality of overseers, (Greek *episcopoi*) elders, (Greek *presbuteroi*) or shepherds, (Greek *poimenees*) — (Acts xiv. 23 and xx. 17, Phil. i. 1, Titus i. 5-7.) They

were *served* by a plurality of ministers or servants, (Greek *diaconoi*) who honored themselves by honoring others (Acts. vi. 3, Phil. i. 1, 1 Tim. iii. 13.) Of these Christian congregations there was but one in any city, town, or village, as the history of the first churches abundantly shows. The churches in any given district might *associate* together for co-operation, but none of them, in any sense, or in any way, formed themselves into rival parties. Their union and oneness was not so *exclusively* spiritual and invisible as many suppose. The unity of the Spirit, which He has marked out for us, and which we are bound to "preserve in the bond of peace," embraced the following seven capital items: — "*One Body, Spirit, Hope, Lord, Faith, BAPTISM! God and Father!*" (See Eph. iv. 3-6.)

The *new* churches—oh! how the heart sickens when counting their varieties, and marking their excrescences, deficiencies and deformities! Some include an entire country, as "The Church of England." Some much more, as "the Wesleyan Church." Some embrace both pious and impious in their communion. Many are composed of persons who, how excellent soever in other respects, have never put on Christ by being immersed into his death. Many are named after some human leader; and, perhaps, still more, from some sectarian peculiarity. Yet others, of whom we might have expected better things, have but one pastor—apply to the ranks of Belial for money with which to wage Christ's battles—and are content to "break bread" on "the first Lord's day of the month" (*i. e. monthly*) instead of "the first of the week" (*i. e. weekly*.) Every one of the above peculiarities—and they are but a specimen—is entirely without precept or precedent, or any kind of justification in the word of God!

When thus contrasting the *old* churches with the *new*, the conclusion is forced upon us, that just in proportion to the superiority of Divine wisdom, authority, order, and unity over human folly, assumption, anarchy, and division—*the old is better.*

I have said "*the old is better!*" But this implies comparison; strictly speaking, it supposes that the new is *good*. Whereas, in reality, there is *no* comparison between that which is divine and that which is human, when the latter *supplants* the former. This is a peculiarity in the contrast we have drawn, to which our

motto hardly does justice. Were man at *liberty* to construct creeds, to devise gospels, to institute baptisms, or to frame church constitutions and governments, *then* we might draw a comparison which should suppose man's work good, though infinitely inferior to God's. But when to invent the human, is to discard the divine; when to follow men, is to depart from Christ; when to "observe the traditions of the elders," is to "make void the commandments of God"—which must ever be the case in all such instances as we have specified—then is the *new*

positively and exclusively *bad—evil, "only evil, and that continually!"*

Reader! Do you believe on the Son of God? Does your bosom heave with love to his person, and your eye kindle with loyalty to his government? And are you a well-wisher of your species? Then chose this day, I affectionately and earnestly entreat you, whether you will henceforth support the inventions of man; or, uphold, by precept and example, the word, gospel, institutions, and glory of God!

J. B. R.

CORRESPONDENCE.

SECULARISM & ITS ADVOCATES.

To the Editor of the Millennial Harbinger.

[The following correspondence has taken place between the leader of the Secularists in Liverpool and Brother Tickle. It will be observed, that after giving currency to libels against the contents of the Bible, they hide themselves behind the cry of "orthodoxy." We leave the correspondence to speak for itself.]

To the Chairman of the Free Protestant Association, Liverpool.

Liverpool, Oct. 23, 1854.

Dear Sir,—As chairman of Mr. Godson's committee, I request permission to place myself in communication with you in reference to the challenge Mr. Godson has given, both publicly and privately, to Mr. Barker, to discuss with him the "Divine Origin of Christianity, and its sufficiency as a remedial institution."

I think you will agree with me that the part Mr. Godson has taken during the discussions in the Queen's Hall, might fairly warrant him to expect that some notice would be taken of his offer, to discuss in full, the points at issue between him and Mr. Barker. It appears to me, as a matter of private opinion, that Mr. Godson's fitness to meet Mr. Barker on fair and equal terms, has been fully proved at the close of several lectures; and, indeed, has been practically acknowledged by Mr. Barker in the long rejoinders he has generally considered Mr. Godson's replies to call for. Mr. Godson's deep study of the Christian system, should make him a far more desirable opponent (if truth were sought after for its own sake) than men with greater names, whose minds were warped by sectarian creeds and false traditions. I trust, therefore, it will not be objected that Mr. G. is not put forward by any *orthodox* community. Mr. Barker's attacks are not confined to orthodox tenets, but are levelled against Christianity as unfolded in the New Testament

Scriptures—he should not, therefore, object to meet an opponent who takes the New Testament as the only true development of the Christian system, and, consequently, the only true basis on which discussion can proceed where Christianity is called in question as a *divinely-appointed remedial institution*.

The gentlemen who compose Mr. Godson's committee, are prepared to bear the fullest testimony to Mr. G.'s unblemished character and reputation. They have now to submit, on his behalf, to Mr. Barker, through your society, the following proposition, in the hope that it may meet his approval as a fair subject for debate, viz. :—

"The Christian System, as unfolded in the New Testament, *is divine*, and is fully adapted to secure the present and future well-being of all who fully embrace it."

Should the terms of this proposition be objected to, perhaps the committees might adopt another that would be mutually satisfactory to the disputants.

As respects the disposal of funds accruing from the discussion, I have Mr. Godson's authority to say that his share of the proceeds shall go to the furtherance of *free discussion*.

I am, dear Sir, your's respectfully,

G. Y. TICKLE.

To John Finch, Esq.

Liverpool, 151 Mill Street, Oct. 28.

Dear Sir,—In reply to your letter to me as chairman of "The Free Protestant Association," containing Mr. Godson's challenge to discuss with him the "Divine Origin of Christianity," Mr. Barker, in a written note, requests me to decline the discussion with Mr. Godson for the following reasons.

It is not out of any disrespect for Mr. Godson or his friends, that he declines the offer, but, because a person unknown to the orthodox sects, would not draw that attention to a discussion which would be necessary to its general usefulness.

That he considers it to be his duty to spend his time and strength in the way that promises most good to mankind; that he has no doubt Mr. Godson is superior to the mass of orthodox priests, and so are many others who offer discussion with him, but that the most wretched orthodox priest would afford him an opportunity of placing his views before those who need them, which he, or they, would not afford him.

These reasons he thinks enough for respectfully declining Mr. Godson's offer.

I have given Mr. Barker's reasons as nearly as possible in his own words. I have only to express my admiration of the talents, and gentlemanly, and Christian conduct of Mr. Godson at all our meetings, and my best wishes for his success and happiness.

I am, respectfully, dear Sir, yours,
JOHN FINCH.

ITEMS OF NEWS.

14, HOLFORD SQUARE, NOV. 15, 1854.—As I do not think I shall reach Nottingham for a fortnight, I send a few "items of news" for your next month's *Harbinger*; or rather a few lines expressive of the pleasure I have enjoyed in visiting two or three churches, and several of the brethren who compose them, during the last few weeks.—On the 15th and 29th of October, I visited the church meeting at CAMDEN TOWN. On the former occasion I addressed a few words of encouragement to the brethren, and of the gospel to the world. On the latter occasion I had the privilege of hearing an exhortation and a proclamation of the gospel from Elder Black. It is, indeed, a privilege to hear a few words of wisdom from this aged saint, whose power of reasoning presents such a striking contrast to the weakness of his body, through age and infirmity. It would be well, I think, if the church could allow him to retire as a pensioner, but he could certainly ill be spared. At any rate his arms should be upheld as were those of Moses, while the battle of life lasts; not that there is any fear of the cause he has espoused being defeated, but with the united prayers and support of the brethren he might achieve a greater victory than otherwise, before he has to lay down the sword of the Spirit, and enter into the joy of his Lord. I was pleased to find the brethren at Camden Town united, and determined to extend a knowledge of the truth by all possible means. Notices of their meetings (which are held morning and evening) are circulated in the neighborhood, and a number of tracts are distributed as opportunity offers. Brother Kemp, whose acquaintance I made, displays a commendable zeal both in and out of the church. A few brethren, with a like perseverance, would doubtless have the gratification of seeing numbers added to the church in this part of the great metropolis. On my first visit to this church I met with a brother, who, like myself, had been perplexed with doubts, but had at last found peace in union with the church; and also with Brother Scott, who addressed the brethren, and afterwards invited me to spend a few days with him and meet the brethren assembling in his house. On Lord's day, Oct.

29th, notice was given that a Sunday School would be commenced, at the meeting-house at Camden Town, that day week in the afternoon. This notification was gratifying to me, as it is my conviction that if the young are sought after, and taught to read the Scriptures, and understand the importance of the truth they contain, there would not be anything like the difficulty in the reception of those truths by the young, as there is found in introducing them to such as have grown up and associated with persons professing Christianity, and belonging to the various sects, all bearing that name, though differing both in principle and practice with each other.—On the 22nd Oct. I met with the brethren assembling in the Temperance Hall, HAMMERSMITH. The number was small, and I gave the little flock such encouragement as I could to persevere in their works of "faith and labors of love." There had been one addition to the church during the previous week, but the labors of the brethren in this place do not appear to have been very successful.—On the 5th Nov. I met with the brethren at Brother Scott's at WILBURY. His large and interesting family swelled the numbers, six of whom, I was pleased to hear, had joined the church. Some of these are certainly young disciples, but none who love the Bible, and have been led thereby to see their danger, and desire to "flee for refuge to the hope set before them in the gospel," are too young to take upon them the yoke of Christ. Youth are exposed to many temptations, and nothing will enable either young or old better to withstand them than their "putting on Christ" and "the whole armor of God," an account of which is given in Eph. vi. 11-18. On Wednesday, the 8th, there was a tea meeting at Brother Scott's. A large number of brethren and others were present. The object of the meeting was to hear and talk of Australia, and I gave all the information I could during the evening.—On the 12th of Nov. I found out the little church meeting in the house of Brother Smith at PIMLICO, and addressed them on practical Christianity and the heavenly inheritance. This church meets morning and evening. The number who compose it is small,

but the brethren are endeavoring to extend a knowledge of the truth.—At each of the above places I enjoyed much Christian communion with the brethren and sisters I met with, and much profitable interchange of thought and expression of feeling, and much kindness and hospitality from all. H. HUSSEY.

LANCASHIRE DISTRICT ASSOCIATION.

On the 12th instant, we held our association meeting at Wigan, for the Lancashire district. Brother Coop was chairman; Brother Tickle, from Liverpool, Brother Matthew Harvey, from Manchester, with brethren from Bolton, Leigh, &c. were present. We had a united, peaceful, and happy meeting.

Brother Sinclair's labors being now closed, the minutes of the last meeting were read, to the effect that the brethren approved of his labors, and wished him success should he be appointed to labor elsewhere.

An association has lately been formed of the churches at Ashton, Stockport, Halifax, and Liverpool. An application having been made by a deputation from these churches to unite with us, it was unanimously agreed to.

The next question was, In what way shall the energies of this association be employed to promote the truth more extensively, and bring about the conversion of the world? After some desultory conversation, Brother Harvey, of Manchester, rose and said, that as the next annual meeting was to be held in Manchester, it had occupied a good deal of his thoughts and attention whether some great effort could not be made for that city, the largest in Lancashire, and specially noted in the commercial, political, and religious world: and he was encouraged in these ardent desires by the consideration, that the matter was suggested by the last annual meeting, all the brethren in that meeting considering the desirability of making a great effort for Manchester, either at the meeting or previous to it. This matter had also been a subject of conversation at the meetings of their association, and they had already commenced subscriptions for the purpose of carrying out this very desirable object. After some further conversation, it was proposed by Bro. Tickle, and seconded by Bro. Harvey, and carried unanimously, "That this association, deeply impressed with the importance of employing some extraordinary means for evangelizing Manchester preparatory to the next annual meeting, hereby resolve to use every effort to raise a sum of not less than £200, for the purpose of engaging three evangelists to work together for three or four months preceding the meeting, and for paying all incidental expenses, advertizing, printing, rooms," &c. It was proposed also that Brother Wallis be requested to insert the above resolution in the December *Harbinger*, and to make an appeal to the various churches in the

United Kingdom to contribute to the Evangelist Fund, with a view to this great object.

Let no selfish, covetous disposition induce any disciple to look coolly upon this noble enterprise, but let all the brethren contribute freely, and come to the help of the Lord, to the help of the Lord against the mighty.

The next district meeting is to be held Jan. 14, 1855, at No. 4, Great Nelson-street, Scotland Road, Liverpool, when a committee of management, treasurer, and secretary will be appointed. All brethren who can make it convenient, and who may feel an interest in this work of faith and labor of love, are requested to attend; and in the meantime, all brethren or churches who may have anything to say on this matter, or have any plan to suggest, or who will contribute to this good work, are requested to correspond with William Turner, secretary, *pro tem.* King-street, Leigh, Lancashire, or with Brother G. Y. Tickle, 17, Netherfield Road, North Liverpool.

W. T.

[It is very desirable, and of great importance, that an attempt should be made to establish a church in Manchester. On the propriety of such a movement, one opinion, we think, will be entertained by the brethren. If an evangelist can be secured, whose capabilities will bear comparison with the intelligence and requirements of the place, the means to sustain him will not be withheld when called for. Should any church or brother desire to give the project immediate aid and support, the contributions may be forwarded to Brother Coop, treasurer of the district, or to the treasurer of the Evangelist Fund at Nottingham, who has now in hand the sum of £27, ready to be devoted to the best of causes at the call of the brethren. We repeat, providing efficient laborers be found, there will be no want of means to support them. Let this first be attended to, and we will then gladly urge the subject upon the consideration of our readers in succeeding numbers.]

OBITUARIES.

PETER WOODNORTH.

I have the painful duty to perform of recording the death of our dear Brother Woodnorth, who departed this life on the 4th Oct. aged 73 years. Only one week before we followed him to the grave, he was actively engaged in the service of his Divine Master, having presided at a lecture delivered by our beloved Brother Godson, on the Wednesday evening, and conducted a discussion which lasted upwards of an hour after the lecture. On the Sunday following—three days before he died—he attended

three meetings held in our own place, and was, perhaps, never more cheerful. It will be long indeed, before we cease to feel the heavy loss we have sustained in the removal of our dear brother. He was large-hearted and liberal in all his undertakings, full of the most kindly sympathies, and ever simple as a child in his readiness to learn and to obey the truth. In this respect it might truly be said of him in the words of Crabbe—

"And never mortal left this world of sin,
More like the infant that he entered in."

He spoke very joyfully to the writer of his approaching change. The glory of the resurrection of Christ Jesus filled his heart and mouth with thanksgiving and praise. It was an ennobling sight, and one I can never forget, to witness the calmness and firmness with which he directed the labors of his attendants, when the severe cramping seized his limbs from time to time, and then, between the paroxysms, how serenely and confidently he spoke of his prospects beyond the grave! It reminded me of the brave old soldier, for he really seemed to be warding off the attacks of his last enemy, until he could bear still further testimony to the power of the gospel, and carry, as it were, the cry of "victory" into the very portals of the tomb. He will long be remembered in many parts of the United Kingdom. He travelled much, and had great readiness in introducing, both in the commercial room and on the road, the things that were ever uppermost in his mind—relating to the kingdom of God as they had commended themselves to his own heart and conscience, and produced in him a willing and affectionate obedience.

Liverpool.

G. Y. T.

GERMAN HARTSHORN.

In February, 1851, the subject of this memoir, a young friend, the son of a Christian brother and sister residing at Stanley, Derbyshire, about twelve miles from Nottingham, with the consent of his family, and as preceding the remainder, who were expected to follow him, emigrated to the United States. He had often heard the gospel preached, and seen it exemplified in its simplicity and integrity, but had not himself confessed it previously to his departure. A few months after reaching his destination, Chicago, Illinois, one of the evangelists among the brethren (Brother Coolly) delivered a course of lectures in that place in December, 1852, on the Christian religion; and at their conclusion, German and three others were gathered into the fold of Christ, as the fruit of this effort. In a letter to his father dated January 9, 1853, he says:

"My dear Father,—You, with all the brethren and sisters in the Lord, will rejoice when I inform you that I have become a disciple of our blessed Lord and Saviour, Jesus Christ.

After hearing a course of lectures on the Christian Religion, by our beloved Brother Coolly, myself and three others, on the confession of our faith that Jesus is the Christ, the Son of God, were immersed into his death and resurrection for the remission of past sins; determined by the help of God to leave my former companions, and take up my abode and companionship with the disciples of Jesus, who meet in this city every first day of the week to worship God, and to commemorate the dying love of our Lord and Saviour. I was immersed on the 20th of December, 1852. I now wish to speak a word or two to those of my beloved sisters who have arrived at years of maturity, to understand the great truths recorded in the New Testament. Our Saviour said to Nicodemus, who was a religious man and a teacher in Israel, 'You must be born again, for except a man be born of water and of the Spirit, he cannot enter the kingdom of heaven.' The Apostle Paul addressed the disciples at Rome thus:—'Know ye not that so many of us as were immersed into Jesus Christ, were immersed into his death.' In this passage we find evidence that we cannot be baptized into his death, or be buried with him in baptism, by having a little water put on our foreheads. I remember very well having water sprinkled on my forehead by the so-called Rev. J. Hamilton; but this is certainly not Christian baptism. My prayers are offered daily on behalf of my brothers and sisters. O that each of them may be led to exclaim, as the Jews did on the day of Pentecost, 'Men and brethren, what shall we do?' They should receive as candid and decided an answer from all who understand the truth, as the Jews did on the day of Pentecost from the Apostles—'Repent, (or reform) and be immersed every one of you into the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit.' Thus believing, repenting, and continuing to do well, we shall finally receive an abundant entrance into the everlasting kingdom of our Lord and Saviour, prepared from the foundation of the world. If I do not see you again in the flesh, I hope we may meet where congregations never break up, and Sabbaths never end. Present my love to all the brethren and sisters in the Lord. Your affectionate son,
G. HARTSHORN.

"P.S. Brother Knott, formerly of Leicester, is one of the disciples here, and desires his Christian love and remembrance to Brother Wallis, whom he knew in the year 1815."

This extract will speak for itself as to the state of our young brother's feelings at that time. After receiving the truth himself, he became a preacher to others; and his words, in which his faith and spirit were embodied, in due time had their effect on his sisters, the oldest of whom we had the pleasure soon after of immersing into Jesus. Being a favorite

with his family, now that his conversion to Jesus was known, the various branches were desirous of joining him in Chicago. Letters of congratulation, and expressions of mutual Christian love and union crossed the Atlantic in rapid succession. From one of these letters, dated the 16th of July, we make an extract:—

“My dear Father, — I rejoice greatly that my beloved sister, Ann, has left the world with all its vanities, sins, and pleasures, and taken upon herself the responsibility of becoming a disciple of Him who suffered and died on Calvary's rugged brow; who bare our sins in his own body on the cross, and not ours only, but the sins of the whole world—all who will accept of the truth, believe the gospel, and comply with its commands. Paul says, the gospel is the power of God to the salvation of every one that believeth. ‘The beauty of a holy life constitutes the most eloquent and effective persuasion to religion, which one human being can address to another. It is true, there are many ways of doing good to our fellow-creatures, but none so efficacious as that of a virtuous, holy, upright, and well-ordered life. There is an energy, a moral suasion in a good man's life, surpassing the highest efforts of orators or men of genius. The sure but certain beauty of holiness speaks more eloquently of God, and of duty, than the tongues of men or of angels. Let parents remember this, that the best inheritance they can bequeath to a child is a virtuous example, a legacy of hallowed remembrance. The associations of the beauty of holiness beaming through the life of a loved relative or friend, are more effectual to strengthen such as stand in virtue's ways, and raise those that are bowed down, than precept, command, entreaty, or reasoning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character. Christianity was first propagated by apostolic agency. Their doctrine was a stream of pure grace issuing from the throne of God. The light which first irradiated the earth was but a faint figure of the light held forth by the Apostles, for they exhibited the Deity himself in all the grandeur and excellency of his character. This great light was the resurrection of Jesus from the dead. The Apostles, in all their discourses, always made haste to testify this fact, that Jesus was the Son of God, the resurrection and the life.’ I have sent you this extract, as greatly rejoicing my heart, and to promote the edification of all who read it, especially my dear brothers and sisters.”

Several letters followed, breathing a similar spirit, the last of which consisted principally in giving directions to the family how to proceed in their contemplated emigration to Chicago. The anxiety of the parents and other members of the family as to the path of duty, were of course great. It was a source of plea-

sure and satisfaction to look forward to a meeting with this beloved son, and to the prospect of bettering the worldly circumstances of a rising family; but, at the same time, it was painful to leave behind those who needed their presence and counsel. There is One who presides over the destinies of the world, and especially of his own children, who often interposes in the most unexpected manner, touching the affections in their dearest objects: then all is at once hushed in silent grief and resignation to the divine will.

“The dear delights we here enjoy,
And fondly call our own,
Are but short favors borrowed now,
To be repaid anon.”

So it was in this instance, as the letter which we proceed to transcribe, written by a brother in Chicago, fully shows:—

“Dear Brother A. Hartshorn,—Life is not all joy. Our privileges consist mostly in our duties, and our pleasures in a great measure arise from a persevering and faithful discharge of them. It is so even when viewed in connection with this life, and certainly much more so when viewed in reference to the life which is to come. I attempt to address you this morning, under circumstances which to me are far from being pleasant; nay, they are painful indeed, yet duty calls to the task, and I must not shrink from it. It grieves me to my heart to inform you, and it will be more painful for you to receive the information, that your son, and our much-beloved brother, German Hartshorn, is no more with us: he died on Tuesday, the 15th day of August, at five minutes past one o'clock in the morning. He died of cholera. In twenty-eight hours from the time he was taken, he fell asleep in Jesus. The doctor who attended him is a brother in the church, and everything was done for German that could be, but all to no purpose. The time was come, however painful to us or to you. ‘He has entered on a calm and undisturbed repose, unbroken by the last of foes.’ German was loved by all who knew him. His employers prized him much, as a faithful servant. The church here loved him much. He was the well-beloved among us. We are but few in number, and his substantial and open countenance was always present to cheer and animate, and unite in songs of praise and social prayer, when met for worship. The society he loved was the Lord's children—the books he read were chiefly the Bible and Brother Campbell's works, the tendency of which is to lead to the study of the Bible. German was learning much and rapidly, and we shall not soon forget him here. But he is gone, and ‘blessed are the dead who die in the Lord.’ Jesus the Saviour entered the grave, and came forth by the power of the Father, as the first-fruits of them that slept. All that are in their graves shall come forth. Death and hell shall give up their dead. They that sleep in Jesus, shall God bring with him.

This dear brother is our only hope and consolation, amidst all our painful bereavements and separations in this life. In closing this mournful epistle to you, I would say for myself and brethren here, that although we may never meet each other in this world, yet there is a tie between us and your name that cannot soon be forgotten. German often mentioned his father and family, and expected to see them here to join in songs of praise with us before God and the Lamb. But this now remains for a brighter day and a brighter world. Though absent from us, he is a brother still, and will remain so eternally. From your brother in the hope of the gospel, M. H. BALDWIN.

"Chicago, U.S. Sept. 3, 1853."

Thus, in the 25th year of his age, for some wise and inscrutable purpose, known only to the Giver of every good and perfect gift, a young brother, of much promise to his family, the church, and the world, has been cut down by the pestilence that walketh in darkness, and the destruction that wasteth at noon-day, and over which, in some instances, human skill

appears to possess no power. The admonition in these circumstances, addresses itself to all, "Be ye also ready." J. W.

PARTED, BUT NOT FOR EVER.

WHEN evening shadows round the hearth
And o'er my heart are stealing,
When hushed are sounds of joy and mirth,
And darkness brings revealing
Of thoughts for which day had no room,
Of ties Death came to sever—
Sweet voices say amid the gloom,
Parted, but not for ever!

They seem to say, Death led us on,
Dim was the grave's low portal;
But in a moment earth was gone—
And we became immortal!
They seem to say for joys of earth
Our souls have thirsted never—
Earth's bones shall gather round God's hearth,
Parted, but not for ever!

They seem to say, we know no death,
Nor pain, nor crushing sorrow;
No sunbeamed love, no parting breath,
No tears, no sad to-morrow!
Earth-life seems to us but a day—
Short conflict life's endeavor!
(Night falls) and still they seem to say,
Parted, but not for ever!

FAMILY CIRCLE.

Try Again, there is no remainder.—When we were a lad, just after we had commenced the puzzling study of arithmetic, we one day had occasion to seek the teacher's aid in solving a "question." It was in division, and cipher as we would, we could not get an "answer without a remainder." After trying for two long hours, we took our slate, marched up to the desk, and handed it to the teacher. He looked at our work, said not a word, wrote something on the slate, and handed it back to us. Vexed, and out of patience with his cool indifference, we returned to our seat, and after indulging in some rebellious thoughts against him, we read the writing. It was, "Try again, there is no remainder." The silent but expressive sentence gave us more assurance than if he had spoken it a dozen times. It inspired us with confidence. We did try again, and again, and after repeated exertions, we succeeded in obtaining a correct result without a "remainder." We felt proud of that boyish triumph, and when we again laid our slate before the master, we were amply rewarded with an approving smile and encouraging words. These six words were stamped indelibly upon memory, and ever afterwards, when apparent difficulty stared us in the face in our undertaking, they recurred to us. Those words were the talisman to all we have ever accomplished. They are not cherished because of their authorship, but because experience has proved their truth and value.

Memory.—Mere abstractions, or what is called absence of mind, is often attributed to a want of memory. I believe it was Lafontaine who, in a dreaming mood, forgot his own child, and after warmly commending him, observed how proud he should be to have such a son. In this kind of abstraction external things are either only dimly seen, or utterly over-looked; but the memory is not necessarily asleep. In fact, its too intense activity is the cause of its abstraction. This faculty is usually the strongest when the other faculties are in their prime, and fades in old age when there is general decay of mind and body. Old men, indeed, are proverbially narrative, and from this circumstance it sometimes appears as if the memory preserves a certain portion of its early acquisitions to the last, though in the general failure of the intellect, it loses its active energy. Old images become fixtures. It is said of that prodigy of parts, Pascal, that until the decay of his health had impaired his memory, he forgot nothing of what he had done, read, or thought, in any part of his rational life. It is said that the admirable Crichton was similarly gifted, and could repeat backwards any speech he had made. Woodfall's extraordinary power of reporting debates in the House of Commons is well known. During a debate he used to close his eyes, and lean with both hands upon his stick, resolutely excluding all extraneous associations. The accuracy and precision of his reports brought his paper into good repute. He used to say, it was put in one corner of his mind for future reference, if required.

CIVIL and religious freedom go hand in hand, and in no country can much of the one long exist, without producing a corresponding portion of the other. No despotism, therefore, is so complete as that which imposes ecclesiastical as well as political restrictions; and those tyrants in Christendom who discourage Popery, have learned but half their lesson. Provided tyrants will assist her in fettering the mind, she will most readily assist them in enslaving the body.

The higher character a man possesses, the greater his facilities for making additions.

EVERY period of life has its peculiar temptations and dangers; but youth is the time when we are the most likely to be ensnared. This, pre-eminently, is the forming, fixing period—the spring season of disposition and habit—and it is during this season, more than any other, that the character assumes its permanent shape and colour, and the young are wont to take their course for time and eternity. —*Hawes.*

Nothing can atone for the want of modesty and innocence, without which beauty is ungraceful and quality contemptible.

CONCLUSION OF THE VOLUME.

THE year 1854, with all its vicissitudes, trials, and blessings, which is about to pass away, brings to a conclusion the 19th volume which we have published in the advocacy of Primitive Christianity.

The language and deeds of Jesus and his Apostles are intended by Jehovah to produce and maintain in the minds of his people, in active operation, the principles of faith, hope, and love, in all their relationships to God and man. A theory and practice corresponding with the words of inspiration, are what God requires of us in this life, because of their adaptation to qualify and prepare us for the enjoyments and engagements of the heavenly world.

The first disciples, on their conversion to Jesus, were at once introduced into a state of pardon and justification in the sight of God; and they had not the least doubt upon their minds as to the reality of this mighty change. The fruits of the Holy Spirit immediately sprung up in their hearts, and manifested themselves in their lives. Hence they continued steadfast in the Apostles' doctrine, in the fellowship, in the breaking of the loaf, and in prayers, praising God, and having favor with all the people. The doctrine of the Apostles, as thus cited, comprehended the principal parts of public worship on the first day of the week. It was not monthly, quarterly, or yearly, that the disciples came together to observe the Apostles' doctrine, but on the first day of the week, and thus publicly show their love to Jesus and to each other till He come.

In furtherance of these principles we intend to continue the *HARBINGER*. Considerable success has attended our labors,

and the efforts of the brethren, in this department, feeble, compared with others, though they be. Many, very many, have been conducted out of the pathway of darkness, doubt, and fear, into that on which the light of gospel truth shines brightly, through its instrumentality, and they are now happy in the Lord. Having obeyed by faith the commands of Jesus, and having their understandings enlightened, they no longer follow the theories and doctrines of men. The Lord, He is God, and Him only will they serve.

All who write courteously and intelligently, Jesus and his Apostles being the standard by which they judge, will find their communications in our pages. It is not a vehicle for discussing the political questions which appertain exclusively to this world; nor for the dissemination of opinions on religious subjects which are not taught in the Bible, and which tend to engender strife and confusion among brethren. The first disciples of Jesus were united as one man in their efforts for the conversion of sinners and the glory of God. Let all our readers imitate their example, be of the same mind with them, and they will then most assuredly neither live nor labor in vain in the Lord.

We have, in conclusion, to solicit the support and patronage of the brethren and friends. An increase of subscribers we earnestly desire, and ought certainly to have them; and if every brother and sister in the Lord thought so too, we should have them without delay. We leave this matter in their hands, trusting that they may be disposed to exert their influence in the direction indicated. J. W.

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